By Way of Comparison

These figures are taken from the Year Books of the past six years.

<table>
<thead>
<tr>
<th>Year</th>
<th>Pastors' Salaries</th>
<th>Other Local Expenses</th>
<th>Denominational Purposes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1919</td>
<td>$35,104.31</td>
<td>$25,455.55</td>
<td>$19,608.12</td>
</tr>
<tr>
<td>1920</td>
<td>37,925.10</td>
<td>32,556.14</td>
<td>49,807.15</td>
</tr>
<tr>
<td>1921</td>
<td>39,350.01</td>
<td>34,905.72</td>
<td>60,019.79</td>
</tr>
<tr>
<td>1922</td>
<td>39,643.26</td>
<td>38,129.00</td>
<td>49,198.95</td>
</tr>
<tr>
<td>1923</td>
<td>44,775.04</td>
<td>38,460.64</td>
<td>49,316.04</td>
</tr>
<tr>
<td>1924</td>
<td>45,452.05</td>
<td>44,654.36</td>
<td>63,749.69</td>
</tr>
</tbody>
</table>

According to these figures as sent to the Corresponding Secretary by the clerks of the churches in their annual reports there has been a steady increase in the amount of money raised by our churches during the Forward Movement five year period, and the figures of 1919, the year before the Forward Movement began, as compared with the present year just closed show a percentage increase as follows:

- In Pastors' Salaries .......... 29% plus
- Other Local Expenses .......... 75% plus
- For Denominational Purposes... 222% plus

Influence of Christianity

When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet, ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating the children unspoiled and unpolluted; a place where age is revered, womanhood defended, and human life held in due regard; when skepticism can find such a place ten miles square on the globe where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent upon the religion to discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Savior.—James Russell Lowell.
THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxwell, Plainfield, N. J.
Vice-President—William M. Stullman, Plainfield, N. J.
Secretary—C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests are welcomed by the Board, and will be gladly administered and safeguarded for the best interests of the denomination in accordance with the wishes of the donors.

The Memorial Board will act as the Financial Agent of the Denomination.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
(Inc. 1895-1916)
President-Conorlas F. Randolph, Newark, N. J.
Recording Secretary—Robert L. Tew,.pdf
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

SAINT SABIN'S SCHOOL BOARD
President—Professor Alfred E. Whittford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Jamesville.
Treasurer—T. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holton, Dodge Center, Minn.
Stated meetings are held on the third Friday of the month in the month of June, July and October.

J. R. Whittowers, Chicago, Ill.

SABBATH SCHOOL BOARD
President—Rev. Wm. L. Burdick, Plainfield, N. J.
Recording Secretary—Dr. A. Lovelle Burdick, Jamesville.
Treasurer—E. M. Holton, Dodge Center, Minn.

Stated meetings are held on the third First Thursday of the month in the month of June, July and October.

A. Babcock, Milton, Wis.

EDITORIAL BOARD
Chairman: Henry F. Morse, Plainfield, N. J.
Vice-Chairman: J. C. Brown, West Milford, N. J.
Secretary: George F. Whittowers, Chicago, Ill.
Treasurer: W. J. Utter, Westerly, R. I.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.

For the most part Americans obey law; why ignore the Prohibition Amendment and enforced law? A vital Christianity will go farther toward solving our national problems than anything else. Christ was practical. He pointed out the political and social evils of his day; taught men to pray, and showed his followers that religion without works is dead.

A vital religion will put men and women on the job of righteousness. It will cause them to work and vote as they pray. Too many forget their religion when they go to the polls. I would like to think we could always vote the party ticket; but I cannot do so when some of its candidates are unworthy of my support.
young, the rich and poor, the grave and the gay of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altar."

Read Carefully The Commission's Report We looked in on the commission's report at work in W. M. Davis' home on Lake Geneva long enough to convince us that for four days nothing but a full man's job. If any one thinks the commission has a play spell when it meets, he will soon be convinced of his error, if he tries the job himself. We give the report as handed in by the secretary and feel sure our readers will give it a careful study.

The fifteen items, "Dipped from the Stream"; the fourteen "Recommendations"; the seven planks of "Our Platform"; the seven items in "Our Program"; the complete "Onward Movement Budget" and the last page, "By Way of Comparison," are all too full of interest to be allowed to go unread. "By Way of Comparison," under the last heading of the report shows you at a glance something of the steady increase of error, characterized was assisted by others in this good work.

At Conference Hours. Four days of Conference go by. Young People More and more as the years pass. Then on Sabbath day the last page, Comparison," and the three

A Great Prohibition On Wednesday evening meeting there was indeed a great prohibition meeting. The program began with excellent moving pictures, showing the difference between conditions in the home life and in the liquor business before and since the Eighteenth Amendment was enacted. This was a most convincing demonstration of the good results of prohibition.

The Milton College Quartet sang and responded to an encore. Then came two strong addresses and an excellent paper by President B. C. Davis. The first was by Thomas W. Gale, superintendent of education in Wisconsin. The speaker was certainly a live wire, and made an address which my pen is not able to report in a way that will do it justice.

The last speaker was Dr. Scott McBride, president of the National Anti-Saloon League. He was glad Uncle Sam is getting after the real criminals by pushing the brewers and bootleggers behind prison bars. The liquor traffic never did obey the law, even in license times; and now millions of dollars are being spent in efforts to show prohibition a failure.

All eyes are turned toward America and what we do will settle the matter for the world. Have faith in God, do your duty, and the Eighteenth Amendment will stay and law will be enforced.

President Davis has promised his excellent address for the Recorder. It will come in due time.

At the close of this meeting Brother Honea W. Roof offered the following resolution, which was adopted by the General Conference:

Resolved, That this Seventh Day Baptist General Conference in annual session at Milton, Wis., January 19-24, put itself on record as positively in favor of the following propositions:

First—That practical religion and civic righteousness are closely related.

Second—That it is the duty of every voter to interest himself or herself intelligently in civic affairs, and to vote at every election for such men and measures as in his or her best judgment will be for the highest good of our state and nation.

Third—that the Constitution be upheld as supreme and inviolate, and the laws made under it shall be strictly enforced: including in particular the Eighteenth Amendment.

SIXTH ANNUAL REPORT OF THE COMMISSION OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE ("Our Platform" and the "Budget" appeared last week.)

To the Seventh Day Baptist General Conference:

Your commission herewith presents its annual report which consists of a brief general review of the work during the year, together with certain recommendations, a platform, a program, and denominational budget, and an apportionment of the budget to the churches in the United States of America.

BRIEF REVIEW

The commission has held two meetings during the year, the first at Pittsburgh, Pa., December 28-30, 1923, and the other at College Camp, Lake Geneva, Wis., August 12-14, 1924. Pittsburgh was selected as the place of meeting because of its central location and the convenience in railway facilities, and because of economy of time and traveling expenses of the members attending the meeting. Lake Geneva was chosen because it is near to Milton, where the General Conference convenes, and because the commission was entertained at the invitation of Mr. and Mrs. W. M. Davis at their beautiful home by the lake.

At these two meetings, each of three days' extent, the commission carefully considered the instructions and suggestions coming from the General Conference, from the denominational boards and societies, and from
individuals. All its actions at the Pittsburgh meeting were published in the Sabbath Recorder of January 14 and 21, 1924, and all its essential actions for the year are gathered together in the printed pamphlet which has at this time been distributed.

OUR PROGRAM

In presenting a denominational program to our people, the commission wishes to express its firm belief that the results of the past five years fully justify and warrant a continuance in general of the methods and policies which have characterized the New Forward Movement, and to this end it recommends:

1. That our united work as a people be known as the "Seventh Day Baptist Forward Movement," with the motto: "Onward and Upward," and with the slogan, "Lead On, O King Eternal!"

2. That the aim and purpose of our united effort, namely, better people, more and more like Jesus Christ, shall never be obscured by the details of our methods.

3. The adoption and promotion of plans which shall continue and further develop co-operation among our churches and boards, and better correlation of all our forces.

4. The employment of a general secretary whose duties shall be those specified in Section 8 of the recommendations of this report.

5. An annual denominational budget, adopted by the General Conference, compiled by the commission from budgets and estimates sent by the various boards and societies and investigated by the commission.

6. The plan of a minimum annual contribution of ten dollars a member for denominational work; and in this connection the consideration of the tithing plan is earnestly commended to each member of the denomination.

7. While holding firmly to the principle that churches and individuals have entire freedom in the designation of their gifts, a cordial support of the budget plan is recommended.

RECOMMENDATIONS

1. The commission recommends that people and pastors continue to stress the training of our young people for Christian leadership, with special reference to the Christian ministry.

2. The commission recommends to the Tract Society a new edition of the Seventh Day Baptist Manual, and for that purpose has placed an item of $500 in the Forward Movement Budget for the ensuing year.

3. The commission recommends the employment of Rev. A. J. C. Bond in his present capacity until the first of October, 1924, at which time he is to become the pastor of the Seventh Day Baptist Church at Plainfield, N. J.

4. The commission recommends for approval by the General Conference that the opportunity be given to the Tract Society to make a separate campaign to raise the needed funds to complete the denominational building.

5. The commission recommends the adoption of the report of the treasurer of the New Forward Movement Budget Fund, and the report of the treasurer of the General Conference, which has been approved by the Auditing Committee.

6. The commission recommends that the term "general secretary" be given to the office noted in last year's report as "denominational secretary.

7. The commission recommends that the corresponding secretary of the Missionary Society investigate further the opportunities for agricultural missionary work and its feasibility in India; together with the suggestion that he might confer with Mr. Everett Davis who has been looking forward to a work similar to that mentioned by Mr. Mandale. The commission also recommends the approval of the employment by the Conference of Rev. A. Belgrave, who is now in India, provided he is returned to his home in Jamaica.

8. The commission recommends that the duties of the general secretary be as follows:

   In general his field of labor shall be that in which he is most needed; no additional major tasks are to be added. While the spiritual interests of the denomination shall always receive special emphasis, he is to be responsible for raising the denominational budget; he is expected to visit the associations and churches, and to assist pastors as there may be need, and do such other work as the commission may direct; he is to labor with freedom and initiative under the direction of the commission, and his relation to the various denominational boards is to be that of counselor and co-coordinator.

9. Believing in the real value of such work as Rev. Robert B. St. Clair is doing from the standpoint of vocational needs and from the standpoint of extending our influence to people with whom we are not now acquainted, as well as in other missionary lines, the commission recommends his full-time employment in these capacities by the Missionary Society.

10. In view of the favorable report made by Rev. William L. Burdick and Rev. C. A. Hansen, who were appointed to visit Jamaica and make a careful study of conditions on that field, the commission recommends that the fourteen churches which have made application be received into the sisterhood of the churches comprising the Seventh Day Baptist General Conference.

11. The commission recommends to the General Conference the plan of sending a Seventh Day Baptist representative from America to attend the Universal Christian Conference on Life and Work which is to meet in Stockholm, Sweden, in August, 1925; and asks for authority to select and send such a representative should such a plan seem wise and desirable later in the year.

12. The commission recommends that the request be renewed to the various boards and societies to furnish to the commission an additional typewriter, a typewriter, a typewriter, and to furnish the copies of the reports of their year's work.

13. The commission recommends the adoption of the following statement and that a copy be sent to John H. Finley, chairman of the Commission on International Justice and Good Will of the Federal Council:

   We wish to express our most emphatic belief that only an increased practice of the principles of Jesus Christ can ever bring justice and peace into world relations; and we therefore call upon all our churches to support every worthy attempt on the part of Christians to bring about enduring good will and understanding among the nations of the world.

The commission also recommends that the method of co-operation by our denomination with this Commission on International Justice and Good Will be through the commission, and that the commission be authorized to purchase one hundred copies of a pamphlet entitled "What Pastors Can Do in the Crusade for a Warless World," and distribute them to the pastors of our churches at a probably cost of about five dollars.

14. In view of continued appalling conditions of suffering in certain Near East countries, it is recommended that the General Conference endorse the Near East Movement. On the other hand, we wish to register our decided disapproval of the undue persistence and discourtesy shown our denominational officers by some of the official representatives of the Near East Committee.

APPORTIONMENTS OF THE BUDGET TO THE CHURCHES

<table>
<thead>
<tr>
<th>Church</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adams Center</td>
<td>$1,530.00</td>
</tr>
<tr>
<td>Albatross</td>
<td>300.00</td>
</tr>
<tr>
<td>Alfred-First</td>
<td>2,364.00</td>
</tr>
<tr>
<td>Alfred-Second</td>
<td>2,424.00</td>
</tr>
<tr>
<td>Alby</td>
<td>1,000.00</td>
</tr>
<tr>
<td>Allans</td>
<td>1,180.00</td>
</tr>
<tr>
<td>Atalaya</td>
<td>1,024.00</td>
</tr>
<tr>
<td>Battle Creek</td>
<td>814.00</td>
</tr>
<tr>
<td>Bates</td>
<td>300.00</td>
</tr>
<tr>
<td>Boulder</td>
<td>1,024.00</td>
</tr>
<tr>
<td>Brookfield-First</td>
<td>2,984.00</td>
</tr>
<tr>
<td>Brookfield-Second</td>
<td>1,024.00</td>
</tr>
<tr>
<td>Carilton (Garwin)</td>
<td>576.00</td>
</tr>
<tr>
<td>Chicago</td>
<td>776.00</td>
</tr>
<tr>
<td>Commons</td>
<td>100.00</td>
</tr>
<tr>
<td>DeRuiter</td>
<td>804.00</td>
</tr>
<tr>
<td>Detroit</td>
<td>1,800.00</td>
</tr>
<tr>
<td>Dodge Center</td>
<td>1,008.00</td>
</tr>
<tr>
<td>Exeland</td>
<td>200.00</td>
</tr>
<tr>
<td>Fairview</td>
<td>1,456.00</td>
</tr>
<tr>
<td>Folin</td>
<td>244.00</td>
</tr>
<tr>
<td>Friendship</td>
<td>900.00</td>
</tr>
<tr>
<td>Genesee-First</td>
<td>376.00</td>
</tr>
<tr>
<td>Gentry</td>
<td>250.00</td>
</tr>
<tr>
<td>Grand Marsh</td>
<td>50.00</td>
</tr>
<tr>
<td>Greeneville</td>
<td>50.00</td>
</tr>
<tr>
<td>Hammond</td>
<td>460.00</td>
</tr>
<tr>
<td>Hartsville</td>
<td>144.00</td>
</tr>
<tr>
<td>Hebron-First</td>
<td>348.00</td>
</tr>
<tr>
<td>Hebron Center</td>
<td>50.00</td>
</tr>
<tr>
<td>Hopkinton-First</td>
<td>2,124.00</td>
</tr>
<tr>
<td>Independence</td>
<td>960.00</td>
</tr>
<tr>
<td>Jackson Center</td>
<td>575.00</td>
</tr>
<tr>
<td>Little Prairie</td>
<td>200.00</td>
</tr>
<tr>
<td>Los Angeles</td>
<td>240.00</td>
</tr>
<tr>
<td>Lost Creek</td>
<td>750.00</td>
</tr>
<tr>
<td>Marlboro</td>
<td>400.00</td>
</tr>
<tr>
<td>Middle Island</td>
<td>400.00</td>
</tr>
<tr>
<td>Milton</td>
<td>3,624.00</td>
</tr>
</tbody>
</table>
Milton Junction ........................................ 1,436 00
Muskegon .................................................... 80 00
New Auburn .................................................. 594 00
New York City ............................................... 660 00
North Loup ................................................... 2,724 00
Nortonville .................................................. 1,788 00
Pawtucket .................................................... 3,573 00
Pecaton ....................................................... 500 00
Plainfield ..................................................... 2,116 00
Portville ..................................................... 200 00
Richburg ..................................................... 200 00
Ritchie ....................................................... 500 00
Riverside ..................................................... 900 00
Rockville ..................................................... 195 00
Rock Creek ................................................... 50 00
Salem .......................................................... 1,200 00
Salemville .................................................... 100 00
Selio .......................................................... 50 00
Scott .......................................................... 111 00
Shiloh ......................................................... 3,312 00
Stonefort ...................................................... 200 00
Syracuse ....................................................... 216 00
Verona—First .................................................. 820 00
Walworth ...................................................... 500 00
Waterford ..................................................... 418 00
Welton ........................................................ 684 00
West Edmeston ............................................... 276 00
White Cloud .................................................. 624 00
Total................................................................... $88,264 00

IN CONCLUSION
The commission notes with keen regret that the director of the New Forward Movement has decided to sever this relation to the commission and the work of the denomination, and will return to the pastorate, October 1, 1924. He has accomplished very much towards the real success of the Forward Movement. In this work he has shown tact and power in securing a far better correlation of our denominational activities, he has stimulated spiritual awakening and development by his earnest gospel messages in his visits among the churches and by his contribution to the printed page, and he has been wise and unerring in his efforts to raise the funds called for in the denominational budget. The commission has appointed a committee to canvass the matter of securing a successor to Brother Bond; the committee is studying and investigating, but as yet has made no report.

The members of the commission whose term of office expires with the close of this Conference are: Theodore J. Van Horn, M. Wardner Davis, and Paul E. Titworth.

As we pass from the New Forward Movement at the close of the five year period, let it be without any break or slackening of our efforts, but rather let it be with a steady shoulder-to-shoulder united advance all along our lines.

ALVA L. DAVIS, President.
THEODORE J. VAN HORN, M. WARDNER DAVIS.
PAUL E. TITWORTH, Secretary.

THE NEW FORWARD MOVEMENT
AND SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director.
207 West Sixth Street, Plainfield, N. J.

THE SEVENTH BAPTIST ONWARD MOVEMENT

The challenging battle cry of Seventh Day Baptists for 1924-1925 is "Onward and Upward," and their heart-prayer of devotion and of dedication is, "Lead On, O King Eternal."

In a June number of the Sabbath Recorder the Forward Movement director wrote, "Unless the churches do better than that (the amount contributed last June) our great Forward Movement will close with a thud instead of with a bang. This must not be." Evidently recalling the language of that article, Secretary William L. Burdick writes: "I feel that the Forward Movement period has closed with a 'bang' and not with a 'thud,' and I am very anxious that the new year shall swing through on a rising tide." What a vivid and thrilling phrase is that: "Swinging through on a rising tide." And I believe that in that vigorous language Brother Burdick is but voicing the ardent desire and the holy purpose of a great many Seventh Day Baptists as they begin the work of the new year.

We did not know at the end of June just which it was going to be! But nearly eight thousand dollars received in July on last year's pledges made possible encouraging reports at Conference from all our boards, enabling us to face the new year with thankful hearts, and to go back to our churches to make a good report at Salem next year.

This budget appeared in last week's Recorder, and will be found in summary this week on the back cover page.

The children sing:

"The time to be happy is now,
The place to be happy is here."

The place and the time to do a great many things is here and now. The time to begin making a good report at Salem next year is now. One church at least makes its annual canvass in October, a very few make it in November. There are more churches that make the canvass in December, and still more in January. During seven months in the year one or more churches is making the annual, simultaneous, every-member canvass. We have never made a serious effort to establish a uniform date. Custom and local conditions determine very largely for each church just when it shall make its financial canvass. It has been our custom, however, in recent years to designate November as 'Stewardship Month.' So again this year doubtless it will be profitable to us all if we will take this time to consider the question of stewardship.

There are available two tracts on this subject which may be had by addressing the American Sabbath School Fund at Plainfield. The little booklet, Making the Annual Canvass, gives direction for making the simultaneous, every-member canvass in the local church, and is based upon actual and successful experience. It is the method now used, with modifications, in most of the churches. That is, in most of the churches that make a regular canvass. There are still churches that make no regular, planned solicitation of funds for this work of the denomination.

The other tract, Preserving the Idea of Stewardship, written by Rev. Loyal F. Hurley, should be in the hands of every Christian. It discusses the law of the tithe as related to the principle of stewardship in a very practical and illuminating way. Stewardship as it is related to both time and money is the subject discussed, and it is therefore a Sabbath tract as well as a tract on giving.

Every church should order enough of these tracts to supply each family with a copy for Stewardship Month, November.
and Mission Work." Further down the column appears this paragraph:

**TWO AMERICAN WOMEN UNDER FIRE**

Two American women remained in Liu-ho during the bombardment. They were Miss Grace J. Crandall, a woman of 75, and Miss Sadie M. Burdick, who were in charge of the Seventh Day Baptist Mission Hospital there.

When the American Cross Unit from Shanghai retreated twelve miles to the village of Luti, but Miss Crandall and Miss Burdick refused to abandon the patients in the hospital, who were not war casualties.

All day long the shells whistled overhead. Several of them passed through the hospital building. Late in the day the Associated Press correspondents obtained an automobile truck and by noon were busy clearing the ruins of the hospital in order to remove the patients, together with the American women, to safety in Shanghai. The rain of bullets continued, however, while the escape from the hospital was being effected.

**SEVENTH DAY BAPTIST FUNDAMENTALS**

**REV. GEORGE B. SHAW**

(Sermon before Conference, August 21, 1924)

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity."

When I look on the world today and see the different races and nations ready to fly at each other's throats I say, "Nevertheless the name of Christ is suggestive of controversy. This is a necessary and fundamental:"

The first and most fundamental of Seventh Day Baptist fundamentals is the adoration of the Word of God. The revealed will of our heavenly Father is a standard and guide in all matters of thought and conduct. Without this rock foundation we have no excuse for existence and no claim or argument. Should this fundamental be abandoned our Conference would never meet again. But every generation has interpreted the Bible for itself. My own contention is that the Bible was the Word of God, but we did not always interpret it exactly alike. My children believe that the Bible is the Word of God, but they do not always interpret it just as their mother and I do. However, a belief that the Bible is the Word of God is a necessary and fundamental groundwork of our denominational life. As we stand on this rock we insist that others must see us here or acknowledge that we have a common ground for discussion. This is foundation number one: The Bible, the Word of God.

The second fundamental of the denomination is the truth that salvation is by the freely given grace of God, not by any theory of human merit or fitnesse to save. We believe the second fundamental to be outside to discuss some individual case of salvation. We have no inclination or ability to set forth any theory of the atonement. As a denomination, we have always been, and always must be, missionary and evangelistic, believing and preaching salvation by faith in Jesus Christ, even the Cross of Christ.

The third fundamental is our belief that the seventh day of each week is God's representative in time. Seventh Day Baptists have always taught that the Sabbath is a particular day and is a part of the moral law to be observed by all men. We call attention to the fact that the prophets highly regarded the Sabbath as a day set apart. When Paul wrote this text he was in jail. It was near the end of the service which he rendered to God while he was alive. He was writing a letter to Timothy, chiefly for Timothy as the exponent of the Baptist denomination bravely marking time. Two column heads read in part as follows:

"A letter to Timothy, chiefly for Timothy as the exponent of the Baptist denomination bravely marking time."

The second fundamental of the denomination is the truth that salvation is by the freely given grace of God, not by any theory of human merit or fitness to save. We believe the second fundamental to be outside to discuss some individual case of salvation. We have no inclination or ability to set forth any theory of the atonement. As a denomination, we have always been, and always must be, missionary and evangelistic, believing and preaching salvation by faith in Jesus Christ, even the Cross of Christ.
It is not a question of what is necessary for individual salvation. It is a question of the meaning of baptism, the original mode of baptism and our right to change all this for our convenience. As Jesus Christ died as a representative man even as a sinner dies, so he was baptized as a representative man even as a sinner is baptized. He who did not sin bore sin and he told John that he did it to fulfill all righteousness. Our Lord’s teaching about baptism is clear. His example is before us. The practice of the apostles and the early Church is not questioned.

Baptism is the immersion in water of a believer in token of his previous acceptance of the death and resurrection of Jesus Christ for his salvation. According to my count this is number four of Seventh Day Baptist fundamentals.

First—The Bible as the Word of God.
Second—Salvation by the Cross of Christ.
Third—The seventh day of the week as the Sabbath.
Fourth—Believer’s baptism by immersion.
Fifth—The Church as a Christian democracy.

As I turn aside from these five Seventh Day Baptist fundamentals to the text which you have not forgotten, I wish to repeat something which I said in the beginning: “I have no authority or appointment to speak for exhortation. I simply take the opportunity to express my own opinion on a subject which seems to be worthy of consideration.”

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.” And, let every man that nameth the name of Christ depart from iniquity.” “Having this seal” probably refers to the custom of having something engraved in the foundation building. God’s fundamental truth bears the seal of his knowledge of them that are his. The idea would be the same if the reference is, as many believe, to the true Church.

There are doubtless those who belong to God in all denominations. “The Lord knoweth them that are his.” There are doubtless children of the devil in all denominations. I do not know. “The Lord knoweth them that are his.” There will doubtless be found some who are children of God who are not connected with any church. I can not say, but “the Lord knoweth them that are his.”

Sometimes it is difficult to see any good in the doctrine of others. Often it is not easy to believe in the sincerity and honesty of some one. Then I remember that when the disciples asked Jesus whether there were few who believed what he said, you “strive to enter in.”

In this text the word “knowledge” carries with it the idea of approbation, as it is so often the case. Witness the first Psalm: “The Lord knoweth the right­eous.” The righteous man has the Lord’s help and approval. This seal was for the comfort and encouragement of Timothy in the midst of toil and uncertainty and dis-

 appointment. So it may be to all who believe in God and long for confidence that the foundation of God standeth sure. The Lord knows and approves those who are his.

The apostle Paul was always careful not to let the impression that what a man believes is more important than what he does. He therefore in this case adds as a sort of postscript, “And, let everyone that nameth the name of Christ depart from iniquity.” It is important what a man believes, but there is something wrong in a faith that does not find expression in a life departing from iniquity. All of Paul’s doctrinal teachings are crowned with directions to exhort one another in self­ish, sacrificial living for our fellow men.

We have all named the Christ. We believe with all confidence that a great truth of untold value to the Church and the world has been committed to us. We think we have a large measure of the foundation of God that standeth sure. How are we to attract others to it? How convince the world that we are right? The very best way to attract people to it will not require wealth or education or organization or numbers, helpful as these may be. But it will require a universal, personal consecration to Christ. To be a people who possess must be a people that are in the world but not of the world. Our religion must be real to us. We must believe what we teach, if it is true, and we must practice what we preach, if it is right. We must demonstrate the fact that Sabbath keeping makes better Christians than can be produced by any false­theory or rule of experience. We must not cover our light under a bushel of our business or put it out under our mattress of luxury. The world must see in our lives something beautiful and attractive to correspond with our splendid confession.

To depart from iniquity is also a fundamental to individuals and denominations alike. If our living is low, selfish, and unspiritual, we shamefully belie our high ideals and fasten a millstone about our denominational neck.

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.” Second Timothy 2:19.
MISSIONS

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

OUR MISSIONARIES SAIL FOR CHINA
OCTOBER 23

Rev. H. Eugene Davis and Doctor George Thorngate and their families sail for China from Vancouver, October 23. This date will soon be here now and those desiring to send letters or messages to them to be received on board the steamer can address them to the "S. S. Empress of Russia, Vancouver, British Columbia, Canada." A hint to the wise is sufficient.

LETTER FROM ELDER H. LOUIE MIGNOTT, KINGSTON, JAMAICA, B. W. I.

We are in dire need of a proper place to worship in the city of Kingston. I should like to organize the Christian Endeavor society in all our churches. I need the proper instructions regarding its organization. Please forward same to me at first opportunity. I am glad to be able to send you the past quarter's report. At the end of the quarter I was away in the field, so that I could not send you the report before. In Bath, in going there I experienced great difficulty on the roads with my machine and had to get a man to help me push it from Port Móran to Bath, arriving there at half past eleven on Sabbath night. However, my trip there was much needed. The churches were greatly helped and encouraged by my counseling with them, as well as by my instructions. But my greatest experience was in the mountains four miles from Bath, at a place or village by the name of Spring Bank. It was during the pouring rains. The people were like hungry wolves waiting for the truths of God. I spent Sunday and Monday with them. The interest is great. The brethren of Bath are to follow it up. I am in hope of seeing many take their stand for the Sabbath and all God's commandments. Today is Wednesday and tomorrow I shall be off to Santa Cruz to see Brother Sanms, and hope to see Brother Vaz of the Bluefield Seventh Day Adventist church.

I am of good courage. I shall prepare the reports for the General Conference and send same as soon as return from this trip on the twenty-second of this month. Kind regards to yourself. The Baptist Reformer is now on the press.

ANNUAL REPORT OF ELDER T. L. M. SPENCER, BRITISH GUIANA

DEAR BRETHREN:
I am very thankful to Almighty God for the privilege of presenting another annual report. This year has been a very eventful one in our mission work in this field. The Baptist church was purchased and removed from the southern part of the city to the mission side on Regent Street. The transfer and reconstruction took three and one-half months, and on June 8 the building was dedicated to the glory of God. It is a pretty building and will do much good to our cause in this colony. It is not painted outside as yet due to the lack of funds.

In the month of November I received a call from a little company of ex-Seventh Day Adventists, and after paying two visits received them into the Georgetown Church. Since then I have been and baptized three converts and there are seven converts awaiting baptism. The converts are not ex-Seventh Day Adventists. This station is at Wakenaam, an island in the Essequibo River, one-half day travel from Georgetown. Brother William Berry is the catechist here and is a very energetic and conscientious man. It gives me pleasure to recommend him to your board for some financial help. We have helped him a little, but as yet cannot give him sufficient to live on, as he is a man of a small family. An appropriation of $240 would meet his case.

Brother Charles Cust at Mayaro, Trinidad, reports a flourishing Sabbath school, but I regret that I have not been able to visit him so that I could report to the board the real conditions. I could not get the money to travel. In order for the work to properly supervise there should be an appropriation for traveling expenses, as it was three years ago. I can make no definite recommendation about Mayaro until I visit there.

The mother station at Georgetown is going forward. Souls are regularly added to the church and the interest is good. On the fifteenth of last month our first baptism in the new building took place, when six adults were buried with their Lord. There is another class of five studying. Our additions for the year are: by baptism twenty, letter eight, testimony nine, making a total of thirty-seven. Our decrease is as follows: by death one, dismissed five, total six. Our total membership stands seventy-four.

Our receipts for the year are $329.98. Expenses: church expenses $104.23, building $100, workers $125.75.

The Baptist school and Christian Endeavor are in a healthy condition. Our Bible worker, Mrs. F. W. Smith, is devoted to her work. She visits, holds cottage meetings and distributes literature.

We were very glad for the visit of Secretary Burdick, but regret that it was cut short on account of the death of his wife. We hope that the board will be able to send an evangelist down in the fall of this year to carry on a campaign.

The publication of the Gospel Herald with the distribution of literature has grown on our hands. People are always calling for books, but we have none to offer. Several of our people would engage in colporteur work, but we have no books. This would give employment to many deserving ones.

The future looks bright and we hope by God's grace to do our part and build up his cause in this place.

May Jehovah pour out his abundant blessing on your deliberations.

I am yours in the work,

T. L. M. SPENCER.

Georgetown, British Guiana, July 1, 1924.

ANNUAL MEETING

The annual meeting of the members of the American Sabbath Tract Society of New York, for the election of officers and directors and the transaction of such business as may properly come before them, will be held in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, September 14, 1924, at 2 o'clock p.m.

CORLISS F. RANDOLPH, President.

ARTHUR L. TITTSWORTH, Recording Secretary.

LIFE! WHAT IS IT?

A COMPIILATION BY MRS. L. A. WING

"Life is a school: Labor and sorrow; Victory and Defeat, toil together as teachers, but "Vigilance is the graduating point."

"Life, like war, is a series of mistakes; and he is not the best Christian nor the best general who makes the fewest false steps. . . . but he is the best who wins the most victories by the retrieval of mistakes.

"Yes, life is a game. . . . The rules of it have been made independently of us, but they are absolute, and we must obey them. These rules are: the laws of nature, the laws of health, the laws of intellect, above all, the laws of God. Disobey them, and you make of life a misery, and of death a ruin."

"Life is something more than mere duration; it is depth, and fullness and richness of experience. Therefore some men live more in one year than others live in a decade."

"How much you have lived, not how long."

"Everyone owes it to himself to live a real life, whether he is rich or poor, to be and not to seem. He owes it to himself at least to be genuine."

"In this life alone we can learn lessons of patience and self-denial, for there are no sick beds to watch by, no sufferings to soothe, no mourners to comfort in the mansions of the Father's house."

"Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations given habitually, are what win and preserve the heart, and give comfort."

"Life takes on a new meaning to ourselves and to others when we are rigidly, scrupulously, dependably."

"Life without a mission is a great omission. Life without endeavor is like entering a jewel mine, and coming out with empty hands."

"Have a purpose in life, and having it, through your work such strength of mind and muscle as God has given you."

"Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might."

"Soberly, and with clear eyes, believe in your own time and place. There is not, there never has been, a better time or a
better place to live in. Only with this belief can you believe in hope.

"It is not a change of circumstances, but by fitting our spirit to the circumstances in which God has placed us, that we can be reconciled to life and duty."

"Opportunity for doing greatly seldom occurs; life is made up of infinitesimals."

"The richest experiences in life never come to those who seek them selfishly."

"We long for great events, for imposing duties. We could make something of our life, we think, if we only had not such small sorrid cares and tasks. We ask for heroic duties, but the duties that lie at our hands are heroic."

"The so-called heroic occasions are, after all, often easier and therefore less heroic, than the common place trials that daily tell the stuff of which we are made."

"We spoil so much of life in fear and foreboding. We let slip the beautiful moments that are ours, and spoil them by dreading the moments of the future with which we must do." "Life is not for mere passing pleasure, but for the highest unfoldment that one can attain to, the noblest character that one can grow, and for the greatest service that one can render to mankind."

"The stern discipline of life reveals itself to ourselves, and makes us realize an almost infinite need of God. And it reveals God, because its necessities, like so many falls, only set forth the various provisions of his tender pity. Only the wilderness could have revealed the miracles of the manna, of the raiment and of the unsown feet."

"We must choose out among the ways, and the opportunities and the companionships of this world if we would win. The hap-hazard, happy-go-lucky, aimless, rolling stone kind of life can never succeed. Drifting is not in the way of good things. The course toward success is always an ascent, a steep mountain climb, where one must take step by step, keeping his eye upon the summit and choosing out his way with care."

"The life that is life, in which the words 'tameress' and 'dullness' are impossible, is found only by one who is in Christ and all the way in."

"Life requires courage: the kingdom of heaven is never entered by cowards. It takes courage to be good, and courage is not a quality that is the gift of a chance few, but it is the first-born child of an obedient faith. Courage comes from certainty. It is the assurance of things not seen."

"There is a best for every life. Sometimes we can only reach it by a rocky path, or along a thorny way; and those who fear the pain, come to it not at all."

"Get the pattern of your life from God, and then go about your work, and be yourself."

---

**A FEW CORRECTIONS**

To an article appearing in the Recorder of June 2, 1924, entitled "Fouke Seventh Day Baptist School," are the following corrections:

Elder Randolph left Fouke in 1916, not 1915.

A. S. Davis and Isaac Parrish came to Fouke from Little Prairie, not in 1904, but some years previous.

The present primary teacher is Miss Leo Greene, not Miss Mary Greene.

Otherwise the data given are accurate.

Many of the facts I gave from memory, and had no opportunity to verify them until after the article was published.

Clifford A. Beebe.

Alfred, N. Y.

September 1, 1924.

**MANAGER HAS NEW PRIVATE SECRETARY**

Born, to Mr. and Mrs. L. H. North, 1016 South Avenue, Plainfield, N. J., Monday, September 8, 1924, a daughter, Alice Louise. Little Miss North expects to become her father's private secretary at an early date.

God's Word is final and sufficient. It contains all we need to know to be saved. It speaks the first definite word about our origin, the last authoritative word about our destiny.—Mrs. G. C. Needham.

---

**ANNUAL MEETING OF EDUCATION SOCIETY**

The annual meeting of the Seventh Day Baptist Education Society will be held at the "Gothic," Alfred, N. Y., Wednesday evening, September 10, 1924, at 8 o'clock.

William C. Whitford,

President.
either the Community Trust or the Uniform Trust; but I wish you to observe the obvious advantage of their elasticity.

When a man bestows his property with very definite restrictions, he runs the risk of complete failure of his trust on the one hand, or of wasting his money on the other.

A certain citizen of New York by the name of Marshall left a manufacturing property to his executors, directing them to carry on the business of the property among the American Tract Society, the American Home Missionary Society, the American Bible Society, and the Marshall Institute. The court therefore directed that the estate be divided among the next of kin. It took fifty thousand dollars and eight years to come to a conclusion in regard to this estate; and then it is plain to a layman that Mr. Marshall's property did not go where he wished it to go.

A president of the Pennsylvania Railroad left a fund to establish a home for the daughters of employees of the road who might be killed in the line of their duty. The fund now amounts to two million dollars; but last year the trustees were able to find but twelve girls who were eligible to enter the home provided. While the object of this trust is very laudable, it is manifest that a part of the fund might better be put to some other purpose.

A little more than a century ago an old sea captain left his estate for the maintenance of a home for retired sailors. The trustees have been very extravagant in their care for the sailors who have come to them, but the fund has already amounted to $75,000,000 and is still increasing in spite of all efforts to develop it.

It is a part of our human nature to wish to control the management of the funds which we give; but we need to beware of the control of the dead hand. Even if it be granted that the living may prescribe the conditions for the use and expenditure of our money today it is impossible that we should foresee the situation some years in the future. Unless there are some very definite reasons why restrictions are necessary, it is best to give our trustees and beneficiaries very wide if not unlimited authority.

Another modern method of giving money, which has been in use longer than the Community Trust or Uniform Trust, which has the advantage over those I have mentioned particularly, is the fall by reason of the giver's changing his mind, is what is called the Annuity Gift. The money is given at once to the beneficiary society with the understanding that the interest or principal of the fund may be used for any purpose for a time. This method is particularly adapted to those people who are ready to make substantial benefactions now, but feel that they will need the money not from their money for a while for their own support.

Some people criticize the giving by will to benevolent objects on various grounds. The late Stuyvesant Fish said in his will: "Having observed, and always believed, that charitable bequests afford the testator a means of gratifying his vanity at the expense of his heirs, I make none."

There is, however, a slight flaw in his argument; for beyond the next-of-kin have no greater moral claim on the property than the benevolent societies. Giving by will should be part and parcel of our giving during our earthly life. We do not spend our whole income for our own expenses nor for the support of our relations. And we are willing to spend some time and thought that our giving may be intelligent, and that the work carried on by means of our money may be effective.

What I am suggesting today is that we bestow thought upon leaving all that we have in some sense proportionate to that which we were disposed of at the surplus of our present annual income.

You will agree that what I have been saying is very appropriate for Education Society hour for what we give to our schools is often wasted. The spendthrift of young people has no chance of being wasted. A child may easily lose the money left to him; but his education abides through life.

You may imagine, if you wish, that these suggestions concerning the making of a good will have been spoken in connection with the Missionary Society program or that of the Tract Society or elsewhere. We can not go amiss in giving to any of the corporations of our denomination.

Out of the mist of Egyptian antiquity there comes down to us a strange yet beautiful legend of a bird called the Phoenix, fabled to have had its home in Arabia, where it was worshiped as an emblem of immortality. After it had lived for many years, it was represented as destroying itself by fire, then arising in youthful freshness from its own ashes. This round of life, death, and renewed existence was thought to continue in endless cycles.

This story illustrates the manner in which ancient man looked at the stream of human events. To him history was always run through and beginning again. The thinking man in Egypt, Persia, Babylon, Greece, and Rome was, of course, painfully conscious of the mutability of human fortunes. As he looked out upon the shifting scene of life, he saw birth and death, growth and collapse. He noted the rise and fall of great men, the construction and destruction of mighty empires. Change and decay in all around him. Herodotus, the Greek, one of the most graphic historians, himself the father of history, in his monumental work, beside giving a moving picture of the Persian wars, shows himself interested in the decline of the Persian world power and the reasons therefor.

The forces of change the ancient world feared and tried to check. In vain Xerxes, Alexander the Great, Caesar, who all dreamed their dreams of erecting states that should defy decay. The Pharaohs of Egypt sought in the Pyramids to construct edifices which should last as long as the gnawing tooth of time.

In our days, these ancients, a constant rise and fall in the tides of men. Progress, in the modern sense, they did not see. Cesar, plunging into the Rubicon, strove, not to improve the lot of the slaves but to improve the lot of the citizens. He sought to overthrow his rival Pompey and aggrandize himself. Even the Greeks, the most modern of ancient thinkers, never hit upon
the idea that God runs an increasing purpose through the centuries. With all their assurance, they did not discover what we to-day call progress, by which we mean that through the collaboration of God and man human society and character advance from the gross to the spiritual.

Scholars inform us that the idea of progress, as opposed to mere change, did not dawn upon men before that stirring sixteenth century when men's souls were thrilled with a new joy of living. It was then that God sounded the vision of the new continent, bringing it out of its dungeon, and that science was born. Science progressively liberated man from the gross fears engendered by superstition. An eclipse became an explicable, a non-terrifying spectacle and was no longer thought to be a dragon devouring the moon. Science made possible the conquest of the ocean and emboldened men to conquer the face of these grey-haired bugaboos. They threw a search light, as it were, on the dawn of a new sun. With their new-found mastery over some of the forces of nature, sixteenth century men began to peer expectantly into the future for yet greater power. The picture of the world as always changing but never standing still—a characteristic idea of the ancient world—dissolved now into the dazzles of a universe growing bigger, more interesting, more challenging.

Science gave every inquiring mind the freedom to draw swift leaps and bounds with the voyages of Columbus, Magellan, Marco Polo, and all other intrepid travelers by sea and by land. These men conquered many a hoary bugaboo. They observed, moreover, that a new continent was associated with their newly-won mastery over some of the forces of nature. Sixteenth century men began to peer expectantly into the future for yet greater power. The picture of the world as always changing but never standing still—a characteristic idea of the ancient world—dissolved now into the dazzles of a universe growing bigger, more interesting, more challenging.

A far cry it is from the ancient world when the thinker perceived only a round of change without progress—change in which man was helplessly tossed about as a veritable bubble by the never-stopping current of progress in the affairs of men which they can promote, and fashion to their liking. For ages God had been calling men to come forth and assume their rightful place as participants in a new and divinely-determined world kingdom on earth. At last his voice made itself heard in a new way by the spirits of men. Today the conviction of man's ability to control progress has intensified and become universal. Why could he not liberate himself from the miseries of man's growing ignorance and oppression? The American and French Revolutions bear ample testimony to the success of the spirit of confidence in man's newly-discovered power to take long-standing customs and grey-haired traditions and fashion them into a fairer and freer form of national life. The fortunate issue of these two revolutions gave the doctrine of some progress to a new authority.

In what I have been saying, I have tried to establish the fact that the idea of progress is of recent origin and that civilized man is just awaking to the sense of possessing a new and a significant power.

Man's control of progress—think of it! For a minute I want you fully to taste the idea. By irrigation he makes the desert to bloom like the rose; by conquering the mosquito, he banishes yellow fever from the tropics so that even the northern-born man may live there as sure of living as he would in the south suns, or new moons; the universe of mind was expanding from new knowledge, new conceptions, and from the growing conviction that man could overlap what had always seemed the insuperable barriers of nature and that the world of human affairs was not a single, but a progressing world. Thus progress, not standing still, became the expected thing.

In the eighteenth century man achieved a new outlook; he beheld—ah! that could conquer the sea, discover the circulation of blood, and invent the telescope, why was he not wise and powerful enough to put an end to ancient tyrannies and corrupt governments? Why could he not liberate himself from the miseries of man's growing ignorance and oppression? The American and French Revolutions bear ample testimony to the success of the spirit of confidence in man's newly-discovered power to take long-standing customs and grey-haired traditions and fashion them into a fairer and freer form of national life. The fortunate issue of these two revolutions gave the doctrine of some progress to a new authority.

They threw a search light; as it were, on the dawn of a new sun. With their new-found mastery over some of the forces of nature, sixteenth century men began to peer expectantly into the future for yet greater power. The picture of the world as always changing but never standing still—a characteristic idea of the ancient world—dissolved now into the dazzles of a universe growing bigger, more interesting, more challenging.

First, man lives in a world of physical facts and laws, a world of heat and cold, of time and distance, of continent and ocean, of growth and decay, of disease and death. Although he is only beginning to say the easier words in the book of nature, man has already learned to conserve heat against the bitter days of winter cold, and to cool himself amid the tropics. He crowds more real people into the room of his life than any one before, and ten and ten probably Methuselah knew in all his long nine hundred sixty-nine years. With the development of locomotive, motor car, flying machine, of telegraph, telephone, and telegraph, man finds himself nearer to his fellow in a distance in half the time it used to take. His knowledge of the human body and of medicine helps him both to cure and to prevent wasting disease and plagues. By science he lengthens the average span of human life; by his knowledge and of power of thought he has gained a very real conquest over Nature herself.

Second, man lives in a world of institutions and human relations. He is born into a family. He joins a church. He becomes a member of the grange, or of the Brotherhood of Locomotive Engineers, or of the American Association for the Advancement of Science, or of a ministerial association. Normally as he grows older the number of relations into which he enters with his fellows multiplies. He is the citizen of a school district, of a town, of a state, and of a nation. He suffers or pros- pers according to the failure or success of the groups to which he belongs. The play of economic law—a term for a set of most vital human relations—by raising the price of wheat, or lowering wages, or inflating the cost of living may enrich him or send him scurrying to the poorhouse. By his increasing knowledge of this world, even in its growth in intricacy, he is learning to overcome wrong and to assure himself and his fellow a bigger chance to be. Third, man lives in a world of the emotions. He feels the tug of likes and dislikes, of hates and loves, of repulsions, de- votions, and of loyalties. He abhors, condemns, gets angry, knows the joy of serenity of spirit, the fear, the terror, the hope. In the old days a man could say 'a heaven or a hell.' In spite of such social, emotional earthquakes as strikes and war, by his knowledge of his own make-up, man is surely getting a grip on himself, suppressing the lower emotions and giving the nobler emotions freer play. He progressively realizes the deep wisdom of the Biblical injunction, "Keep thy heart with all diligence, for out of it are the issues of life." Without man's increasing control of the forces of his emotional life, since he is now so many and his sects, interests, businesses, races, and creeds so diversified and by the sources of spiritual power, man would long ago have destroyed the human kind.

Fourth, impinging upon and somewhat engaged with the world of the emotions is commerce. Commerce catches sight definitely of God, walks with him, communes with him and realizes at once human greatness and insignificance. Here he is warmed by infinite love. Here he is born into a world of the emotions. He feels the tug of likes and dislikes, of hates and loves, of repulsions, de- votions, and of loyalties. He abhors, condemns, gets angry, knows the joy of serenity of spirit, the fear, the terror, the hope. In the old days a man could say 'a heaven or a hell.' In spite of such social, emotional earthquakes as strikes and war, by his knowledge of his own make-up, man is surely getting a grip on himself, suppressing the lower emotions and giving the nobler emotions freer play. He progressively realizes the deep wisdom of the Biblical injunction, "Keep thy heart with all diligence, for out of it are the issues of life." Without man's increasing control of the forces of his emotional life, since he is now so many and his sects, interests, businesses, races, and creeds so diversified and by the sources of spiritual power, man would long ago have destroyed the human kind.

By irrigation he makes the desert to bloom like the rose; by conquering the mosquito, he banishes yellow fever from the tropics so that even the northern-born man may live there as sure of living as he would in the south suns, or new moons; the universe of mind was expanding from new knowledge, new conceptions, and from the growing conviction that man could overlap what had always seemed the insuperable barriers of nature and that the world of human affairs was not a single, but a progressing world.
finds himself struggling to learn the laws of existence more perfectly and thus to control the forces of an abundant life. The goals in the game are for those who know the rules and train themselves appropriately. This is an age rich in organized intelligence. Knowledge is being discovered, scrutinized, tested, and put to work in every department of life. It is as free as the air. It is a potent instrument for the service of man, one to aid him in living healthfully, helpfulness all happiness and holiness.

If you have been patient enough to follow my thought, perhaps you have guessed that I am heading in toward this idea, viz.: Religion today, with the rich of organized knowledge at its disposal, sharing the growing belief in the possibility of man's ever strengthening control over progress, challenges with a new urgency every man and woman who thinks constructively.

The ability to understand the world in which we live and to shape and direct its forces for the ennobling of the race is one of God's greatest gifts to man. Since we possess the almost unlimited wealth of the ages and believe in a growing human control, under God, or what our future shall be, we must use, yea, dare do nothing else as Christians than use, these powerful instrumentalities, to spiritualize life. We must be transformers.

This idea of transforming the imperfect into something much nearer perfection, the unlovely into the beautiful, the impure into the pure, is of the very essence of our religion. In well-rembered phraseology, Paul exhorted us to be transformers. He said, "Be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. It is for us, the professed followers of Jesus Christ, using all the resources of human intelligence, all the grace of our Master, and all the dynamic of Christianity, to set more vigorously about transforming a world out of joint into one of order, sobriety, righteousness, and godliness, by directing and controlling the forces of progress.

Our biggest job is to transform human character, including our own. Paul knew how easy it was to conform—to allow the lines of least resistance, to grow lazy and content, to worship at the shrine of the god of things as they are, and to shift to others' shoulders the responsibility for keeping one's own and the world's house in order. Perhaps when he talked to him, he saw folks dabbling in secret sin; saw them easily satisfied when they had enough to eat and drink and comfortable houses to live in; saw them living dungeon lives; saw them ruling their conduct, not by truth and reason, but by selfish and specious sentimentality. I can easily imagine he perceived all these forces of anti-progress operating among the Romans to whom he was writing.

In sentences that have the punch of a pugilist's right fist, he enjoins them to lift them elves out of the clutches of conformity to any such practices and enlist in the ranks of the transformers.

When we look abroad, we find men satisfied with filth, ignorance, sentimentality, superficiality, selfishness, crime. That way death and destruction lie. Let us enter possession into no truce with these insidious enemies of man. Like sage physicians let us diagnose the maladies of man and, by getting control of the sources of renewal, transform disease into health.

By no means am I a pessimist about this old world or the people who live in it. Yet I have to admit that they are sadly imperfect. Perfection, or even an approximation to it, will not come for the mere wishing. Men and women must sweat their heart's blood to achieve it. It is a glorious war we possess to help bring about the coming of the kingdom. It is a glorious fight we are called to, to become transformers.

Build thee more stately mansions, O my Soul, As the swift seasons roll. Leave thy low-vaulted past. Let each new temple, nobler than the last, Shut thee from heaven from a dome more vast. Leave at length art free. Leaving thine outgrown shell On life's unresting sea.

ANNUAL REPORT OF WOMAN'S BOARD

Writers of history tell us that it is difficult to make an impartial account of an event; owing to personal likes or dislikes toward the object of consideration. It might be better for less one to write of Woman's Work.

Our mothers have told us that as long ago as the year 1800 there was a society organized for missionary purposes called "The Boston Female Society." In 1811 this society raised the sum of two hundred dollars for the purpose of translating the Gospel in Bengali. In 1821 it was said spinning, weaving, and knitting societies were multiplying with a view to aid in the great object of sending the gospel to the ends of the earth. Through the years these societies kept springing up to work for missions, home and foreign, until as Mrs. Montgomery says: "It is hard, at the present time, for the women of our churches to realize that there ever was a time when there were none of the active ever-present women's societies that seem so much a part of the structure of Church life." In our own denomination the Female Mite Society of Shiloh, N. J., was organized more than one hundred years ago, it is still in existence. A Ladies Aid in Milton, Wis., did active relief work during the years of the Civil War similar to that done by the societies of the Red Cross organization during the recent World War. These and many other groups have been leaders of the movement, the van-guard of the army of our women in the "March with God," whose efforts resulted in our denomination in 1884, of the Woman's Board, an organization that made for more active and progressive work in the cause of missions, and whose purpose was to unify and concentrate that work.

It soon became apparent that the ruling spirit of the movement was Miss Mary F. Bailey, of Milton, Wis., whose natural abilities and force of character made her a natural leader of our women.

The first annual report of the board shows some discouragements, but a creditable beginning. "Our people are slow to commit themselves, but those who have done so enjoy the work with increasing interest," Miss Bailey says, "I have met with no opposition, nor with any pronounced indifference."

Her first report as secretary covers the work of fourteen societies. The next year Miss Bailey quotes Mrs. A. H. Lewis as saying, "The Conference acted wisely in organizing the Woman's Board in such a way that its officers, scant-
The general report expresses the same reasons for gratitude, but tells of a new experience of sorrow and trial in the loss of the faithful secretary who entered upon the life immortal, June 22 of this year. A wide-spread depression was caused by her death, the loss of her influence and inspiration being most keenly felt. The appealing voice is hushed, the fluent pen is at rest! Her work is done, and no one may take it up. Others must, necessarily, try to carry on the work she so enthusiastically began, and so efficiently supported for nine short years. But her voice is not hushed, it still speaks to us through the power of the truths she uttered with consecrated zeal through these years of devoted labor for the Master. In different ways other worthy members of the early board have been brought to your attention. Let this be the loving memorial to the noble work and worth of Mary F. Bailey.

"East is East, and West is West." Once more the two have met, met in God's providence to talk of, and plan for, his work. Another year with its record of failure or success has passed into the history of the Woman's Board. We thank God that he has spared us to work together for him, "we being many are one body in Christ."

As a body we have worked to drown the loss, by death, of one of our faithful vice presidents, Mrs. A. R. Crandall, who for years has carried the interests of the Board on her heart, and who was always ready to defend the cause, and give free and loyal sympathy and encouragement. We rejoice in the memory of her useful exemplary life.

The annual letter outlining the work of the budget was sent out early in the year. At that time we hoped to be able to report at the end of the year a woman's society in every church in the denomination. That hope has not been realized. The women of several of our small churches where the membership is scattered do not feel able to keep up an organized society for regular work. Perhaps they need the personal touch of a visitor on the field. However, we believe our associational secretaries are capable of doing this work, and will do it the coming year.

We find that 48 societies have reported. Last year only 42 of the 51 sent in reports. They give a total resident membership of 1,495, as compared with 1,068 above the report of last year; non-resident membership 235, an advance of 88 more than the last report; total membership 1,736. The treasurer's report will show that with the exception of our pledge to the Tract Society our Forward Movement pledge has been met. Two items of our regular budget fell short,—the Retired Ministers' fund, and the Twentieth Century Endowment fund; perhaps because other appeals have enlisted sympathy and support. The Parallel budget, local and College Thanksgiving offering, and contributions for the benefit of the colored people of Ashbury Park, N. J., and personal gifts for the Girls' School in Shanghai, outside of the Parallel budget, have come into consideration more than the usual amount has been raised for local work and general benevolence. For local work a total of $3,777.46 was raised, while general benevolence has received the sum of $1,693.13, making a total of $4,470.59 not accounted for in the treasurer's report. Who will accuse our women of being inactive? We could tell of quilted quilts, knotted comforters, canned fruit, sewing rags for rugs, etc., as a means of raising funds for the work.

One society helped to tend the church cotton to earn money to give; also much free sewing and other work has been done where needed of which no record is made. And, withal, very hearty and generous have been the gifts from many of the societies toward the outfitting of Doctor and Mrs. George Thorngate for the China Mission. But we believe that in doing what we ought we deserve no praise because it is our duty, and the reward of duty is to fulfill another.

Thus we leave the record of the year with the prayer, "We have not known thee as we ought, Nor learned thy wisdom, grace and power; The things of earth have filled our thought, And trifles of the passing hour, Lord, give us light thy truth to see, And make us wise in knowing thee."

As we are about to enter upon a new year of service we wish to thank God for the blest results of the increased courage for the work of the future, for "We know that every day will bring us good Above our poor desiring; We know that art of life His love is leading us along And never swerving."
isnathism for missions is the measure of our faith in Christ, and of our love for man. An all-day prayer day, or a day of prayer for missions is not too much for busy women to give, as has been learned by the personal experience of groups of our women from year to year. "Those who think they can do nothing can do more than all else in the power and opportunity to pray."

The Girls' School in Shanghail, China, in a special sense, is a charge of ours. Let us pray much for the teachers and pupils, and work, as well as pray, for sorely needed buildings and equipment.

Finally, as Christian soldiers, we must be united in purpose, and we must be obedient to our divine Leader's requirements. To know his will we must put on the whole armor of God, especially do we need the Word of God, more closely, and we must form a regular part of our daily thought and worship.

"We have not served him as we ought, Alas! the duties left undone; The work with little fervor wrought, The battle lost, or scarcely won!"

With open hearts may we pray:

Lord, give the zeal, and give the might, For thee to toil, for thee to fight. The little one who weeps, The little one who is alone.

And so may we graciously use us in his service to the glory and honor of his name. In behalf of the Woman's Board, Meta P. Babcock, Corresponding Secretary.

Milton, Wis.
August 5, 1924.

**TREASURER'S REPORT**


**HELP THAT MOTHER CAN COUNT ON**

Mother was sorting the basket of clean clothes just up from the laundry. She held up one small garment after another and sighed over the complete absence of buttons. "It seems impossible to persuade my child to do this," she grumbled. And then she glanced to see how the girl was "the kind you could bank on every time." When Gertrude said she would do a thing, she did it and her mother knew that henceforth she would be relieved of one of the most tedious parts of putting the clothes to rights.

Help that you can count on in the home is the only help that really does count. It isn't much help in a busy household to have a daughter who will set the table, wipe the dishes, or make the beds when she happens to feel like it. It means that somebody else, and it is usually mother, must carry regularly the tasks on her mind to be ready to do them if necessary. There is little comfort or assistance in the home to be had from the girl who does things when the mood strikes her. The girl who says she will do certain tasks and does them regularly, is the girl who is the real good fairy at home. It may be keeping the silver cleaned, doing the daily dusting, bed-making, or sewing on of buttons. The task in itself may seem insignificant. The significance lies wholly in the way the doing is done. The girl who does things regularly, is the girl who is the real good fairy at home.—Ruth Davis Stevens in Girls' Companion.
REPORT OF THE COMMITTEE ON ENGROSSING THE MINUTES OF THE GENERAL CONFERENCE

To the Seventh Day Baptist General Conference,

Your Committee on Engrossing the Minutes of the General Conference begs leave to report that the Year Book for 1923 was published much earlier than for some years immediately preceding, a result no less pleasing—as we have reason to believe—to the denomination at large than to the members of the Committee to the recording secretary. It is hoped that equally satisfactory results will be attained this year.

In this connection, we again beg to call attention to the necessity of the greatest possible care in the preparation of reports, and other documents submitted to the General Conference for record. To that end we make the following suggestions:

1. That all such reports shall be complete in themselves, and that it shall not be taken for granted that others than those submitting the reports will understand them. They should be wholly self-explanatory.

2. That all reports be carefully typed, written, with a black record ribbon throughout, triple-spaced—(except in fiscal reports, where the tabulated figures may be but doubled-spaced), on white paper with a wide margin all around, and of a texture that will not be injured by the ink.

3. That three copies be supplied the recording secretary of the General Conference, two of which may be black carbon copies wholly and easily legible.

4. That in giving names of persons and organizations, initials and other contractions should be scrupulously avoided, giving the name in full. This applies to financial statements, as well as to other reports.

5. In all financial statements, all copies should be carefully inspected to make sure that they are unmistakably legible. They should be properly attested, with the reports of auditors attached.

6. Reports should not be given the editor of the Sabbath Recorder. All documents given him are presumably merely for publication, and not for record or for the Year Book. Such reports as he may want to use, he will obtain from the recording secretary.

Failure to follow these suggestions in the past has been a serious contributing cause to the delay in publishing the Year Book. A few years ago, the most important record submitted to that annual session of the General Conference was so incomplete in itself that it was ineligible. It was only because of the fact that the recording secretary and the chairman of this committee were sufficiently familiar with the facts involved to supply the missing data that the report could be made clear. On another occasion the report of the Committee on Nominations was submitted in such a fragmentary form that a part of it was lost before it reached the hands of the recording secretary, and the report as it appeared in the Year Book was entirely at fault, as we were informed by the chairman of the Nominating Committee concerned; and yet we followed the copy as submitted to us. On yet another occasion, a financial report submitted to the General Conference was so illegible that it cost approximately $15 to have it copied and verified before sending to the printer.

Aside from lessening our work, especially that of the recording secretary of the General Conference, it is not prepared as we request will make our printer’s bills less; for slovenly prepared manuscript takes much longer for the printer to decipher, and he is paid very high wages by the day or hour.

These suggestions and remarks are not made by way of fault-finding, but for the information of the General Conference and especially those charged with the preparation of reports, etc.

Respectfully submitted,
(Signed) Corliss F. Randolph, Chairman,
Walton H. Ingham, William L. Burdick, Committee.
Milton, Wis., August 20, 1924.
CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y. Contributing Editor

CHILDREN IN OUR CITIES

ELISABETH KENYON
Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day, September 27, 1924

DAILY READINGS

Sunday—Children sacrificed (Ezek. 16: 21, 22)
Monday—Punishment of neglect (Exod. 22: 22-24)
Tuesday—God's care of the neglected (Ps. 27: 10)
Wednesday—What Christ thinks of children (Matt. 18: 1-6)
Thursday—Children in Nepheh (Isaiah 4: 11)
Friday—Jesus attracts children (Matt. 21: 15, 16)
Sabbath Day—Topic: Heloise Christ's neglected children in our cities (Matt. 21: 27)

MRS. L. ALENA STARR
A friend of all boys and girls

(Juniors, I have known and loved Mrs. Starr ever since I can remember, and so I want to tell you a little bit about her and her husband, too. But don't ever let her know I told you! We have so few real missionaries who write for us that we like to know who they are, don't we? When I was a little girl I remember mother receiving letters from Mrs. Starr in Africa. My! how I used to like to hear mother read them, and sometimes she would send pictures, too. I have them all saved and look at them once in a while. Now she and her husband are helping for the boys and girls in New York City, and she has written a nice interesting letter for you juniors and you will like it just as much as I do the ones she sent my mother. Just read it and see if you don't like it too.)

In New York, children are being helped to know Christ.
Before we start let me tell you how these children are gathered together. It was a bitter cold winter evening—snow everywhere—when two people sallied forth to invite the children in the neighborhood of Water Street, under Brooklyn Bridge, to a meeting for boys and girls at the mission. Around blazing bon-fires kindled in the gutters were gathered children of different ages and sizes who replied in various ways to the invitation.

They came into the large mission hall noisily—an unruly crowd—over seats and under seats, any way, and any how. "Neglected" they certainly were. Encouraged by their elders to lie and cheat and swear, how they need to know of a living Savior who died that they might be saved from sin and live pure, clean lives! The first meeting was, to say the least, disorderly.

Now we will attend a meeting some months after—a hot, sweltering summer afternoon. We climb the stairs and board a South Ferry elevated train that goes rushing past windows where people are leaning out to get a breath of air, past buildings used for cheap lodging houses, along the Bowery, and we see rough men sitting in big, bare rooms reading or talking. Sometimes they ask, "Why these children?" "But it makes us dizzy and sick to see them. At last Mrs. Starr, who has known and loved children her whole life, insisted, "But you know them, I want you to repeat them." "I can't," she insisted, "I have been too confessional and the priest says it is a sin."

After this the children were taught to sing and they quickly learned Isa. 53: 6; Gal. 2: 20; 1 John 4: 10, 19; Ps. 34: 11; Isa. 1: 18, and others.

The Lord's Prayer they used to repeat just as fast as they could rattle it off, but after much exhortation and practice say it more slowly and reverently.

You will enjoy the Bible story. Some of the children will be restless, but others, often the big boys, will listen intently with eyes fixed on the speaker. One day at a meeting, Mrs. Starr's translation one girl said with a longing sigh, "Oh, I wish I could go to heaven that way!"

Today we tell them of God's tender care over his children as illustrated by the flower we have brought—just common wild flowers that we do not even know by names. They are told that as the flowers look up to the sun and receive from it warmth, light and beauty, so God would have us look up to his Son, Jesus Christ, and he will be our pure, clean hearts. Then as God has fashioned every thing, so to open and to close the little petals, so that he wishes to help us in every little thing—in our troubles and in our good times. He is interested as no one else can be and if we will trust him, he will make us good and pure even in little things.

Even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20: 11

Now before the boys, girls and babies are given flowers and march out, I want you to notice one or two more, particularly.

See that boy who is restless and naughty? He has brown eyes, a pale oval face and is slender in figure—a handsome lad. He often has with him a baby sister, whom he loves dearly. His name is Joe Sullivan and he goes across the street. He hears only oaths, curses and wickedness. Does he not need Jesus Christ?

Anna, who listens so earnestly to the Bible story and sometimes begs to be told more, has a bold, coarse, red face and rough, tumbled hair. She plays ball in the street and runs with the boys—a regular little tough. At a wedding she attended, the "wine" flowed freely, and Anna—only eleven or twelve years old—had to be carried home and laid on her bed—dead drunk. With all she is warm-hearted, generous and lovable.

Now, boys and girls, as we leave the heat, the dirt, the squallor of the city shams, and remember the words of Jesus: "A child is known by his doing—let him who is without sin cast the first stone," we will look up to his home across the street. He hears only oaths, curses and wickedness. Does he not need to know Jesus Christ?

Jamaica Estates.
Jamaica, Long Island.

THE WHIP-POOR-WILL

Mrs. Whip-poor-will hopped back and forth on the ground searching among the low bushes for a hole or a hidden place in which to make her home. Near her fluttered Mrs. Whip-poor-will with his dull brown coat, striped with broad, white tail marks. Both he and his mate were so much like the color of the leaves and bushes that it would have been hard for any person to see them. At last Mrs. Whip-poor-will said:

"Here's a nice hole all covered with leaves and just the place for our house." So she pulled away the leaves and then settled herself comfortably in this funny little house which she had made for herself. While Mrs. Whip-poor-will flew up on the tree near by and sang his evening song five hundred and fifty times, "Whip-poor-will, whip-poor-will," as if telling all the world that he and Mrs. Whip-poor-will
A BRIGHT PIN

Sitting quietly in my study one evening I held a pin in my hand and said, "Now! Mr. Pin, let us hear what you have to tell me about yourself that will help me to talk to the children." The Pin replied, "Well, sir! I want you to understand that I am straight, that whenever I have a work to do I go at it right away; and because I am straight, I am welcome into all kinds of homes, and am used for all kinds of purposes. Ladies delight to have me as their constant companion. I dine with princesses, and kings display me in gorgeous scarfs. I am also welcome in the home of the poor, and save the workers a great amount of labor. Oh! but it is dreary to see a pin that has come bent or crooked I am thrown away and trampled upon! Millions of my brothers and sisters are lost every day because they are crooked! So long as I am straight I am all right. What about you? Are you straight with father, mother and companions? If you are not, depend on it you will become useless.

The pin then said that it had two other things about it. A head and a point. All of us have heads, but some of us never get to a point, but are like a few preachers I know, who go round and round, round and round, and never get anywhere, but a pin that is "straight," "sharp" and "bright" always has a point and gets there when required. And then the pin says: "But there is something I haven't that I wish I had—than you can say "Jack Robinson" the tooth was out. "Did you feel it?" says the dentist. "I should think so, where is that boy?" The pin was sharp and found the spot. Boys and girls need to be sharp. Going down the Street I saw a boy was swinging his arms, just imagining that he was swimming in the Thames. He hit a man's pocket, and the man said, "Come here, you little rascal, trying to steal my pocketbook are you?"

"Sir," said the boy Coleridge, "I was simply swimming." His sharpness captivated the gentleman, and he subscribed to a library for him. The pin says: "Be straight! Be sharp." The Study says the pin, "I am bright." You can't do anything with a rusty pin; try it next time when you tear a hole in your coat. Rusty children are not much use, they are always in the way. They get up in the morning and crawl to breakfast, and are too lazy to clean their boots. They are so rusty that if asked to do anything for mother they don't hear. Pins get rusty by being in the wrong place, amidst dirt and dust. Isn't that where boys get rusty? Jesus Christ had an enthusiastic disciple in "Peter," but one day he found himself in a wrong place and immediately rust gathered all around him, and when Jesus wanted to use him to speak for him Peter said: "I don't want to him." How rusty he became. So rusty that he was useless; we can't afford to let rust grow over us.

One day mother Whip-poor-will and father, too, were away and the twins had been told to stay close by the home. But they were restless and as they could just fly a little thought that they might venture out of the hole and hop a bit among the leaves. Now it happened that day that a great blue jay was sitting in the woods near by looking for something to eat. She wasn't very hungry, for she had just dined off two gray mice which she had found in the barn. But as she wandered around she suddenly spied the twins hopping about among the grass and leaves. Quickly she stretched out on the ground with her head between her front paws and her tail softly thumping up and down and watched them.

Just then Mr.-poor-will came flying quietly back and when she saw the empty hole she chirped softly to the twins. And then she saw the cat! Immediately she flew past the twins and off to the other side of the cat and pretended that she was badly hurt.
THE SABBATH RECORDER

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society, Frank J. Hubbard, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for its work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Esterly, N. Y.

The First Seventh Day Baptist Church of Yardley, Pa., holds regular Sabbath services at 3 p.m., and evening services at 7:45 p.m. on Sabbath evening.

The Second Seventh Day Baptist Church of Yardley, holding regular Sabbath services at 3 p.m., and evening services at 7:45 p.m. on Sabbath evening.

The Third Seventh Day Baptist Church of Yardley, Pa., holds regular Sabbath services at 3 p.m., and evening services at 7:45 p.m. on Sabbath evening.

The Fourth Seventh Day Baptist Church of Yardley, Pa., holds regular Sabbath services at 3 p.m., and evening services at 7:45 p.m. on Sabbath evening.

The Fifth Seventh Day Baptist Church of Yardley, Pa., holds regular Sabbath services at 3 p.m., and evening services at 7:45 p.m. on Sabbath evening.

When they go to heaven, they will never look back....

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
L. H. North, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year ........................................... $2.50
Six Months ....................................... 1.25
Per Month ....................................... .25
Per Copy ......................................... .05

Papers to foreign countries, including Canada, will be charged 10 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

"The churches are by inheritance and choice the guardians and champions of the moral order in society. Today they fight against heavy odds. It behooves them to get rid of unnecessary baggage, to make an end of irrelevant controversies, to bury dead issues concerning the source of their authority, etc., to combine their forces and concentrate their energies on the one aim of conserving and enforcing the moral order in society. Otherwise, the church is likely to become a mere recrudescence of barbarism. In the midst of social and moral chaos a few clear spirits may find consolation and strength in philosophy, but for the many a vivid, passionate, and energetic religious conviction is the condition of morbid health and vigor.

Joseph A. Leighton.

Sabbath School, Lesson XII.—Sept. 29, 1924

JESUS MAKES A MISIONARY TOUR.—Mark 1: 35-45.

Golden Text.—"Thou canst make me clean." Mark 1: 40.

DAILY READINGS


(For Lesson Notes, see Helping Hand)

THE SABBATH RECORDER

SALEM COLLEGE

Administration Building
Salem College has a catalog for each interested Sabbath Recorder reader. Write for yours.

Booth-Well, President

Literary, musical, scientific and athletic student organizations. Strong Christian Associations.

Address, Salem College, Salem, N. C.

COUNTRY LIFE LEADERSHIP

CLAYTON COLLEGE, DANVILLE, VA.

A Series of Sermons Delivered Before Students of Alfred University, Alfred, N. Y.

Price, $1.50 prepaid

SABRETT HISTORY, VOL. I

Before the Beginnings of Modern Denominations

SABRETT LITERATURE—Sample copies of tracts on various phases of the Sabbath Day, will be sent on request with enclosure of five cents in stamps for postage to any address.

AMERICAN SABBATH TRACT SOCIETY

Plainfield, New Jersey

ALFRED UNIVERSITY

A modern, well equipped "A Class," standard College Building, with Technical Schools, Equipment and Endowments aggregate over a Million Dollars.

Courses in Liberal Arts, Sciences, Engineering, Agriculture, Home Economics, Music and Applied Art.

Faculty of highly trained and experienced, representing the principal American Colleges.

Combines high class cultural work with technical and vocational training. Social and Moral Influences good.

Tuition free in Engineering, Agriculture, Home Economics, Rural Teacher Training and Applied Art.

For catalogues and other information, address

BOO THE COMI WELL DAVIS, L. D., President

ALFRED, N. Y.

THE Fouke School

Miss Fucia Fitz Randolph, Principal

Fouke, Ark.

Other competent teachers will assist.

Endorsed excellent standard of work will be maintained.

BOOKLETS AND TRACTS

GOSPEL TRACTS.—A Series of Five Gospel Tracts, eight pages each, printed in attractive form. A sample copy enclosed with order.

PROMISING YOUTH.—A Series of Fourteen, twelve-page pages each, illustrated. Just the information needed, in concise form.

BAPISTEM.—Twelve page booklet, with embossed cover.

BIBLE IN EVERY HOME.—A series of eight, twelve-page pages each, illustrated and embossed.


FIRST DAY OF THE WEEK IN THE NEW TESTAMENT, By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression "First Day of the week." Sixteen pages, fine paper, embossed cover.

STUDIES IN SABBATH REFORM.

A Series of Fourteen, twelve-page pages each, illustrated and embossed.

SABBATH HYMNS AND SONGS—A Series of Twenty-Five, three-page pages each.

ABIDING GOD AND HIS HOLY DAY—Ten cents each.

MAKING THE ANNUAL CANVAS.

ALL SABBATH LITERATURE—Sample copies of tracts on various phases of the Sabbath Day, will be sent on request with enclosure of five cents in stamps for postage to any address.

S. D. GRADED LESSONS

Jr. Jr. Class.—Illustrated, issued quarterly, 25c, per copy. Superintendents’ orders only.

Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

WASHINGTON UNIVERSITY, COLLEGE PARK, BALTIMORE, Bt.

The college welcomes all students, without distinction of creed or race. The college is an educational institution of the Methodist Episcopal Church, South. The college is open to colored as well as white students.

Price of Catalogue $1.00

COLWELL TRAINING SCHOOL, MBBY., ME.

Courses in Liberal Arts, Science and Physical Training.

Endowments aggregate over $2,500,000.

S. Orestes Prout, President.

COUNTR Y LIFE LEADERSHIP

ECONOMY COLLEGE, NEW YORK.

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating.

Four live preachers. College has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For further information, address

ALFRED EDWARD WHITFORD, M. A., President

Milton, Wisconsin

ALFRED THEOLOGICAL SEMINARY

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid 25 cents; in cloth, 50 cents.

Address, Alfred Theological Seminary

CHICAGO, Ill.

LANGWORTHY, WHITFIELD & NEKead

ATTORNEYS AND COUNSELORS-AT-LAW

250 AND 252 N. BROADWAY, CHICAGO, ILL.

COUNTRY LIFE LEADERSHIP

COUNTRY LIFE LEADERSHIP

ECONOMY COLLEGE, NEW YORK.

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating.

Four live preachers. College has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For further information, address

ALFRED EDWARD WHITFORD, M. A., President

Milton, Wisconsin

ALFRED THEOLOGICAL SEMINARY

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid 25 cents; in cloth, 50 cents.

Address, Alfred Theological Seminary

CHICAGO, Ill.

LANGWORTHY, WHITFIELD & NEKead

ATTORNEYS AND COUNSELORS-AT-LAW

250 AND 252 N. BROADWAY, CHICAGO, ILL.

COUNTRY LIFE LEADERSHIP

ECONOMY COLLEGE, NEW YORK.

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating.

Four live preachers. College has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For further information, address

ALFRED EDWARD WHITFORD, M. A., President

Milton, Wisconsin

ALFRED THEOLOGICAL SEMINARY

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid 25 cents; in cloth, 50 cents.

Address, Alfred Theological Seminary

CHICAGO, Ill.

LANGWORTHY, WHITFIELD & NEKead

ATTORNEYS AND COUNSELORS-AT-LAW

250 AND 252 N. BROADWAY, CHICAGO, ILL.
Seventh Day Baptist Onward Movement

Motto: Onward and Upward
Slogan: Lead on, O King Eternal

As we pass from the New Forward Movement five year period to the Seventh Day Baptist Onward Movement, let it be without any break or any slacking of effort, but rather with a steady shoulder-to-shoulder united advance all along the lines.

LINES TO MOUNT EVEREST

George Imrie Smith

Arising from his night's repose,
The sun looks o'er the eastern verge of earth,
To what, O Everest,
Thy vast upended form upheaves;
Frowning portentous on the cowering land.

Where sky in homage bends,
And ice-bound, rocky ramparts rear,
Forbidding,
High towers thy mighty head,
Set in the silences of ages gone,
Crowned with the dawn,
Imperial and alone.

And from that dizzy, frigid height,
Of virgin solitude,
Beyond the far-distant plain below,
Across the arid desert's weary waste,
Beyond where ocean's sounding billows surge
On other shores:
World-wide, Adventure's page is proudly cast
Before the sons of men:

Of them that dare,
Who next shall take the challenge given,
And try that upward path,
Beset by Death?
Who shall, forsaking all,
At last attain that eminence
And live among the stars of fame?

CONTENTS

Editorial.—Tract Society at Conference.—An Impressive Moment in General Conference. — Missionary Day at Milton Conference; High Water Mark. 331-335
Alfred-Alfred Station Daily Vacation Bible School. 328
The New Forward Movement.—Our Onward Movement Budget. 328
Facing Our Responsibilities. 329
Missions.—Monthly Statement. 335
Women's Work.—Interesting Letters From China. 340-343
Report of the General Conference Vocational Committee. 343

Young People's Work.—How Jesus Cheered Others.—A Thought for the Quiet Hour. — Intermediate Christian Endeavor Topic.—Junior Work. 346
Michigan Sabbath Keepers' Association. 346
Children's Page.—Jesus Giving His Life. The "Why" Habit. 347
Lone Sabbath Keeper's Page.—Report of the General Conference Auxiliary for Lone Sabbath Keepers. 349
Marriages. 350
Deaths. 350
Sabbath School Lesson, Sept. 27, 1924. 352