

The Sabbath Recorder

DO YOU KNOW

that the Board of Directors of the American Sabbath Tract Society have adopted a plan whereby you can give them your money in trust and they will pay you, or some person you may designate, a stated income each year for life?

The rate of income is as follows:

Persons 40 to 50 years old	5%
Persons 51 to 60 years old	6%
Persons 61 to 70 years old	7%
Persons 71 to 80 years old	8%
Persons 81 and over	9%

At death the principal of the gift, less excess interest, remains a memorial to the giver in the permanent fund of the Tract Society.

**WHY WORRY ABOUT YOUR INCOME,
ASSURE IT! CREATE A MEMORIAL!**

F. J. HUBBARD, Treas.
Plainfield, N. J.

IN THE FURNACE OF AFFLICTION, BE NOT AFRAID

"Let thy gold be cast in the furnace,
Thy red gold, precious and bright,
Do not fear the hungry fire,
With its caverns of burning light:
And thy gold shall return more precious
Free from every spot and stain;
For gold must be tried by fire,
As a heart must be tried by pain!

"In the cruel fire of sorrow
Cast thy heart, do not faint or wall;
Let thy hand be firm and steady,
Do not let thy spirit quail:
But wait till the trial is over,
And take thy heart again;
For as gold is tried by fire,
So a heart must be tried by pain!

"I shall know by the gleam and glitter
Of the golden chain you wear,
By your heart's calm strength in loving,
Of the fire they have had to bear.
Best on, true heart, for ever;
Shine bright, strong golden chain;
And bless the cleansing fire,
And the furnace of living pain!"

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held at Shiloh, N. J., August 23, 1921

President—Rev. Clayton A. Burdick, Westerly, R. I.
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Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

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PLAINFIELD, N. J., FEBRUARY 21, 1921

WHOLE NO. 3,964

Chancellor Day On "Blue Laws"

At a noon-day meeting in the great theatre of Syracuse, N. Y., before a crowded mass-meeting, Chancellor James R. Day said: "You might make Blue Laws, without any question, but you never can enforce the commandments of God by any act of the Legislature. The knowledge of the commandments in the heart is the only way of keeping them."

This is sound doctrine. If the professional lobbyists who devote their years to the work of compelling men by civil laws to observe religious tenets, would only take to preaching the gospel, appealing to the hearts and consciences of men in the spirit of Christ, they might accomplish something.

Chancellor Day is right when he teaches that the commandments will be observed only when they are enthroned in human hearts. It would seem that, after so many years of utter failure to secure respect for a Sabbath, by civil laws, and fines, and prisons, and policeman's clubs, these professional lobbyists for Blue Laws might have discovered their mistake and long ago turned to Christ's plan for saving men.

The Bible Never Grows Old

Another good point for the Bible was made by Chancellor Day in his theatre address, when he related the experience of his grandfather who read the Bible through eighty-eight times, and each time found it more and more applicable to his life and life's needs. The Bible never grows old. It is fresh and new every time it is read, even down to old age.

Men find no help from the Bible because they never give it fair trial. Too many catch at the sayings of unwise teachers who are too careless in commenting upon the Scriptures, and then turn away from the Bible entirely.

Crafts Declines to Approve Exceptions for Sabbath-keepers

According to some leading New York City papers Rev. W. F. Crafts will not approve the proposed exception allowing Seventh Day people to open stores or places of business on Sunday after

they have faithfully observed the Sabbath. Representatives from both sides agreed on several points in the controversy, but Mr. Crafts held out on the exception point mentioned above.

But what more could be expected of a man whom the papers classify as "Father of fifty-seven varieties of reform". A man who has conceit enough to think he can dictate in matters of conscience to every one who differs from him; one who has devoted years and years to professional lobbying in several other States than in his own; bending every energy to the securing of "blue laws" to oppress exemplary Christian people by forcing them to conform to his ideas rather than to the laws of God found in the Bible, can not be expected to be very broad viewed in the line of true religious freedom. What a kaiser such a man would make if he could only carry out his ideas of compelling all men to submit to his dictation!

The Accidental Death Of C. Layton Ford

The friends of Brother C. Layton Ford were greatly shocked upon receiving a telegram on the evening of January 28 announcing that he had been killed by accident while hunting.

Mr. Ford was so widely known among RECORDER readers who will be anxious to learn the particulars regarding his death, that we have taken some pains to secure the facts for publication.

On the morning of January 28, with three friends, one of whom was his son-in-law, he started in an automobile for a day's outing to hunt for rabbits. They left the home of his daughter, Mrs. Douglas Brown, in Coffeyville, Kan., about 10 o'clock, drove about ten miles, and began the hunt on Snow Creek. The men separated for the hunt, and Mr. Ford's partner went down by the stream to start out the rabbits, leaving Mr. Ford on higher ground to watch for them. Upon starting up a rabbit the partner called: "Look out for him!" and soon he heard the report of a gun. Then he called: "Did you

get him?" but receiving no reply he went up to see why, only to find his friend dead on one side of a wire fence with his gun on the other side leaning against the fence.

The course of the game made it necessary for Mr. Ford to climb the fence which he evidently tried to do close by one of the fence posts. In climbing over he evidently stood his gun over the fence, forgetting that it was cocked. It was one of the variety called the "pump gun", which when set for shooting goes off at the least jar. Mr. Ford was not familiar with this kind, and when the stock struck a rock it went off. The full charge entered the body near the pit of the stomach and took an upward course through the chest. Death must have been instantaneous.

All our readers will have heartfelt sympathy for the bereaved wife and two daughters upon whom this sorrow has come so suddenly. Two sisters and four brothers are left to mourn their loss: Mrs. Fred M. Swiger and Mrs. Lucian Lowther, of Salem, W. Va., and Ardvern Ford, Ernest O. Ford, Samuel L. Ford, and William T. Ford, all living in West Virginia.

Layton Ford and Willametta Howell, of Flemington, W. Va., were married in November, 1889. Two married daughters, Helen Brown and Maudella Overlees are left to share this sorrow with their mother.

Mr. Ford was planning to take a rest from the strenuous work of years. He had retired from the service of the oil company with which he had been connected, sold his home in Bartlesville, Okla., and he and Mrs. Ford were spending the winter with their daughter Helen in Coffeyville, Kan., and were expecting to come east soon for an extended visit with home friends and relatives.

At the age of fourteen Brother Ford was baptized by his uncle, Rev. Samuel D. Davis, and united with the Salem Seventh Day Baptist Church. In after years, when he came with his family to reside in Plainfield, N. J., they removed their membership to the Plainfield Church. He was a member here when he died. Had he lived until the eighth day of next month he would have been sixty years old.

Telegrams of sympathy from the Plainfield Church and messages from other friends reached the sorrowing ones in time for the

funeral. The burial took place near Coffeyville, Kan., where many sympathizing friends and loved ones helped to lay the body in its last resting place.

We can not close this article without adding a personal word of tribute to this loyal, loving friend of many years. In the autumn of 1890 when we went to West Virginia seeking a home among strangers, Brother Ford was among those who extended to the missionary pastor a most hearty welcome. For years the Fords were our next door neighbors, and there was never a burden which we had to bear that Layton did not try in his earnest helpful way to make lighter. During the early struggles in Salem College he proved to be a most loyal friend. For two or three years he was teacher of telegraphy in the business department of the college. Here he was successful in placing several young men in positions on the railroad.

In all the perplexing situations of those years we found him an enthusiastic willing helper, given to generous impulses and to loyal service for which we shall ever be thankful. He joined most heartily with the dear friends who sent their president away on the Mediterranean trip for rest; and in many other ways he has proved to be a friend indeed. May the richest blessings of heaven abide with the dear ones in the sorrow-stricken home.

Rev. M. G. Stillman In a characteristic note **Still in the Saddle** Rev. M. G. Stillman, of Lost Creek, W. Va., writes: "Say, though it is no matter in Jersey, my good friends gave me a pleasant birthday surprise on Sunday and brought me a new saddle as a birthday present. Ho! ho! but the *good will* was more, *much* more than the twenty-five dollars in that saddle. I will probably come to Jersey in August but it will be by railroad."

Brother Stillman, though sixty-seven years old is still in the saddle riding over the West Virginia hills. Sometimes we feel like joining him in a good saddle ride over those old hills. There is, after all, a wonderful invigorating and helpful exercise in the service that keeps one in the saddle. And there is no better place than among the hills and vales of the little Mountain State. But

there is nothing like a *good saddle* to make such out-door service enjoyable. We are glad Brother Stillman is still able to be in the saddle, and also that his friends are ready to see that he has a good one.

Prohibition Damages • Some friend has sent **The Cadaver Business** us a clipping from a Missouri paper which informs us of another business that has been hard hit—almost ruined by the Eighteenth Amendment. The medical colleges of that State are having unprecedented trouble to secure bodies enough to supply their dissecting departments. Before prohibition came the poor houses and asylums were full and there was no trouble in securing from the pauper dead all the bodies the medical schools needed. Since prohibition put the poverty-making, life-destroying saloons out of commission there have not been cadavers enough to fill the orders.

It is shown that fewer paupers have died during the last year than in any previous year. When poor people die now their families have enough to give them decent burial. Before the saloons went out *they* got all the money, and when their victims died the State had to dispose of their bodies.

There are fewer unidentified drunks kicked out at night to freeze to death after rumsellers have robbed them, and this too makes hard luck for the dissecting rooms of medical schools.

What can be done about it, friends? Who is there among you ready to furnish boys for cadavers through the old and regular channels, the rum-shop? What father or mother wants to repeal the law that now prevents the ruin of the young men of America, and again start the rumseller on his natural mission—death and ruin?

"**What Lack I Yet?**" When the young man in Christ's time desired to know how he could become a member of the kingdom, and was referred to the commandments, he boasted that all his life he had kept them and in something of a self-righteous spirit, said: "What lack I yet?"

He soon found that he needed something more than the formal outward obedience to the law in order to become a true Christian. He had made a fatal mistake; for he had overlooked the fact that obedience which did

not make him Christlike availed him nothing toward true citizenship in Christ's kingdom.

One may be a stickler for law and yet come far short of possessing the mind and spirit of Christ. We may dream of being like him when he shall appear, while we are utterly ignorant of the dissimilarity existing between us and him. The self-confident, domineering, dogmatic attitude of too many professors places them in unreconcilable contrast with the meek and lowly Jesus. The one who neglects to pray; who ignores his dependence on the Father, comes far short of the prayerful dependent spirit of Christ. The hard, relentless, unforgiving, narrow-minded man, can not be classed as a follower of the generous, forgiving, sympathetic Jesus.

No matter how punctilious one may be for precepts of law, if he lacks the purity of heart, the excellency of spirit, the essential qualities of Christlikeness that belong to the mind of Christ, his dreams of one day being transformed into the divine image may be delusive. If one can not become Christlike on earth under the leadership of the Holy Spirit, there is little ground to hope for any strange transition as he passes the portals of death.

Indeed each one of us needs to ask in the spirit of humility, rather than in the spirit of self-righteousness exhibited by the young man before Christ, "What do I lack in fitness for the kingdom of God?"

SABBATH KEEPERS' HERITAGE FROM THE PILGRIMS

LOIS R. FAY

Whoever of us can trace his or her ancestry back to those wintry days three hundred years ago when the Pilgrims were struggling to survive the elements, feels a genuine degree of pride; for those months of deprivation were a momentous season, as far as human history on this side of the Atlantic is concerned. The recent increased degree of pride in Pilgrim ancestry seems to be a form of aroused appreciation of the intrinsic value of what the Pilgrims brought across the sea and planted on this side, which has proved to be the good seed of the kingdom of God.

The Congregational Church also has taken special pride in the closing days of 1920 as marking the opening of an important epoch

in the growth of congregational religious worship as superceding hierarchic ecclesiastical authority. But to many earnest souls outside Congregational circles, who value religion in and for the individual human soul, comes the most joyous appreciation of the Pilgrim heritage as a departure from old monarchial forms of religion, which exalted one autocrat and kept the laity in servitude of body and soul.

If we are to live the highest, best and noblest life possible, we are not going to draw into our shell of pride because of Pilgrim ancestry, nor ever bask in the mellow light of mere appreciation of Pilgrim accomplishments.

We are going to keep on growing. Throughout all creation growth is a sign of life; not merely that selfish growth that increases in corpulence daily, whether human or church body, always receiving and never giving—but that growth which continually gives as well as receives, which incorporates into itself the gifts of life, and then gives them out to gladden and help neighbors and succeeding generations.

And in the case of Pilgrim ancestry, life means more than pride in the possession thereof, more than cherishing the relics of three hundred years ago. Life means the cherishing of Pilgrim ideals as stepping stones that help us onward and upward in the Heavenly Way, during the present period of our development toward the measure of the stature of the fullness of Christ.

All races of humanity on earth today are benefited more or less by the influence of the lives of the Pilgrims. The resulting benefits are limited only by the capability and receptivity of the soul itself. If we today—especially we who are inspired with love for the Sabbath of Jehovah—if we are intelligent enough to receive the benefits of Pilgrim efforts and make use of them as is pleasing to God we shall likewise be a blessing to posterity.

The benefits especially provided for our line of development are embodied in freedom of conscience and religious activity. We are free to advance as fast as the expanding light of our conscience may lead. If our conscience becomes convinced of the identity of the Sabbath of Jehovah, we are free to observe it without the severe civil persecutions which once fell upon those who thought along more elevated lines than their fellows. New forms of faith and new

assemblies of believers are tolerated without jail sentences or death penalties. Whatever social persecutions may be inflicted we are well able to endure, knowing the Comforter is ever-present to bring light out of darkness.

The knowledge of the Divine Spirit is another gift, and a most valuable one, which may be traced to Pilgrim influence, by which the Word of God was made accessible to every person this side of the sea. This is a gift we fail to appreciate in its power for enlightenment. We oftener think of public utilities and modern inventions as the chief benefits of the present era; but things that are invented to make life easier often become most annoying inconveniences, and even instruments of death, when the Divine Spirit is shut out of the hearts of the human beings handling the inventions.

We, to whom has come the enlightenment of the Holy Spirit, may use all the wonderful gifts and inventions of our times to elevate ourselves and others, or we may use them to eclipse God, and his power to reform and regenerate human souls. We may use them to establish the Sabbath of Jehovah, one of the strongest bulwarks of true religion; or we may help continue the destructive influence of that monarchial religious corporation which has kept Sunday as a sign of its subverting power.

In early reformation times steps were taken in the right direction, leading out of the religious thralldom of the dark ages. The Pilgrims took another step. Still another is before us, for we have not yet reached the measure of the stature of the fullness of Christ.

We are led sometimes to think the edict of Constantine establishing Sunday as the day of rest by civil law, came about as a distinct event; but when one becomes acquainted with church history during the interval between apostolic activity and the famous edict, the change of the Sabbath is found to have been a retrogressive growth, attended by various strong impulses. There was Jewish antagonism to Christ and his gospel, causing the early Christians in return to develop an early aversion to everything which savored of Judaism, meanwhile adopting a variety of new observances to express their devotion to Christ.

In the same direction with this push of Judaism was the pull of the heathenism of Greek and Roman civilization especially, and

in approximately the same lapse of time as intervenes between us and the Pilgrims—three hundred years—this combined push and pull resulted in the edict of Constantine.

The change from the seventh day to the first day did not come suddenly, and the change from the first to the seventh will take time also, for it is destined to be an enduring and a progressive growth according to God's way of accomplishing his wonders. What development Sabbath reform makes in the next three hundred years depends for human agency upon us who hold the truth today. How will we improve upon our heritage from the Pilgrims? How will we utilize our religious freedom and our public and private utilities?

ANNUAL CHURCH MEETING AND COMMUNITY DINNER AT SHILOH, N. J.

As has been the custom for five years, the annual meeting of Shiloh Church was held, and the church and community dinner given on Sunday, January 2, 1921. The program, in charge of Mrs. Elsie Harris and Mrs. Jennie Geisinger, was given at 10.30, at which time C. L. Snowden, editor of the *Bridgeton Evening News*, gave an address on the "Opportunities of the Country Church", which was greatly appreciated by all. Special music was furnished by Miss Florence Bowden and Everett Davis.

At noon the community dinner was served by Mr. and Mrs. Irving Sheppard and their helpers to a large and appreciative number of people. Not only are the people of the church asked to partake of this dinner but every one in the community, and we were pleased to see a goodly number of friends from outside the church enjoying themselves at the tables. They looked and ate very much like our people, and in fact they are our people, for as RECORDER readers probably know, there is but the one church in Shiloh and we try to serve the community regardless of church affiliations.

About 1.30 the annual business meeting of the church was called to order by Moderator John T. Harris, and then began a busy afternoon for those who were interested in the work of the church, or at least interested enough to remain to help transact the business. And a good interest was manifest for the attendance was unusually large, the ma-

majority of the members remaining for this work.

Reports were given by all the affiliated organizations of the church. These reports showed a good condition of life for the most part and that all local and denominational obligations so far as money was concerned with perhaps one or two exceptions had been met and part of this was due to a misunderstanding as to what was expected of the ladies of the church. The report of the Bible school was especially encouraging: It showed that the average attendance was 118 and that it had raised \$400.68 for various purposes.

The reports of the officers of the church showed that all the parts of the church were in fair working order. The treasurer's report revealed the fact that \$2,256.71 had come into his hands for denominational purposes, \$1,911.90 for current expenses of the church and \$440.57 for cemetery, poor fund, etc., making a total of \$4,609.18. The denominational budget was \$3,550 so that we have fallen short on this item. Yet this is not so bad when it is remembered that it is a little more than twice what the local church expenses were, as all that received for local expenses were not used.

The pastor's report showed that during the year he had preached 102 sermons, conducted 40 prayer meetings, officiated at 9 funerals, baptized 15 candidates, and received 17 persons into membership in the church.

A resolution was adopted to be sent to Alfred University deploring the dance under the auspices of the college and that a football team from the college had played games on the Sabbath. It was felt that such things were not in keeping with what should be the spirit of a Christian or Seventh Day Baptist college.

The pastor was asked to continue his services at the same salary as last year (\$1,200).

We are looking forward to the meeting of the General Conference with us in August, and appointed the chairmen of the principal committees who will no doubt begin to make their plans at once.

REPORTER.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from thy hand and so feed upon it. —Fenelon.

THE COMMISSION'S PAGE



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

*"Without me ye can do nothing."
"Lo, I am with you always, even unto the
end of the world."*

ROLL OF HONOR

North Loup (1) (1/2)
Battle Creek (1) (1/2)
Hammond (1) (2)
Second Westerly (1)
Independence (1)
Plainfield (1) (1/2)
New York City (1) (1/2)
Salem (1)
Dodge Center (1)
Waterford (1) (1/2)
Verona (1/2)
Riverside (1) (1/2)
Milton Junction (1/2) (1/2)
Pawcatuck (1/2)
Milton (1/2)
Los Angeles (1/2) (1/2)
Chicago (1)
Piscataway (1/2) (1/2)
Welton (1)
Farina (1)
Boulder (1/2)
Lost Creek (1) (1/2)
Nortonville (1)
First Alfred (1/2)
DeRuyter
Southampton
West Edmeston (1/2)
Second Brookfield (1/2)
Little Genesee

Marlboro (1/2) (1/2)
Fouke
First Brookfield (1/2)
First Hebron

(1) Churches which have paid their full quota, on the basis of ten dollars per member, for the Conference year 1919-1920.
(1/2) Churches which have paid one-half their quota for the Conference year 1919-1920.
(1) (2) Churches which have paid their full quota for the two Conference years beginning July 1, 1919, and ending July 1, 1921.
(1/2) (1/2) Churches which have paid half their quota for each of the first two Conference years of our Forward Movement, ending July 1, 1921, or for the calendar year 1920.

PASTORAL EVANGELISM

AHVA J. C. BOND

The brief and pointed article to which these remarks are intended to serve as an introduction, was clipped from "The American Friend", issue of "Second Month 3, 1921". The Friend who edits it is a friend of mine, and I recently subscribed for fifty cents worth of his paper in order to come into closer touch with him, and with present day Quakerism. I have my money's worth in this single article, and I have received many other good things in the last several weeks from this same source.

Perhaps I appreciate this article (which follows), because it treats the subject of evangelism along the line of my own thinking. The author is discussing the pastor's responsibility, not for having a revival, but "for maintaining the spirit of evangelism". The revival may be a good thing, and may be necessary, but it depends upon its nature and results. It depends upon whether it helps the pastor to maintain the spirit of evangelism in the church when the special meetings have closed.

*"Tis done, the great transaction's done;
I am the Lord's and He is mine"*

is splendid sentiment, and good theology, and should express a real personal experience in every Christian life. But if this old song, which we all love, means anything, and if it expresses a genuine experience in our lives, it must be followed by a "therefore". It is the "therefore" of the "saved" life that concerns the pastor.

Since in his habit of thought and in his practical ministry the pastor is interested in the whole of one's life, and with its every experience, why is he not the best fitted of all to lead men into, as well as in an experi-

ence of joyous, constant and triumphant fellowship with Jesus Christ?

A few years ago when I wanted some one to help me in a series of evangelistic meetings, I called upon one of our successful pastors, and the results were most satisfactory. At another time, during this same pastorate, I called to my assistance one of our pastors who has musical talent, consecrated to the service of the Master, and again the church was edified. I commend to the brethren in the pastorates the article below. And let me recommend to you also the method of inviting a fellow-pastor to assist in any special services desired, either to bring the message in sermon, or else in song, to be a fellow-worker with you in maintaining the spirit of evangelism.

I am glad to know of three instances at least where this method is being followed. May the Spirit of the Lord be with these brethren, and upon these churches, and in these communities. May the spirit of evangelism be upon all our churches and pervade all our hearts and lives. God bless our pastors, with whom is the great responsibility of maintaining this spirit in the churches.

PASTORAL EVANGELISM

HARVEY JONES

(Delivered recently at New England Yearly Meeting Conference on Evangelism)

The responsibility for maintaining the spirit of evangelism rests largely with the pastors. The factors to be considered in successful pastoral evangelism are

1. The pastor himself.

What are the essential qualifications of the evangelistic pastor?

a. A clear, definite, Christian experience and a blameless character. His business is to make religion attractive, and the most effective way of doing this is to show forth the excellency of Christ in his own life.

b. A passion for souls, or, as is recorded in the case of the Master, a "Compassion". This must not be a weak sentimentalism or cheap emotion but a consuming earnestness and zeal for winning men's souls. We must want to see men saved.

c. A mighty conviction of the truth of the gospel. There are many things we can not know, but this one thing can we know without any doubt or question. The apostles could boldly declare "There is none other name under heaven given among men whereby we must be saved."

People are not saved by question marks, we must speak with authority.

d. A businesslike attitude. All the intensity, tact, knowledge and devotion which the successful business man puts into his work should characterize pastoral evangelism. The pastor's business is to evangelize his community, and surely no secular business is of greater importance.

2. The pastor's message.

It must needs be "Evangelistic". A multitude of interests are continually being forced upon the attention of the modern pastor, but nothing must be allowed to crowd out the all-important message of God's redeeming love, and the power of Christ to save.

3. The pastor's method.

Have some definite method. It is infinitely better to have a poor method than to have no method at all.

Always be ready to learn from others concerning their methods, but do not blindly copy from any one.

Study local conditions, and adapt the method accordingly, but whatever the method used, do not neglect the direct appeal for decision for Christ.

4. The pastor's resources.

In reply to the query of his disheartened disciples who had failed to cast out the evil spirit, Jesus said, "This kind can come out by nothing save prayer."

We must recognize that the task of evangelism is a human impossibility but if we find our ability in him, we can not fail.

East Parsonfield, Maine.

THE BOARDS AND THE FORWARD MOVEMENT

REV. AHVA J. C. BOND

During the last few months it has been my privilege to meet with three of our boards, one in regular session, and the other two in special session called to meet my convenience and my desire to look in upon these groups of loyal servants of the denomination working for the advancement of the kingdom.

Besides these meetings of the three boards I have attended an important meeting of a committee of another board, and have had a long conference with the president of a fifth.

My purpose has been to learn of the plans of these boards first-hand. During my ministry of seventeen years I have never

been closely connected with any of our boards except with the Young People's Board, and that only for a short time.

As a pastor I tried to keep in sympathetic touch with the work of all the boards. I think it will be the testimony of the churches I have served as pastor that denominational matters have been conscientiously presented as occasion seemed to require. I trust the boards also could testify to the fact that these same congregations have given loyal support to the work of the denomination.

If I had not felt that this were true I could not have accepted the larger responsibility for the success of all the interests represented by the Forward Movement.

The Forward Movement is simply a movement to enlarge, unify and vitalize the denominational program projected and promoted by the General Conference, largely through the various boards. It is a privilege to come into more intimate fellowship with the members of these boards, and to be more directly related to their work. These groups are widely separated from each other, and represent different interests, but the outreach of each is denomination-wide, and all working together promote a single program,—the program of Seventh Day Baptists.

The raising of a budget of more than a half million dollars in five years is not our Forward Movement. We will have to move some to raise it; and we are moving along that line. But our Forward Movement is the sum of all the work planned by all the boards and societies of the denomination.

The people have approved a program which calls for more money than we have ever raised before. We went to keep to the front the kingdom interests which are to be served by our larger gifts. Because of the opening doors on every hand, and the waiting fields; and because of the evident call of our Lord, clear and compelling, to enter and to occupy, Seventh Day Baptists could do no less. The urge of the Holy Spirit was upon us as we launched the Forward Movement. There must be kept burning in the heart of every loyal Seventh Day Baptist a passionate love for Jesus Christ, and a holy desire to make his message known.

"Refuse to admit that you are discouraged even by word or sign, and always stubbornly deny, to yourself, that you ever entertain such a destructive thought."

LETTER FROM CHINA

[We give here some interesting selections from a personal letter by Mrs. Eugene Davis to Mrs. Ida Spicer Hunting of Plainfield.—Ed.]

DEAR IDA:

It's a sunny day once more, after days of cold, gray atmosphere. We had some snow last Sunday and Monday, and bits of it stayed on roofs and stone walls until this morning. That's the longest I remember seeing snow tarrying in Shanghai.

We've had an enforced vacation in the Girls' School since Miss Burdick left. A lot of the girls have had diphtheria in a mild form, and it has been hard to overcome. Diphtheria in this form is all about us here continually, so the wonder is we did not have more of it. The girls, not feeling really ill, were not very willing to go in for treatment. Eight have been at the Isolation Hospital—four are there yet. No girl who has it will be allowed to come back into the school until a negative culture can be taken from her throat. Anna had Dr. Selman come and examine all the boarding-pupils, and cultures were taken from all bad throats, and this brought the whole thing to a focus. Then we closed the school, sent all who would go, to the Isolation Hospital, and fumigated all the bedding and rooms.

We foreigners have always wished that we might have a beautiful, dignified Christmas service. But the Chinese are never satisfied with anything less than a lot of entertainment. "Hyien" (theatricals) must have a place in everything. But this year as it came on the Sabbath, we were able to see it carried out according to our own pleasure. The subject of the great need in the North among the famine sufferers had been thoroughly worked up before hand, and, of course, there was opportunity to give for other objects if one wished to do so. The program was pretty well given. It consisted of music by the various schools, a combined choir from Boys' and Girls' schools, declamations from various representatives of the schools, and a concert recitation by the congregation, of Bible passages drilled on for weeks, and closing with another talk on the famine by Mr. Crofoot. Then the lights were all turned off and switched on to the Christmas tree; with the

blinds all closed, and I played soft music while the people went up one after another and put their gifts in a basket on a little table in front of a white cross outlined with flowers, and just under an electric-lighted star. It was very impressive and beautiful, and how much do you think their gifts amounted to? Over \$122, with a number of new heavy wadded garments. Wasn't that fine? And this is the second contribution to the famine needs which this church has made since September, the first time being \$142.02. That is not bad is it? The Christmas offering included a little for the Institution for Chinese Blind and the Orphanage.

We have a fine budget program for the church and it has more than met it. The annual church meeting was held here the day after Christmas. It is not just like one at home, but there are some good substantial people in the church who are loyal to the business end of it; as well as its appointments.

We had the two renditions of our big Chinese chorus, in which I have been helping since the fall, on the Wednesday and Thursday before Christmas. There were nearly 260 voices—all Chinese singing in English. It was wonderfully well done, considering all the odds we had to work against. And the effort was much better than last year. The orchestra made an interesting back ground. It is the municipal one, made up of French, German, Italian, Indian, Chinese, and English players. Many of them can not understand English, and Mr. Gianque had some difficulty in directing it all intelligently, but they caught on well. The dress of the singers this year was so pretty. The girls were directed to wear black skirts, black shoes and stockings, and light tunics, so that the general effect would be all nearly black and white, not exactly white, of course, for that would be mourning-like. So there were pale blues, pinks, lavendars, yellows, greys, greens, etc., lovely silks most of them, but simple, and they did look so well. The Chinese costume is lovely anyhow, and sensible. The men wore dark garments and made a much better contrast than as if they had been in a heterogeneous mass of color they might have worn. They sang, "Arise, Shine for Thy Light is Come", "The Heavens are Telling", the chorus part of "The Sanctus", and the beautiful "O, Holy Night", and then several

lovely Christmas hymns, and the program ended with a special Christmas hymn for China, sung in the tune of "The Church's One Foundation". The requirements for membership were: First, enrolment in a Christian school; second, examination as to ability to carry a part alone, and range of voice. Many schools participated as did the Shanghai Songsters—a group of young men and women (Chinese) who are singing under the splendid direction of Miss Olive, a woman who is doing a perfectly grand service for China in leading the Chinese into an acquaintance with and a participation in some of the most beautiful music of the world. She is a woman who could have been famous at home, giving up a career, coming out here to help these people to get one of the blessings they much need. Her solo work in these choruses was beautiful. . . .

January 9, 1921.

ORDINATION SERVICES

February 26 will be a Rally Day with the Seventh Day Baptist church at Muskegon. A deacon is to be ordained, and a good time is expected. We are looking forward to this time as a day of great blessing for the church at Muskegon. The Battle Creek Church has been asked to send Brother M. B. Kelly to assist, also the White Cloud Church is asked to send a minister to assist. The meetings are held at 62 Barney Avenue, West.

DR. J. C. BRANCH.

Tribulation is God's threshing—not to destroy us, but to get what is good, heavenly and spiritual in us separated from what is wrong, earthly, and fleshly. Nothing less than blows of pain will do this. The golden wheat of goodness in us is so wrapped up in the strong chaff of the old life that only the heavy flail of suffering can produce the separation.—*J. R. Miller.*

By "discipleship" Christ means that we take him as supreme master. It means that our lives shall shine monumentally unto eternal ages. It means that by his grace we shall at length put every foe beneath our feet. It means that at length we shall have absolutely and finally a promotion to heights which now we can not conceive.—*H. C. Mabie.*

MISSIONS AND THE SABBATH

REV. EDWIN SHAW, PLAINFIELD, N. J.
Contributing Editor

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

"We believe that the best interests of our people require the maintenance of such standards of living as shall keep the integrity of our cause secure and unimpaired; and we earnestly urge our churches lovingly and kindly to impress upon all the claims of our covenant relations and the obligations of Christian disciples."

(Printed minutes, Eastern Seventh Day Baptist Association, 1913, page 20.)

Extra copies of the Seventh Day Baptist Calendar can be obtained for ten cents each, or one dollar a dozen, by addressing the American Sabbath Tract Society, Plainfield, N. J.

I believe that it is the mission of the kingdom of God, not to oppose and destroy the instincts and passions and desires of men, but to fulfill them in the ways of righteousness. And to this end I believe that it is the mission of the disciples of the Master, trusting in him and through his power and guidance, to Christianize not only man's religious life, but his business life and his social life. I believe that it is the mission of the church to Christianize the work and the play of the world. And I recognize that we need play as well as work. (From an old sermon.)

Pastors and others who are interested in vacation religious day schools will please read the article in the SABBATH RECORDER of February 7, 1921, in the Sabbath School department. Churches and communities that wish to enjoy the help of these supervisors will do well to write soon to Secretary E. M. Holston, Milton Junction, Wis.

We must recognize that God's way of working we can not always understand, that while he is God of each person he is also God of all things as a whole. Our belief in God means a belief in the divine man-

agement of the affairs of men, and we should therefore look for the spiritual meaning in the events of life. What does the eye of the prophet of these days see in the things now going on? What vision comes to the trustful child of God whose faith is founded on the Rock of Ages? He sees evil and sin every where. He sees iniquity and moral blindness clogging the way of progress. But in it all at the same time he sees elements that point toward unity and harmony and oneness among the peoples and kindreds of the world. Out of these things which now seem so confusing and turbulent there will come knowledge and intelligence and sympathetic interest which will hasten the coming of the time when the fatherhood of God and the brotherhood of man shall be fully recognized and lived, a keeping of the two great commandments, love to God and love to man.

It is expected that Rev. R. J. Severance and Secretary E. M. Holston are visiting the new Seventh Day Baptist church at Belzoni, Okla. Brother Severance will go on for a trip into Texas to see several lone Sabbath-keepers and two or three groups of people. Brother Holston's work will take him to Fouke, Little Prairie, Hammond, Farina, and Stone Fort.

"And Jesus returned in the power of the Spirit." This suggests an old thought, but a very helpful one, for it gives courage and hope and patience not only when the sun shines and all is fair and serene, and success walks by our sides, but also when the day is dark and the storm is fierce, and disappointment insists in traveling the same road with us. "Jesus returned in the power of the Spirit." Where had he been, and what had he been doing, from which he returned in power? He had been in the wilderness of temptation; he had been passing through the tremendous tests which decided the character of his work; he had been in a mighty battle, a struggle with himself; and out of this conflict, out of this trouble, he came in the power of the Spirit to carry on his work for the world.

At the meeting of the Tract Board, February 13, the Denominational Building Committee reported that it had agreed upon a

site, and that negotiations were in progress to secure the property.

I was calling recently in New York City on a friend of college days, Henry E. McNeil, now known as Everett McNeil, a writer of stories for children. From the windows of his room I looked out upon the roofs of the surrounding buildings. Not far away a man with a long stick like a fishing pole was walking about on the flat roof of a large building, starting up the pigeons which were sitting all around, making them fly up and about, doing it very gently and carefully, for this was the nesting place and home of these pigeons. But being bred and fed here on this roof the birds were content to abide there in quiet; and to give them the exercise which was really necessary for their best good this man spent the whole day stirring up the pigeons from their gluttonous idleness.

It is expected that our general missionary, Rev. William L. Burdick, will make a trip outside of his special field which is the Western Association, taking in among other places our church at Stone Fort, Ill.

It is said that by stirring up the pigeons on the roof and making them fly about, a good many stray and wandering birds are attracted and thus captured. How like pigeons we mortals are!

WORK OF THE MISSIONARY SOCIETY

VI. GENERAL MISSIONARIES AND EVANGELISTS

There are no very clearly defined or fixed lines dividing the work of the Missionary Society into classes on the home field, but for matters of convenience those men and women who are employed as field workers and are not attached to some particular church and are not dependent upon any particular church for any part of their support, are called *general missionaries and evangelists*. These workers may be employed for all their time on definite salaries, or for special work for indefinite periods.

At the present time the list of general missionaries and evangelists, together with the fields assigned to them, may be briefly summarized as follows:

1. Rev. D. Burdett Coon, whose field



Rev. Rolla J. Severance, Gentry Ark.,
General Missionary, Southwest Field

is the denomination. He will enter upon this work May 1, 1921, and has not yet decided where he will make his home. He will spend practically all his time on the field in conducting evangelistic meetings, and in looking after our home missionary interests by per-



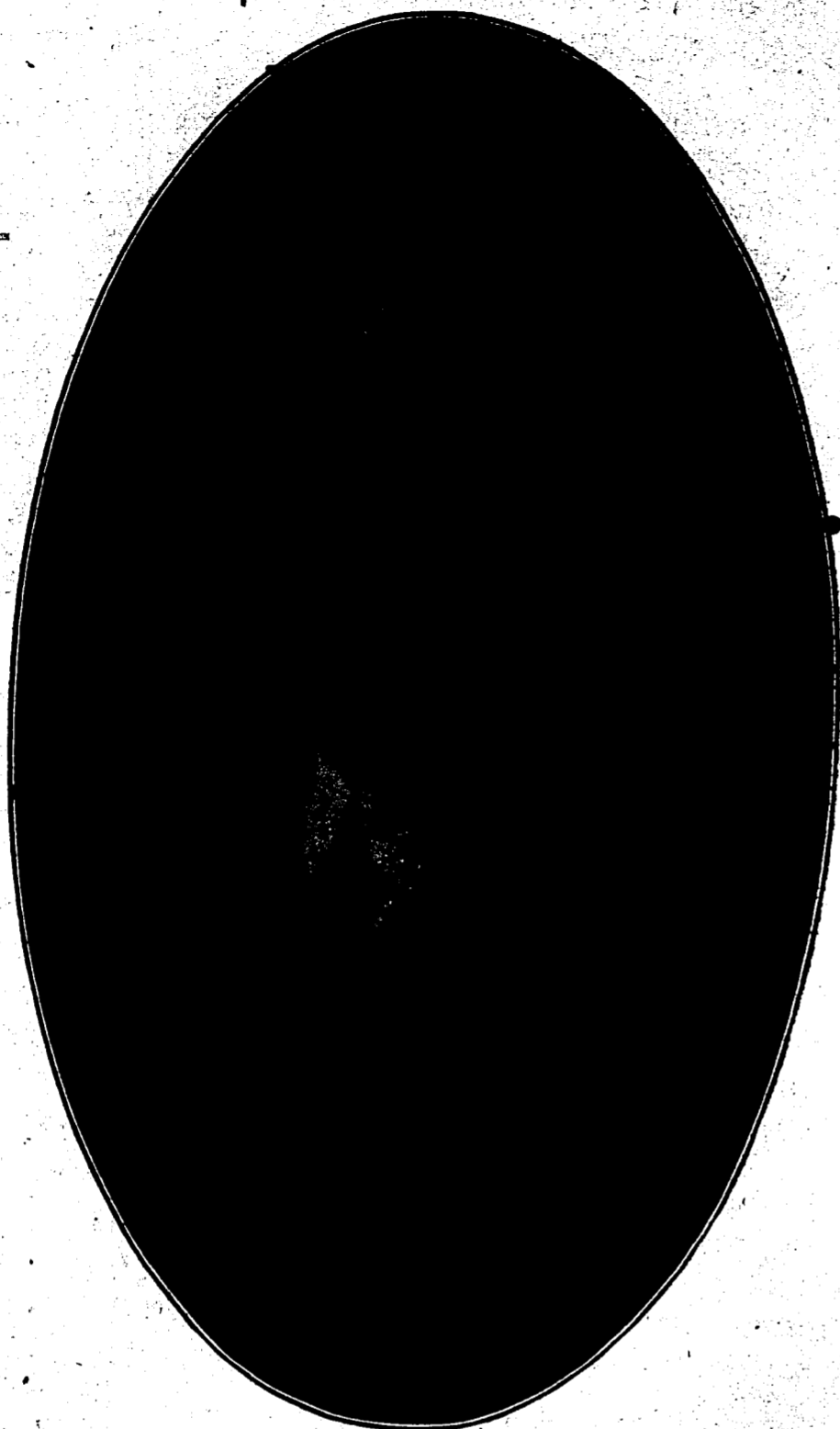
Rev. John C. Branch, White Cloud, Mich.,
General Missionary, Michigan Field

sonal visitations wherever and whenever it may seem wise and best.

2. Rev. Rolla J. Severance, whose home is at Gentry, Ark., whose work is the supervision and visitation of the Southwest field, with special intensive evangelistic efforts at various localities from time to time. The boundaries of the Southwest field are rather indefinite, but in a general way it includes the State of Arkansas with the borders, more or less, of the surrounding States. In this field there are four organized Seventh Day Baptist churches, Gentry, Fouke and Little Prairie in Arkansas, and Rock Creek at Belzoni, in Oklahoma. Other points of present special interest are Clever, Mo., Memphis, Tenn., Morales, San Antonio and Edinburg, Tex., Fort Smith, Ark., several places in Oklahoma and in the communities near the four churches named.

3. Columbus C. Van Horn, a layman, licensed preacher, whose post office has recently been changed from Nady to Tichnor, Ark., and whose field is the Little Prairie Seventh Day Baptist Church and the surrounding community. This is a part of the Southwest field.

4. Rev. William L. Burdick, whose home is at Coudersport, Pa., and whose specific field is the Western Association, with particular responsibility for the pastorless



Rev. William L. Burdick, Coudersport, Pa.,
General Missionary, Western Association



Little Prairie Seventh Day Baptist Church,
Post Office, Tichnor, Ark.

churches and the lone Sabbath-keepers. His work is not, however, restricted to this definite geographical area. As a representative of the Missionary Society he may go for work anywhere it may seem wise and best. Recently he has been asked by the people of Farina, Ill., to lead them in a special evangelistic campaign. There are special interests that need looking after at Stone Fort. But the larger part of the work of Brother Burdick is given to the Western Association.

5. Rev. John C. Branch, whose home is at White Cloud, Mich., and whose field is the State of Michigan. During the last four months, through the labors of Brother



Rev. Angeline Prentice Abbey,
Minneapolis, Minn.,
Assistant Field Secretary Lone Sabbath
Keepers' Association

Branch as leader, four groups of Sabbath-keepers have been organized into as many Seventh Day Baptist churches, one at Muskegon, Mich., two at Detroit, Mich., and one at Toledo, O. One of the groups at Detroit and the one at Toledo are made up of Negro Sabbath-keepers.

6. Rev. J. D. Snowden, whose home is at Anderson, Ind., and whose work is among the people of his own race at Toledo, O., Detroit, Mich., Anderson, Ind., and other places. This is a new phase of the work of the Missionary Society.

7. Rev. Angeline P. Abbey, whose home is to be in Minneapolis, Minn., and whose work is visitation among lone Sabbath-keepers. Mrs. Abbey is the field secretary of the Lone Sabbath Keepers' Association, and as such she has a small appropriation each year from the General Conference. She

is employed by the Missionary Society as its representative. She receives a portion of her support from the fields she visits.

8. Special evangelistic campaigns with tent and singers are promoted, conducted and financed by the Missionary Society, and churches are encouraged to hold revival efforts, and assistance is given for this work whenever desired and possible.

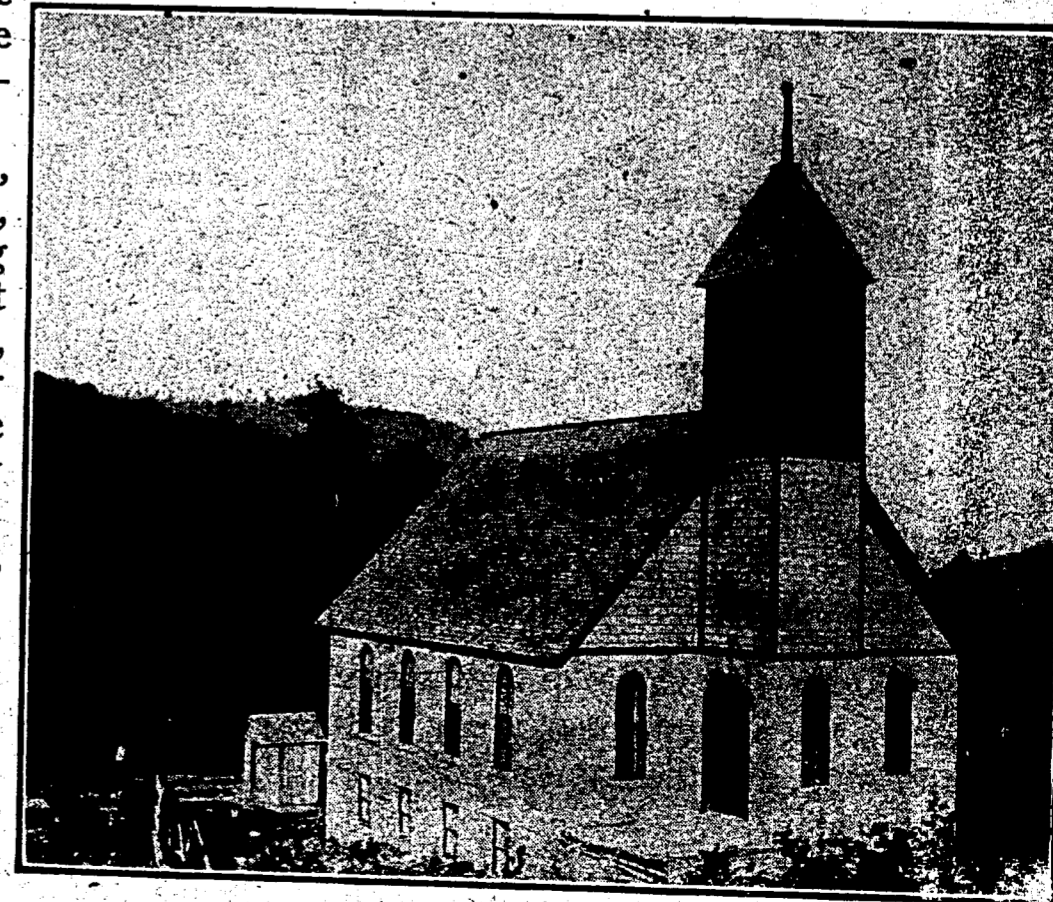
Other departments of the home field work of the Missionary Society will be presented in subsequent numbers of the SABBATH RECORDER, the next article being on the work of *missionary-pastors*.

REPORT OF SABBATH EVANGELIST GEORGE B. SHAW

To the Board of Directors of the American
Sabbath Tract Society:

In closing my work for the Tract Society I visited the churches at DeRuyter and Scott, N. Y., the last of January and the first of February, 1921. I had a very interesting time at these places. I urged the support of the Forward Movement, and the little money which was given me was under conditions that make it best to report it to the Treasurer of the Forward Movement Denominational Budget Fund.

These churches are facing a tremendous current that is running away from rural life, as well as away from spiritual and denominational



Hebron Center Seventh Day Baptist Church,
Post Office, Coudersport, Pa.

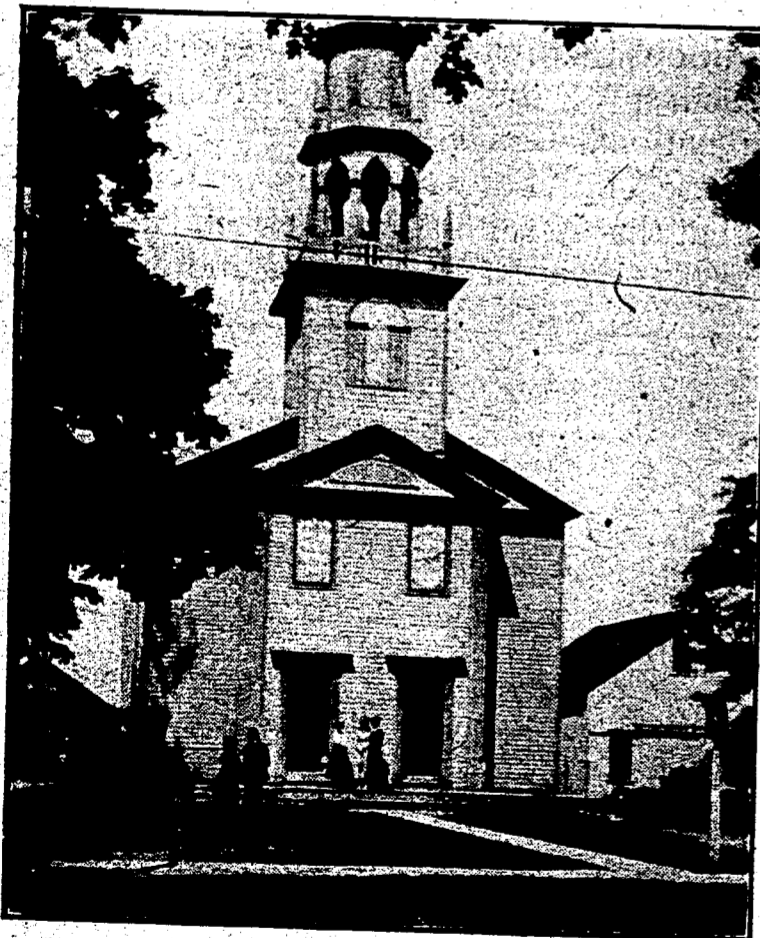
ational life; but there is very much of good and of hope for us at DeRuyter and Scott. My statistical report is as follows:

Time of service.....	Two weeks
Field of work.....	DeRuyter and Scott, N. Y.
Number of sermons given.....	7
Average attendance for these services.....	42
Attendance Sabbath morning at DeRuyter.....	63
Attendance Sabbath morning at Scott.....	25
Conducted morning worship and spoke to the pupils at public school at DeRuyter.....	1
Number of visits and calls.....	24
Expenses:	
Fare from Yonkers to New York, to Cortland, to DeRuyter, to Cortland, to Homer, to New York, to Yonkers.....	\$11 03
Incidentals in traveling.....	1 45
	<u>\$12 48</u>

Respectfully submitted,
GEORGE B. SHAW.

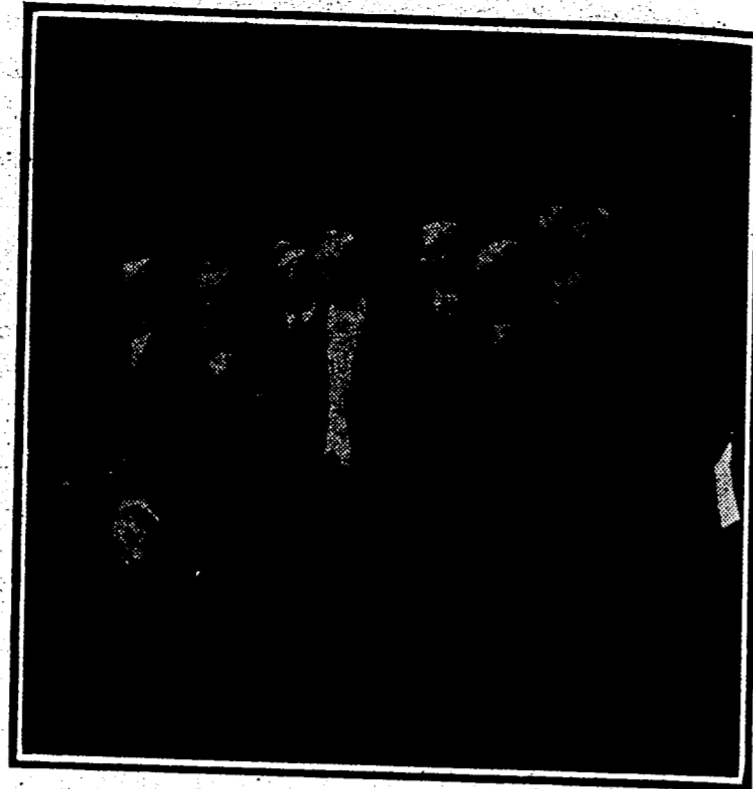
CAN YOU ANSWER THESE QUESTIONS?

Here is a picture of a Seventh Day Baptist church and a picture of a double quartet of men who sang several selections at a denominational gathering held in this church in 1920.



Who can give the name of the church, the occasion when these men were at the church and sang, and the names of the men, from left to right?

No prizes will be given for correct answers, but it may be of interest to write



them down and have them ready to compare with the answers when given next week, just to see how well acquainted you are with the church buildings of our denomination, with the meetings that were held during 1920, and with the men whose pictures are here shown.

MONTHLY STATEMENT

January 1, 1921-February 1, 1921

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand January 1, 1921.....	\$1,557 51
Little Genesee Sabbath School:	
China Sufferers	53 46
Fouke School	2 75
Mrs. M. C. White, General Fund.....	5 00
Albion Sabbath School:	
Adult Class, Retired Ministers' Fund.....	3 00
Young Ladies' class, Shanghai Girls' School	3 50
Mrs. William Daugherty, L. S. K., Mission work	15 00
Mr. and Mrs. G. P. Kenyon, Western Association field	11 00
Mrs. D. C. Waldo, Foreign Missions.....	2 00
Memorial Board:	
Missionary Society Fund	33 83
D. C. Burdick Bequest	270 02
D. C. Burdick farm	1 07
Sarah P. Potter Bequest	24 26
E. L. Babcock Bequest	272 22
E. K. Burdick Fund	51 25
E. W. Burdick Estate.....	31 73
Mary E. Rich Fund	18 36
Jennie Crandall, Marie Jansz	5 00
Conference Treasurer:	
Georgetown Mission	47 02
Boys' School	188 06
Girls' School	188 06
Missionary Society	1,171 62
Salary increase	206 75
Walworth Junior Society, Boys' School	5 00
First Genesee Church:	
Georgetown Chapel	14 50
Boys' School	58 01
Girls' School	58 01
Missionary Society	2 15
Salary increase	38
Shiloh Church:	
Georgetown Mission	8 17

SEMIANNUAL FINANCIAL REPORT OF THE SEVENTH DAY BAPTIST MISSION, SHANGHAI, CHINA

June 1 to November 30, 1920
Evangelist and Incidental Account

Boys' School	32 67
Girls' School	32 67
Missionary Society	203 49
Salary increase	35 91
Milton Junction Church:	
Georgetown Mission	12 74
Boys' School	50 94
Girls' School	50 94
Missionary Society	317 38
Salary increase	56 00
Salem Church:	
Georgetown Mission	5 60
Boys' School	22 41
Girls' School	22 41
Missionary Society	139 64
Salary increase	24 64
Lost Creek Church, Missionary Society, Shiloh Primary Class, Waterford, Conn., baby	95 65
R. B. St. Clair, Relief work in Europe..	5 00
Income from Permanent Funds	10 00
Interest on checking account.....	500 00
	1 01
	<u>\$5,927 79</u>

Cr.	
Rev. T. L. M. Spencer, January salary..	\$ 83 34
Miss Marie Jansz, January-March, Java Mission	50 00
Dr. Rosa W. Palmberg, December salary	41 67
Rev. R. J. Severance, December salary and traveling expenses	153 81
Rev. William L. Burdick, Western Association, salary and traveling expenses	154 16
Rev. John C. Branch, December salary	95 25
C. C. Van Horn, December salary.....	75 00
Rev. George W. Hills, December salary	58 34
Rev. Luther A. Wing, December salary	41 67
Mrs. Jennie Carpenter, December salary	33 34
C. B. Loofbourrow	25 00
Rev. William L. Davis, December salary	25 00
Vance Kerr, December salary, P. S. Burdick	25 00
Rev. S. S. Powell, Hammond Church, December salary	25 00
Adelbert Branch, December salary	25 00
Rev. W. D. Tickner, October-December salary	50 00
Charles W. Thorngate, October-December salary	50 00
Mrs. Lena G. Crofoot, October-December salary, West Edmeston Church	25 00
Royal R. Thorngate, October-December salary	25 00
James M. Pope, October-December salary	25 00
Dr. Edwin S. Maxson, October-December salary, Syracuse Church.....	25 00
Jesse G. Burdick, Italian Mission.....	29 16
Rev. J. J. Kovats, Hungarian Mission..	20 00
Robert St. Clair, one-fifth special appropriation, rent hall	10 00
Rev. George C. Tenney, two trips to Detroit	8 14
Edwin Shaw, December salary and one-half expenses	81 75
The Rodeheaver Co., 50 Songs Service for Rev. Mr. Spencer	17 36
G. Velthuysen:	
January-March salary	100 00
Holland appropriation	100 00
Work in Java	25 00
Monsma (Student Fund)	25 00
Mrs. Zilpha W. Seward, salary.....	27 00
Susie M. Burdick:	
Trip to San Francisco	269 00
Salary for December	66 67
Traveling expenses in United States.....	133 33
Extra exchange on China draft.....	4 50
George W. Hills, traveling expenses, October-December	11 75
Exchange and money order.....	1 80
Treasurer's expenses	35 00
	<u>\$2,052 04</u>
Balance on hand February 1, 1921.....	3,875 75
	<u>\$5,927 79</u>
Bills payable in February, about.....	\$1,300 00
No outstanding notes.	
E. & O. E.	S. H. Davis, Treasurer.

Receipts	
June 1, balance on hand.....	\$ 316 35
Rent of "Crofoot home" for five months	300 00
August 3, draft on S. H. Davis, gold, \$125, at Mex. \$1.75	218 75
November 15, draft on S. H. Davis, gold \$125, at Mex. \$1.75	218 75
Bank interest to June 30	2 39
Dr. Crandall, rent of evangelist's house at Lieu-oo	29 70
Dr. Crandall, insurance of hospital....	46 29
	<u>\$1,132 23</u>

Expenses	
Sundry repairs on buildings.....	\$ 88 40
Evangelist's salary, six months at \$35.	210 00
Evangelist's house rent.....	29 70
French Municipal taxes, half year.....	51 97
Insurance on hospital and parsonage..	49 36
	<u>\$ 429 43</u>
Balance to new account.....	702 80
	<u>\$1,132 23</u>

Grace High School Account

Receipts	
Balance June 1, 1920	\$ 588 91
Received for tuition, board, uniforms, etc.	2,155 70
	<u>\$2,744 61</u>
Expenses	
Teachers' salaries	\$ 556 00
Coolie wages	48 00
Lights	29 70
Water	16 05
Repairs on water meter	5 06
Board and refreshments	761 14
Uniforms	354 00
Athletic supplies	31 50
Refunded to pupils	10 87
Lamp bulbs, mops, brooms, etc.....	5 05
Repairs, labor and supplies for same..	81 90
Car fares	1 12
Books, stationery, etc.	79 44
Advertising	15 55
Medicines, sanitation, etc.	10 80
	<u>\$2,006 18</u>
Balance to new account	738 43
	<u>\$2,744 61</u>

(Reported by J. W. Crofoot, but account kept till October 24 by H. E. Davis.)
Examined and found correct.
Nettie M. West,
Auditor.

Girls' Boarding and Day School

Receipts	
June 1, balance on hand.....	Mex. \$1,970 13
Board and tuition (Boarding School).....	1,141 50
Tuition Day schools.....	121 50
Remittance from Missionary Society...	262 50
Bank interest	18 25
Sale of books, quilts, etc.	27 23
Gifts	76 80
	<u>\$3,617 91</u>
Amount of gifts in gold.....	\$204 70
Expenses	
Rice and provisions	Mex. \$ 445 36
Fuel and electric light	101 01
Wages	925 90
Repairs	83 37
Books and supplies.....	70 67

Medicines	3 85
Incidentals	3 70
Balance on hand November 30, 1920.....	1,954 05
	<u>\$3,617 91</u>

Anna M. West.
Examined and found correct.
N. M. West,
Auditor.

Grace Hospital, Lieu-oo, Kiangsu, China

Receipts

	Mex.
Balance on hand June 1, 1920.....	\$ 680 92
Received from in-patients	998 77
Received from out-calls	202 00
Received from dispensary	316 25
Received from sale of certain articles..	18 95
Received from interest on loan.....	18 89
Received from board of servants.....	60 70
Received from Dr. Sinclair for her work in Shanghai	126 35
	<u>\$2,422 83</u>

Expenses

	Mex.
Hospital housekeeping	\$ 626 92
Building engine room	20 02
New equipment	134 95
Sundries	37 50
Medicines	373 78
Insurance of all buildings.....	46 29
Evangelist's rent, nine months.....	29 70
Paid on electrical plant	303 00
Wages	76 85
Repairs	6 91
Mexican used to buy gold.....	100 00
Transportation of Red Cross gift.....	18 81
Balance on hand December 1, 1920.....	648 10
	<u>\$2,422 83</u>

Receipts

	Gold
Balance on hand June 1, 1920.....	\$ 447 06
Gift of cash from Riverside church given to Dr. Palmborg	50 00
Bought with \$100 Mex.....	80 36
Interest on Savings Account.....	2 15
Interest on Gold Certificate.....	16 83
	<u>\$ 596 40</u>

Expenses

	Gold
Medicine bought for hospital in U. S. A. \$	13 57
Balance:	
Gold Certificate renewed	216 83
With Dr. Palmborg	36 43
Gold Savings Account	329 57
	<u>\$ 596 40</u>

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, February 13, 1921, at 2 o'clock, First Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Alex. W. Vars, Edwin Shaw, Asa F. Randolph, Frank J. Hubbard, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, George B. Shaw, James L. Skaggs,

Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Mrs. William Seward. Prayer was offered by Rev. George B. Shaw.

Minutes of last meeting were read. The report of the Advisory Committee embodied the report of Rev. George B. Shaw as follows:

REPORT OF SABBATH EVANGELIST REV. GEORGE B. SHAW
To the Board of Directors of the American Sabbath Tract Society:

In closing my work for the Tract Society I visited the churches at DeRuyter and Scott, N. Y., the last of January and the first of February, 1921. I had a very interesting time at these places. I urged the support of the Forward Movement, and the little money which was given me was under conditions that make it best to report it to the Treasurer of the Forward Movement Denominational Budget.

These churches are facing a tremendous current that is running away from rural life, as well as away from spiritual and denominational life; but there is very much of good and of hope for us at DeRuyter and Scott.

My statistical report is as follows:

Time of service.....	Two weeks
Field of work.....	DeRuyter and Scott, N. Y.
Number of sermons given.....	7
Average attendance for these services.....	42
Attendance Sabbath morning at DeRuyter....	63
Attendance Sabbath morning at Scott.....	25
Conducted morning worship and spoke to the pupils at public school at DeRuyter.....	1
Number of visits and calls.....	24
Expenses:	
Fare from Yonkers to New York, to Cortland, to DeRuyter, to Cortland, to Homer, to New York, to Yonkers.....	\$11 03
Incidentals in traveling	1 45
	<u>\$12 48</u>

Respectfully submitted,
GEORGE B. SHAW.

Brother Shaw supplemented his report by expressing his appreciation of the support given him by the Board in his work, and the pleasure and profit it had been to him to serve as Sabbath Evangelist.

On behalf of the Supervisory Committee, correspondence was presented by Business Manager Lucius P. Burch from R. B. St. Clair and Dr. Branch, and pursuant thereto it was voted to assume the expense of printing 3,000 tracts entitled "These Three are One", as prepared by Mr. St. Clair and recently published in the SABBATH RECORDER.

Correspondence was also presented from Rev. Erlo E. Sutton relating to placing cer-

tain printed matter in the SABBATH RECORDER, noting the opportunity now existent for some of our people, especially lone Sabbath-keepers, to secure employment in Shiloh, N. J., with companies that are starting and developing fruit nurseries in that vicinity.

Voted that the copy for the above be edited by Editor Gardiner, and that we furnish and mail 250 extra copies of the SABBATH RECORDER containing this matter, for four issues, names and wrappers to be supplied by the advertisers.

The Committee on Distribution of Literature reported 1,674 tracts and 10 books sent out, and 36 new subscriptions to the SABBATH RECORDER. Several subscriptions were discontinued for various reasons.

The Committee on Italian Mission reported the usual meetings during the month at New York and New Era, with an average attendance of 7 and 21 respectively. Three sessions of Sabbath school, average attendance 19. Tracts distributed, 190.

The Committee on Publications of the Sabbath School Board reported a letter sent to that Board by Secretary Shaw, noting the action taken by this Board at its last meeting. The committee also presented a report on the vacation religious day school work during the coming summer.

The committee on Income Gift Agreement reported having advertised the plan on the outside page of the SABBATH RECORDER of February 7, 1921.

The committee on Denominational Building reported that a site has been selected and negotiations are under way to determine if same can be advantageously secured.

The committee on Denominational Calendar reported the same completed and will be issued as a supplement to the SABBATH RECORDER, dated February 14, 1921.

The committee on RECORDER Drive reported having sent out during the month, 86 letters to delinquent subscribers, making a total of 366; 52 replies have been received, including 32 renewals.

The question of offering a premium to new subscribers to the SABBATH RECORDER was referred to the committee on RECORDER Drive with power.

Correspondence from A. W. Halsey of the *Missionary Review* was referred to Secretary Shaw to investigate and report thereon.

Correspondence was received through Secretary Shaw from Rev. Clayton A. Burdick, President of the Seventh Day Baptist General Conference, relating to the Tract Society program at the coming Conference.

Voted that a committee of three be appointed by the President to prepare such program.

Secretary Shaw reported having written a letter of sympathy to Mrs. Thomas W. Richardson, as requested at the last meeting of the Board.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

A QUESTION IN GENEALOGY

Editor Sabbath Recorder,

DEAR BROTHER: The following record was copied from a very ancient Bible in the hands of G. Howard Davis of Verona, New York:

William Davis, b. 5-14, O. S., 5-25-1748, m. 2-26-1767, Anna Willbur, b. 5-13, O. S., 5-24-1749, George, b. 1-20-1768, d. 10-14-1768, by drowning, Joshua, b. 3-6-1770, William, b. 10-21-1771, Benjamin, b. 6-28-1773, Elizabeth, b. 5-7-1775, John, b. 12-24-1777, Anna, b. 6-29-1785,

This William was the son of Rev. John Davis, 3, son of John 2, of William the emigrant. Can any one tell me where this William lived and raised his family, or give the names and addresses of any of his descendants? Any information concerning them would be thankfully received. Address, T. C. Davis, Mayo, Florida.

Yours truly,
T. C. DAVIS.

Mayo, Fla.,
February 10, 1921.

You can not always be strong. You can not always go without bruising. You can not always keep the fire in your heart flaming high. You need the compassion and the pity, the understanding and the love of the Savior, that come down and wrap themselves around your life like a protecting garment, so that you shall feel safe.—*Harris E. Kirk.*

EDUCATION SOCIETY'S PAGE

DEAN PAUL E. TITSWORTH, ALFRED, N. Y.
Contributing Editor

DEMOCRATIZATION THROUGH DISCIPLINE

PRESIDENT S. O. BOND

The political monarchies and autocrats of the world have very largely given way in spirit, if not always in name, to democracy. The death knell of those autocrats who would superimpose their wills upon an unwilling group was sounded in 1917. The great concern of the majority of autocrats is to retire gracefully; a few disgracefully, taking with them the spoils of their greedy past. The one stronghold of this offensive principle against democracy is in the discipline of that great creative institution, the public school.

It may be well to call to mind some of the fundamental principles of a democracy which may be served through school discipline. The spirit of co-operation, mutual confidence, personal responsibility, personal initiative, direction from within rather than from without, the functioning together of habit and reason are all fundamental characteristics of a democratic citizenship.

These elements have been cultivated in the best homes before the children enter school. Some, however, come from homes where all choices are made for them. They have never had an opportunity to make a personal decision of any consequence. The training of the first group should be supplemented by the schools. The second group must be entirely trained by the school. It is not the part of wisdom to neglect either group.

The most profound means for teaching a practically functioning citizenship is through actual practice. Probably in no place in the life of the young is there such an opportunity to learn to do by doing as in the discipline of a school. There are few teachers who do not recognize the value of the self-control and ideas of fairness that are engendered through clean athletics and wholesome sports. The general discipline of the school-room may be made just as valuable since it more clearly approximates the responsibilities of adult life.

A democracy puts a high premium on personal integrity and voluntary co-operation. It is certainly more difficult to train a citizenship to feel, think, and act co-operatively, than dependently. It may be more difficult to develop a satisfactory school government with all students co-operating than it would be to secure obedience to the direct commands of a teacher. There is little comparison, however, in the value of the two things for a developing citizen. If students learn, under the guidance of a wise teacher, to co-operate in creating and enforcing judicious laws for the school group they may reasonably be expected to do a similar thing for the community group later. If they have learned to think in regard to school affairs, they are more likely to think in state affairs.

Democracy implies personal responsibility on the part of its citizens. A felt public duty in the school community leads to one in the adult community. One of the gravest dangers confronting our country today is the lack of this responsibility. Thousands of men and women do not feel it strongly enough to exercise their suffrage right. For the most part such people come from homes and from schools where every decision was handed down from some overhead authority. They blindly and thoughtlessly obeyed. Such citizens can be easily voted by the political bosses.

The wise parent and the wise teacher develop this personal responsibility very early. However, a lack of such training before the adolescent period may be largely overcome by a skillful teacher. But a lack of this training during the adolescent period is an irretrievable loss. What the child is becoming during this period, the adult will be. It is the last great opportunity for developing from within. If this door is shut before personal responsibility is allowed to enter, it will never re-open. A life that might have developed leadership and power is doomed to obscurity and weakness.

Very closely related to personal responsibility is personal initiative. It, too, must be developed by use. If some principle is being violated or some wrong is being perpetrated, encourage the pupils to right it through their own initiative. Thus in adult life may they be led to redress the grievances of the community and state. The student who will wink at those who cheat

HANG OUT YOUR SIGN

The oldest church organization in Bridgeton, "Broad Street Presbyterian", has a sign board at the old church building and cemetery giving some data of interest. This suggested the idea to our people and we now have a board painted

MARLBORO
SEVENTH DAY BAPTIST
CHURCH
ORGANIZED 1811
SERVICES EVERY SABBATH
AT 10.30 A. M.

We are located on a state road and we want the traveling public to know that a live country church—a people who regard the Fourth Commandment, maintain themselves in this community. One of Bridgeton's prominent pastors said recently in an address at Philadelphia that it is impossible for the church to compete with the picture shows and other attractions on Sunday, hence the demand for Blue Laws. Here we are advertising a church that for 110 years has maintained itself under adverse circumstances, without the arm of the law to drive people to its services. One of the oldest members said recently, "The church is now in the best condition I ever knew it."

"As a denomination our sun seems to be rising, in the West or Middle West at least. While we rejoice over these new additions to our forces we should not forget the faithful "stand-bys" who have upheld the cause continuously through the years of waiting.

The New Forward Movement is ushering in a new era of our work and Marlboro is glad to be among the number to carry the two halves in the column on the Commission's page. Our income for 1920 was \$1,825.52. This was raised by a one-day canvass of the church by the Finance Committee supplemented by contributions of the Ladies' Aid, the Sabbath school, the Christian Endeavor, the Junior Society, the Builders' class. There is another source of revenue of our own "the Annual Chicken Picking". People bring in a chicken a piece, pick them and prepare for the market, have a dinner, a good social time, and so advance the cause in several ways. There have been some changes of methods as the years go by but it keeps fresh in interest. The receipts this year were \$59.97. There have been many liberal personal gifts to the

on examinations and otherwise transgress the moral law of the school will most certainly do a similar thing when the laws of his country are being broken. He who in school sees the weak imposed upon without an opportunity to help right the wrong will probably in later life be a passive witness to greater evils.

The "Good Book" tells us that it is not what goeth into man that defileth him but what cometh out. From the standpoint of democratic efficiency as well as of moral excellence it is the duty of the school to train its pupils so that they will consistently choose the right with a minimum of external direction and no external compulsion. If witnesses to crime must be hunted down with detectives as the criminals themselves, the school is at fault. Neither personal responsibility nor inner conscience has been properly cultivated. Only a distorted idea of values can lead one to protect the criminal in his crime rather than society in its losses. In the moral realm we want men to refrain from wrong because they have a conscience to satisfy, rather than a court to escape.

Instincts form the earliest bases for habits. It is not long, however, until reason becomes the strongest support of right habits. The teacher who seeks to inculcate all the habits of good behavior without appealing to their rational bases is wasting his own time and that of the children. Some teachers take the other extreme, believing that a knowledge of the ideals which underlie good citizenship and a knowledge of the institutions which embody those ideals is sufficient to insure right action. Such is not true.

If there are those who do not believe in the responsibility of student participation in school government, read the story of William George and the George Jr. Republic, or that of Judge Ben B. Lindsey and his Juvenile Court. It may be true that we do not have the force of personality possessed by these men, but neither do we have criminals or semi-criminals to deal with. Every teacher should attempt it perhaps on a small scale at first, but it should grow as the teacher and students gain confidence through success.

• Every time you hear a hard-luck story, contradict it with some recital of a real result, and in this way you will kill off the hard-luck harper, help the world and help yourself.—*Silent Partner.*

pastor. Besides the church budget, contributions have been made to several of the relief funds for sufferers from the great war and for the famine stricken people of China and for the Anti-Saloon League.

The annual church meeting and dinner was held on the first Sunday in January. Officers elected were George Schaible, moderator; L. S. Davis, clerk; Howard Davis, treasurer; Harold Schaible, chorister; Lloyd Seager, assistant; Mrs. Elizabeth F. Davis, organist, and Mrs. Leola Davis, assistant; Robert Jones, trustee; Howard Davis, Leslie Tomlinson and William Lawrence, finance committee. The request of Brother Tomlinson to be released from the office of treasurer was granted with a vote of thanks for the unusually efficient service rendered during the many years he had held the office. He was held on the finance committee, however.

Soon after the pastor and wife arrived a reception and donation was held in the basement of the church. A very pleasant evening was enjoyed together and a substantial contribution received, harbingers of the good will and co-operation that have continued to characterize the relations of the past year.

In October there was a social at the parsonage for the Ladies' Aid and their husbands. As it happened to be the eve of the birthday of the mistress of the parsonage the people took occasion to honor her with a birthday gift. The presentation was made by Mrs. Elsie Ayars.

L. D. S.

SALE OF LIFE-SAVING STAMPS FOR STARVING CHINESE TO BE ORGANIZED BY WOMEN'S MISSIONARY SOCIETIES

The co-operation of Women's Missionary Societies throughout the country has been enlisted to organize the sale of "Life-Saving Stamps" in aid of the famine victims of North China. From the women's missionary societies it is designed to have the organization spread fanwise to young people's societies, Bible schools, city and town committees and local churches. The efforts of Bible schools and young people's organizations alone are expected to result in the sale of millions of the "Life-Saving" stamps, so-called because each stamp sold preserves the life of one of the 15,000,000 starving Chinese for a day.

"On account of their efficient organization and energetic personnel, the women's missionary societies are recognized as the most direct means of reaching the largest possible public," says Rae D. Henkle, secretary of the American Committee for China Famine



Fund which has had the stamps made. "The sale is to be localized in every community, the local organizations being set up through the hundred or more church missionary societies of the country. Churches of every denomination have offered their cordial co-operation in this nation-wide effort to save the lives of 15,000,000 Chinese, who are face to face with stark starvation in the northern provinces of China."

The stamp, which is black and yellow, represents an aged Chinese woman holding in her hand an empty bowl, and was designed and donated to the American Committee for China Famine Fund by William C. McNulty, the well-known magazine illustrator. It bears in one corner a motto in Chinese characters which means "Please help", and beneath is the legend, "Three cents saves a life for a day".

Orders for the stamps should be addressed to C. S. Clark, Campaign Sales Director, Bible House, New York City.

"In trade, there is nothing 'just as good' as a sincere smile. No substitute can compare in value."

YOUNG PEOPLE'S WORK

REV. R. R. THORNGATE, SALEMVILLE, PA.
Contributing Editor

THE KINGDOM IN MY CHURCH

ZEA ZINN

Christian Endeavor Topic for Sabbath Day,
March 5, 1921

DAILY READINGS

- Sunday—The King in the church. (Rev. 1: 10-20)
Monday—What the net catches (Matt. 13: 47-50)
Tuesday—The enemy (Matt. 13: 24-30)
Wednesday—When the Kingdom came (Acts 2: 1-4)
Thursday—Signs of the Kingdom (John 13: 34, 35)
Friday—A united Kingdom (John 17: 20-23)
Sabbath Day—Topic, Thy Kingdom Come. III. In my church (Matt. 6: 7-15) (Consecration Meeting)

The evident purpose of this lesson is the consideration of the need for deeper spiritual life on the part of the members of the church. When we begin to think about the church, we are confronted with a multitude of questions. What is the function of the church? Is the church fulfilling its mission? Why are so many people neglecting the call of the church? Why are young men not recognizing the ministry as a promising field for a life of service? Is the primary need of the church more aggressive activity in organized social service, or is it the personal religious development of its membership? These are only a part of the perplexing problems regarding the church which are occupying the attention of Christian thinkers and workers. It is the last question with which we are most concerned in this lesson, and the statement of our topic implies an affirmative answer to the last part of the question. In other words, the church needs today not more social activities, but more spirituality. Not every one will agree with this statement. It is in accordance with present day thought to say that the church should furnish an assembly hall where people may come to hear popular sermons and fine music; that it should maintain clubs for young and old where wholesome recreation may be found; that it should provide for the poor, care for the sick and offer classes of instruction for the unlearned and the foreigner; and that through these ministra-

tions the whole of Christianity can be expressed. But there are other people who hold that the function of the church is the preaching of the gospel and the call to prayer.

It seems to me that there ought to be no conflict between these two conceptions of the function of the church. Would not a church that heeded the messages of the gospel and the call to prayer be found actively ministering to the physical and intellectual as well as the spiritual needs of its community? The trouble is perhaps that some churches begin at the wrong end. They organize a multitude of societies and clubs, each with a worthy aim, and then find that the organization languishes because of lack of motive or else it becomes merely a social affair which has its end in itself without bringing its members into the church or helping them to live more unselfish lives.

Let first things come first. Jesus emphasized both conceptions of the duty of his followers, but in the story of Mary and Martha, he clearly shows which is fundamental. He said: "But one thing is needful." In his own life and in the training of his disciples, Jesus exemplified the necessary balance between the two conceptions. No one can study his life without gaining the conviction that the Christian's first and continuous duty to put himself into the right relationship with God.

"Except a man be born again he can not enter the kingdom of God."

Jesus continually stressed the need for the spiritual life. "Whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "God is a Spirit, and they that worship him must worship him in spirit." And yet when his disciples asked him regarding the coming of the kingdom, he made the test service to others. Read Matthew 25: 31-40. The services that he mentions are just the sort of ministrations that many of our modern churches are seeking to perform. When the whole Christian church consists of individuals who have a deep personal religion, who worship God in spirit, and who are channels of his power, then will these services of which Christ speaks be done in his name, and the church will be doing its great share toward the fulfillment of the prayer, "Thy kingdom come."

The slight changes made in the verses of Matthew 25: 31-40 in the following passage

give the words a modern and local application which is most suggestive.

"Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was a factory-hand, hungry for friendship and ye gave me to eat; I was a mountaineer boy, thirsty for knowledge and ye gave me to drink; for I was an immigrant, a stranger in a strange land, and ye gave me a welcome; an Indian child widow, naked, and ye clothed me; I was in the free ward of a city hospital, sick, and ye visited me; I was a child imprisoned in a coal breaker, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee hungry and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked and clothed thee? And when saw we thee sick and in prison, and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

AFTER THIRTY-FOUR YEARS—1886-1921

The North Loup Christian Endeavor Society observed the annual C. E. Week, January 29, to February 5, and the results were so satisfactory we want to tell the other Endeavorers about it.

Sabbath morning, January 29, the Endeavorers had charge of the morning preaching service. The pastor presided, and for the Scripture lesson read the twelfth chapter of Romans, the C. E. chapter. The music was given by our Junior choir, of which we are so proud. Most all of the members are members of our Intermediate Society. The following program was given: "History of the Organization of the Parent Society," by Mrs. Myra Hutchins—Mrs. Hutchins was a charter member of our own society, organized in 1886. "The Juniors," by the Junior superintendent, Mrs. Jennie Bee; "The Intermediates," by their superintendent, Elsie Van Horn; "The Social Side of C. E.," Myra Thorngate; "How C. E. Can Help the Church and Denomination," C. L. Hill; and "For Christ and the Church," by our president, Vesta Thorngate. The talks were all good, and intense—they fairly vibrated with feeling. The Endeavor meeting that afternoon was a sort of birthday

party, and we told of our hopes and plans for our society, and as each spoke he lighted a big white candle—representing the forty years of Christian Endeavor onward from 1881, when the first society was organized.

That evening the Endeavorers entertained the church, in the basement. It was a bad night so not as many were there as there should have been, but anyway several were present. We played games that all could enjoy, such as "Drop the Handkerchief," "Spin the Platter" and "Dollar." Before we began playing we had some music, by the Intermediates and some general singing. Then every one pulled taffy. It was rather sticky and hard to handle, but that made all the more fun. Even Pastor Davis joined in; nor was he able to push back his hair when it fell in his eyes.

Sunday, the Juniors had a party at the home of their superintendent. They pulled taffy and had a very nice time. Monday, we termed "Absent Members Day". On that day each one of us wrote to one of our several absent members. You know we have several, when you consider that at least thirty of our young people are away attending school.

Wednesday was "Pay Your Pledge Day". That day the treasurer was to receive all money possible to send to the budget. With money taken in before and that day \$27.00 was deposited. That evening a social was held at the home of Mr. and Mrs. A. D. Moulton, under the auspices of the social committee, Mrs. Cecil Bird being chairman. Various parlor games were played, and popcorn and apples served. After the refreshments had been passed, the remaining apples were sold at auction. One member paid over a dollar for one apple, and then it was resold for fifty cents more. About five dollars was thus realized in fun.

Thursday, we were to attend the choir meeting and several were out; also the Friday evening prayer meeting.

Sabbath morning Pastor Davis preached a special sermon to the young people. The sermon was especially good, and we hope that it may be printed some time. After the service, cards for the Tenth Legion and Quiet Hour were distributed for signatures. In the afternoon was the Union Service of all three societies, led by Aletha Thorngate. This meeting was interesting and helpful, consisting mostly of reminiscences.

We are proud of our societies and we are

all at work. You will hear more from us as time goes on for we are "simply bursting" with ideas and enthusiasm.

I wonder how many members linger after the meetings to talk and plan—and all for the good of the society. Let me tell you ours do! Success to Endeavor.

CORRESPONDENT.

THE PROLETARIAN AND THE WILL-O'-THE WISP

The seed from which has sprung, Socialism, Communism, Bolshevism, I. W. W.-ism, Anarchism—call it by whatever name you will—was planted by the first man who worked when he couldn't help it, but coveted the possessions of the man who worked energetically and saved.

There is nothing essentially new in the doctrine or the philosophy underlying all of these and kindred "isms"; the newness, if there be any, lies in the methods adopted by the advocates of the "isms" to mass power enough to force their theories upon the majority of mankind.

What is understood by the term "socialism" today (and we shall use this term generally for the purpose of this consideration of the subject, with frank admission that we are not quite accurate in doing so) is simply a revival of one of the oldest phenomena in history. Yet even at its inception it was too late ever to accomplish its full purpose. The first advocate of what has developed into socialistic doctrines should have sat in with the Creator and persuaded him to create a different sort of human nature. As socialism runs counter to human nature, as manifested throughout the ages, it never can be more than an alluring theory, a will-o'-the-wisp, always beckoning yet ever beyond the reach of the floundering pursuer. Until human nature is changed to meet its requirements socialism is practically impossible.

SOCIALISM IN PRACTICE

In this effort to get down to bed rock on this subject and to put the proposition squarely before common-sense, thinking American citizens, we shall not deal with socialism as a theory but with the practices of those who are trying today to force the theory upon human nature as we know it.

The basic theory of socialism fairly may be stated thus: The joint ownership by all

the members of the community of the instruments and means of production; which carries with it the consequence that the division of the produce among the body of owners must be a public act according to rules laid down by the community. In other words, Socialism aims at the complete subordination of the individual to the community in which he lives.

In the United States there is only one way in which this change might be brought about lawfully, and that is through the free use of the ballot, which will give the uncoerced expression of the will of a majority of our citizenship. Any show of physical force, either the force of direct action or the force of inertia, either acting violently in mass to coerce the majority-will, or standing idle in mass to achieve the same object, is repugnant to our laws, our institutions and our national character. The will of the majority must be exercised through the ballot box. Reason must be the only persuasive weapon. Right must be the only consideration.

"PRACTICAL" SOCIALISM ANALYZED

By practical socialism we mean such evidence as we have in the United States today of efforts by a comparatively small minority (largely composed of irresponsible aliens) to destroy our existing political, industrial, and social order. The objects sought are these:

1. Public or state ownership and control of all the material and instruments of production.

2. Communal, or state, control and direction of all the elements of industry and of distribution of products, including conditions and hours of labor, division of the fruits of labor, the amount of production, the quality of production, and, in a large degree, the individual possession of any surplus of the fruits of industry—whether as product, wages, profit, dividend, interest, or any other name by which the industrial over-supply may be known.

3. The organization of an "industrial democracy". We have a government "of the people, by the people, and for the people". Let us have industry "of, by and for the people".

4. The abolition of capital, interest, rent, and wages, as we now know them.

5. The complete subserviency of the individual so far at least as his labor and

the fruits of his labor are concerned, to the will of the community, the municipality, the state or the nation. The individual may not determine how much he will produce, what he will do with his product, or how much of the fruits of his own labor he will keep for himself and allow to accumulate for future need or use.

HUMAN NATURE AS IT IS

The foregoing five points constitute substantially the chief aims of socialistic agitation. Now, let us see what probability there is of the settled achievement of any one of them or of all of them without at the same time violating or abridging any or all of the constitutional rights or privileges of American citizenship—that is, without the destruction of American democracy.

First, as to Human Nature: All recorded history, since the beginning of time, proves the following to be unchanging traits of human nature:

1. A universal trend toward complete individual freedom of thought, speech and action. This trend may be restrained through free and individual recognition of the equal rights and privileges of others—that is, by a stronger desire to be fair, just, and unselfish.

2. A universal desire for the full exercise of individual initiative; for the full play of individual ambition; and for unrestricted liberty in following lines projected by initiative and limited only by ambition. This, also, may be held in subjection, naturally, by individual recognition of the equal rights and privileges of others.

3. A universal desire for undisputed possession ("to have and to hold") of the fruits of individual thought and activity—that is, of labor.

4. A universal desire that individual labor and the fruits of individual labor shall be disposed of according to the wishes of the individual.

5. A universal desire to follow individual liking in the matter of labor; to store up the fruits of one's labor, over and above one's own natural requirements; and to dispose of this store, or a part of it, to what one considers the best advantage.

6. A universal desire to be "let alone"—not to be hampered, or restrained, or limited, or forbidden, or commanded, or driven, or crowded, or forced in any degree or in any manner whatsoever.

7. A universal desire for the possession and wielding of power, for the pomp and circumstance of position, for rank and title, for a place apart from the multitude, for leadership—that is, a universal individual leaning toward autocracy. This is, perhaps, the most pronounced and most persistent of all human characteristics; and if it were the only human-nature trait that socialism would have to suppress completely to put its theories into practice, it would be enough to make socialism, as preached by Marx and Engels and Proudhon and Berger and Hillquit (the socialism that would destroy individualism) practically impossible.

The foregoing are a few of the more noteworthy traits of human nature. They are inherent, intensely individualistic, unqualifiedly anti-socialistic, and not likely to change until human nature changes. If any one or all of these are not given full rein by any individual it is because of one of two reasons: Either the individual is compelled to restraint by superior physical force—which is *autocracy*; or he restrains these natural desires voluntarily through a still stronger desire to be fair and just toward his fellows, to put into practice the Golden Rule—and that is *democracy*. But the traits and tendencies are there all the while. Human nature has not changed.

THE EFFECT OF NATURAL LAWS

Second, as to Natural Laws: Natural law is defined as a proposition which expresses the constant and regular order of certain phenomena, or the constant mode of action of a force. The expression of right reason or the dictate of religion, inhering in nature and man, and having ethically a binding force as a rule of civil conduct. The following may be set down as generally recognized Laws of Nature, as unchanging as the phenomena of human nature upon which they are based:

1. The law of self-preservation. This has been called "Nature's first law". It is the most intensively individualistic law known to man.

2. The law of labor. "In the sweat of thy face shall thou eat bread." Nature decrees that nothing shall be taken from her and appropriated to the satisfying of our desires without labor—labor so exacting that it will make us sweat and keep us sweating even while we pause to eat.

3. The law of compensation. Nature

itself is based on a system of compensations. Compensation is the counterbalance that maintains nature's equilibrium. For labor expended nature gives to the individual, by way of recompense, the exact equivalent of the mental and physical effort expended—no less, no more. The more effort, the greater the recompense; the less the effort, the smaller the recompense. Nature maintains an exact balance always between the labor applied to natural substances and the recompense for that labor.

4. The law of possession. By labor exerted upon any substance, in such manner as to give it value, we establish over that value, either in whole or in part, the right of property. Nature gives to the individual the right to use his lawfully acquired possessions as he pleases, and the right to dispose of them to whomsoever he pleases and for whatever he pleases.

5. The law of supply and demand. This law is designated to regulate the labor of man, in order that he may not produce wastefully, and that he may exchange his possessions (the surplus fruits of human labor) for the possessions or property of others in a way that will most fully satisfy his desires and place him in the way of enjoying the largest measure of happiness.

NATURAL LAW IS INDIVIDUALISTIC

A glance will show that the Natural Laws we have named, and these are enough for our present purpose, are the furthest possible removed from socialism, or communism. They are unequivocally individualistic. They aim to preserve, to conserve and to develop individual characteristics, ambitions, aspirations, abilities, capacities, tendencies, and desires, and to protect the individual in the exercise of all of his inherent rights and privileges in the use and disposition of the fruits of all of his activities, both mental and physical.

It also may be seen at a glance that the traits of human nature we have mentioned are distinctly individualistic.

As individualism is at the opposite pole from socialism, it must be obvious that before socialism can put its abstract theories into practice it must suppress, overthrow or entirely change both human nature and Natural Laws.

We do not believe that socialism ever can accomplish this, and so we are utterly opposed to the practical aspects of socialism—

that is, what its advocates aim to make practical—because it is an absolute waste of time and labor.

THE SOCIALIST PLATFORM

It should be clearly understood that we are referring throughout this consideration of the subject to socialism as it is presented to the American people today, to that organized socialism which officially put this definition and purpose in its 1920 political literature:

"The Socialist party is a class party. It is of and by and for the working class. Its purpose is to make the working class the ruling class, politically and industrially. It aims to substitute social ownership in place of the existing private ownership of industries, and to operate the socially-owned industries for the use and benefit of the people, instead of for the profit of private owners."

If this does not mean the suppression of individualism, then it has no meaning. If it does not mean the changing of human nature and the abrogation of Natural Laws, then it means nothing. Only by such suppression and changing and abrogation can the aims of socialism thus officially expressed be achieved.

Is American democracy, the democracy that has encouraged individual initiative and effort to make this nation the freest and the most generally prosperous on earth, ready to accept the revolutionary change, proposed by socialism? We do not believe that it is, or that it ever will be.

Is the American citizen, secure in his constitutional rights and privileges, free to develop his individual ambitions, secure in the possession of his lawfully accumulated property, ready to sink that individuality and to become a mere cypher in the proposed socialistic government of the "working class"? We do not believe that he is, or that he ever will be.

"INDUSTRIAL DEMOCRACY" IN ACTION

Let us assume, however, for the sake of argument, that socialism should succeed in the United States in establishing its proposed "industrial democracy", that is, industry of, by, and for the people, just as we now have our political democracy.

Bear in mind that as human nature and Natural Laws can not be changed, even though the one may be suppressed and the other violated, the "industrial democracy" in

all human probability would function about as our political democracy functions.

The most individualistic of all the human-nature traits, the desire for power, the trend toward autocracy, would operate from the beginning, just as it operates now in our political democracy. Industry would be ruled by a few self-appointed or self-selected leaders, just as we are ruled now. The "practical politician" would be left to run the game of industrial democracy just as we now allow him to run the game of political democracy. The vast majority of the people would not take enough interest in the state control of industrial affairs to check the *individualistic* ambitions of the politicians, and soon we should have exactly the same state of affairs industrially as the socialists charge that we now have politically.

The socialistic state would be governed just as the political state is now governed. The same human nature would be at the head of affairs, even though socialism would try to persuade us that the "working class" was doing the ruling. The same Natural Laws would be in force, even though socialism tried to persuade us that they had been abrogated.

The sum and substance of socialistic accomplishment would be simply a change of one set of political bosses for another, of one set of capitalists for another, of one brand of individualism for another. The only thing, we surmise, that would not be changed would be the personnel of the practical political close corporation that now runs our political affairs, with the indifferent permission of the free American voter. We doubt not that substantially the same political bosses soon would be manipulating the affairs of the industrial democracy.

WHAT SOCIALISM WOULD DO

Socialism, if practically successful, and with its utter inability to change the unchangeable, inevitably would accomplish the following:

1. In the complete subserviency of the individual to the state, it would destroy individual initiative. Take from man the right to enjoy the full fruits of his activities, and you take from him the desire to exert himself to the full extent of his capabilities and powers.

2. It would kill individual ambition. Placed within a narrow circle of activity and with sharp limits set about achievement,

man would soon cease to do any more individually than was required of him by the socialistic state. He would be nothing more than a humble cog in the socialistic industrial machine.

3. It would unnaturally limit production. Substituting some political regulation for the Law of Supply and Demand, surrounding local and national production with a wall of artificial restrictions, socialism would tend to drive us back to the days of individual industry, the days when man strove simply to supply his own wants—the farmer would raise just enough produce for his own needs; the factory would produce just enough goods to meet the cost of manufacture, that is, to supply the needs of the workers in that factory; the merchant would sell just enough of his stock to meet his own living expenses. As there would be no incentive toward individual excellence or individual progress—everything limited to the requirements of the state—there would be no incentive to unusual individual effort.

4. It would arrest civilization. Our civilization, Anglo-Saxon civilization, Christian civilization, has been developed almost solely through the opportunities it has given for individual expression, individual ambition and individual achievement. Based on a philosophy of fair-play, of right and of justice, a philosophy of the highest individual attainment, a philosophy of service, of consideration, of voluntary restraint and voluntary co-operation, our civilization—far though it still may be from perfection—has given to the English-speaking peoples of the world a pre-eminence socially, politically and industrially never heretofore enjoyed by any other people or race. Shall we surrender the philosophy that has given us this civilization for the ego-philosophy of Marx and of Nietzsche, the philosophy that brought Prussianized Germany to her knees and that has pushed Russia to the verge of ruin? We do not believe that the American people, the English-speaking peoples, will make this exchange.

5. In a word, socialism, as preached by Marx and his followers, as made a political issue in this country, and as somewhat violently enunciated by a certain morally twisted alien element and a few woefully misguided American citizens, mostly of recent alien descent, would give us just about everything no sane American wishes during a

comparatively short period of transition, and then a return to all the alleged or actual evils of our present order, merely with a change in the personnel of the "ruling", "working", and "middle" classes. Human nature and Natural Laws remaining the same and always active, no matter what theories man may advance to change or suppress them, socialism would be a mere interim between the capitalism, industrialism, and individual initiative of today and a revival of substantially the same capitalism, industrialism and individual initiative tomorrow.

THE REAL REMEDY

Is there, then, no effective remedy for the frankly admitted evils of our present system, evils as old, most of them, as mankind itself, evils due to unrestrained or wrongfully directed human nature?

Yes, there is an effective remedy, ready always for application, suitable to our utmost need. There is a philosophy that aims, not at the advantage of self, but at the good of mankind, a philosophy of right and fair play and justice, of service and consideration, and unselfishness; a philosophy that leaves the widest play for individual development yet protects absolutely individual rights and privileges; the only philosophy evolved by man that can be compacted into fewer than a score of words so simple that a child can understand them.

And there is a socialism based on this philosophy—Christian socialism. We do not mean precisely Christian socialism of Kingsley and Maurice and Hughes, for that is only one application of it, but the socialism of the Golden Rule.

We do not need to overturn our existing social, political and industrial orders, but merely to govern and control and adjust them according to a practical and universal observance of the Golden Rule.

And as a part of this remedy and as an assurance of the successful application of the Golden Rule generally in all our activities, we must put into full, intelligent and untiring play all the obligations that are imposed upon us as citizens of this republic. We must be actually, as well as nominally, a self-governing people, not a democracy in name governed by a political autocracy in fact. Let every citizen do his full duty at all times as a citizen, attend personally to his own part of the public business, and earnestly believe and actually practise the

Golden Rule, and we shall soon hear little or nothing about socialism, as we have used the term here generally for the whole range of "isms" alien by birth, alien in purpose, and utterly repugnant to free men in a free country who hold in their own hands today all the power necessary to bring to them fully their constitutional rights of "life, liberty and pursuit of happiness".

We are not trying to make an appeal to the visionary, to the chronically discontented, or to the mentally and morally twisted alien agitator, who for some strange reason or another we allow to go up and down in the land creating disturbance and disorder. Our appeal is directly to the hard-headed common sense of the thinking American citizen, the man who has been a citizen long enough to realize his rights and privileges and to acknowledge his obligations under our present form of government. We are appealing to the sense of Anglo-Saxon fair play, to the innate American sense of right and reasonableness, and, finally, to the sane, balancing, steadying American sense of humor. On the verdict of this great jury we are quite content to rest our case.—*The Valve World*.

BOTH ARE BENEFITED

In the centuries of past human history the real task of each mortal, in whatever age, has been to do the right thing by his neighbor.

Riches and poverty have played a small part in the program of true happiness; for the big job for every man, since the days of Adam, has been to weave a song of his own days and years—a song of service to his fellow-man.

No man can be truly happy until he has been generous, fair and square with his friends.

The still, small voice of man's uneasy conscience can make more noise than a bass drum. Did you ever try to sleep with this active monitor making a mile a minute in your memory box?

The unquenchable home of pain and woe, the boiling sulphur springs of eternal torment, the vicissitudes of fire and frost, the court built in a high-walled damnation—nothing here or hereafter can compare with a conscience that will not down.

Therefore I consider it good business sense to be decent, for when you are decent you can sleep well nights and work well days.—*Sel.*

CHILDREN'S PAGE

YOUR NICHE

There's a niche for you in the world, my boy,
A corner for you to fill;
And it waits today along life's way,
For the boy with a frank "I will!"
So, lad, be true; the world wants you,
In the corner that you may fill.

There's a niche for you in the world, my girl,
A corner for you to fill;
For the girl who's kind and pure in mind,
A place that is waiting still.
So, lass, be true; the world wants you,
In the corner that you may fill.

There's a niche for both in the world, my dears,
A corner for you to fill;
And work to do that no one but you
In God's great plan can fill.
So, both, be true; the world wants you,
And your place is waiting still.

—Band of Hope.

LOOK OUT FOR YOUR FACE

"My boy," said the wise father, who knew how to play and be a chum with his twelve-year-old lad, "you do not own your own face."

The boy looked puzzled. He had come to the breakfast table with a frowning, clouded countenance, and had started moodily to eat his food. Everybody felt the shadow of his ill spirits evident in his looks. His father's unexpected words brought him back to life, and he looked up with a half-guilty expression, but did not understand what was meant.

"You do not own your own face," his father repeated. "Do not forget that. It belongs to other people. They, not you, have to look at it. You have no right to compel others to look at a sour, gloomy and crabbed face."

The boy had never thought of that, but he understood and did not forget. And all of us should understand and none of us should forget that our faces belong to other people.—*Christian Herald.*

THE LITTLE GIRL WITH TWO FACES

I heard a strange thing the other day. It was of a little girl who had two faces! When she is dressed up in her best clothes, when some friends are expected to come to tea, or when she is going out with her mother

to call on some neighbors, she looks so bright and sweet and good that you would like to kiss her. With a nice white dress on, and perhaps a blue sash and pretty little shoes, she expects her mother's friends will say: "What a pretty little darling!" or, "What a sweet little face! let me kiss it." And so she always has a smile on her face, and when she is spoken to, she says: "Yes, ma'am," "No; ma'am," when she ought, and "Thank you," very sweetly when anything is given to her.

But, do you know, when she is alone with her mother, and no company is expected she does not look like the same little girl. If she can not have what she would like, or do just what she wishes, she pouts and screams, and no one would ever think of kissing her then.

So you see the little girl has two faces; one she uses in company, and puts it on just like her best dress, and the other she wears when she is at home alone with her mother.

I also know a little girl who has only one face, which is always as sweet as a peach, and never sweeter than when she is at home, and her mother wants her to be as useful as she can and help her. I think that I need scarcely ask you which of these little girls you like the best, or which of them you would most like to resemble.—*Olive Plants.*

HOME NEWS

BERLIN, N. Y.—Our Ladies' Aid Society has no great achievements to report but has done what it could, first, by quilting, and recently, by meeting at the homes of different members, each taking her own work if she desires. A pleasant social time is enjoyed, a light lunch of two articles of food is served by hostess and each guest pays ten cents. This plan has worked nicely and is very enjoyable.

Thinking we would make an innovation—and incidentally (?) some money—arrangements were made for an entertainment at I. O. O. F. hall and the services of a reader and impersonator, Jessie Camp Ross of Troy, were obtained. Tickets were 35 cents. Then Pastor Witter's daughter presented a case of well developed scarlet fever a few days previous, and being a member of the Teachers' Training class and other societies many had unconsciously been exposed and a scarlet fever "scare" ensued, with Teach-

ers' class dismissed, parsonage quarantined and several others forbidden to attend public gatherings. Hence attendance at our much-talked-of entertainment was small, as were profits. However, we are not disheartened, but are pressing on, and pleased to report a new member to our Ladies' Aid, although it has cost the Adams Center church nothing less than an efficient worker to place her on our list.

The many friends of Delberta Witter will be pleased to learn that she is doing well at the present writing.

Church services are well attended and attendance is increasing at prayer meeting.

EUPHEMIA L. GREENE.

HAMMOND, LA.—We have been having a remarkably mild winter. The weather is at this writing very beautiful. Our congregations are well sustained and there is a good interest. The C. E. society maintains a uniformly high grade of excellence in nearly all of its meetings, and the Sabbath school has been doing some unusually fine work in the increase of its membership.

Mrs. T. M. Campbell has generously donated material and her husband has been doing the work on some beautiful interior decorating of the church.

On the evening after the Sabbath, February 5, that being the birthday of Mrs. William L. Coalwell, a large number of the congregation and other friends assembled in a surprise party at her house. The surprise was a complete success. They brought with them and presented it, a comfortable and substantial rocking chair. Also a handsome cake was in evidence, having birthday candles inserted. A very pleasant evening was passed.

Some friends from Massachusetts are spending the winter in Hammond and are regular worshipers in our congregation.

Next Friday, February 11, we are to have in our church a parish—which word is equivalent to county elsewhere—Bible school institute. S. S. P.

DEACON JAMES OWEN BABCOCK

James Owen Babcock was born in Clark County, Ohio, October 30, 1838, and died at the home of his son-in-law, Lewis A. Hurley, at Welton, Iowa, January 23, 1921.

When he was two years old his parents moved to a farm two miles north of Port

Jefferson, Shelby County, Ohio, residing there until he was about nine years of age, when they removed to Defiance County near the fortress of Defiance.

In the spring of 1855, they moved to Welton, Iowa, where he made his home until removed by death.

In early childhood he gave his heart to the Savior, in a public profession of his name, at a revival meeting held at the school-house near his home. Just before the Welton Seventh Day Baptist Church was organized he and several other young people were baptized by Elder Lewis A. Davis, thus becoming a constituent member of that church, together with his father and mother and two sisters, at its organization on January 7, 1855, thus having completed, at the time of his death a little more than sixty-six years' membership in that organization.

On April 7, 1866, he was, by vote of church, called to the office of deacon, and when the Northwestern Association was held at Welton, June, 1869, he and John W. Loofboro were ordained to that office, Elder Joshua Clark offering the dedicatory prayer. He served as clerk of the church for twenty years and as corresponding secretary for non-resident members twenty-four years.

He probably served in every office and on almost every committee during the sixty-six years membership. He was untiring and energetic in what he considered his duty, and gave liberally of his means to the church and denomination, paying, after he was taken ill, the five-year pledge to the Forward Movement fund. He outlived all his early associates and during his last illness wondered why he had been spared, adding, "The Lord must have a purpose."

On February 2, 1860, he was united by marriage to Miss Almarine Van Horn, who died May 17, 1894. To this union five children were born, three of whom died in infancy. Otis W., of Delmar, and Bertha P. Hurley, of Welton, with whom he had his home for the last fourteen years, together with other relatives, survive to mourn their loss.

He was highly respected by all classes in the community as was attested by the large attendance at the funeral services held on the afternoon of January 25. The funeral services were conducted by Rev. George W. Burdick, who for a little more than fourteen years was pastor and intimate friend of Deacon Babcock. G. W. B.

DEATHS

POTTER.—William Smith Potter was born at Albion, Wis., March 11, 1857. He passed from this life at his home in Beloit, Wis., January 19, 1921, aged nearly 64 years.

He was the only son of George Washington Potter and Louisa Smith Potter and was the youngest of three children. All these have preceded him in death, and his only living kinsfolk are two nephews and a niece.

He grew to manhood on a farm in Dane County and later attended Milton College for a time.

He was a building contractor and for many years, he confined his activities to roofing contracting.

He was baptized a member of the Seventh Day Baptist Church April 11, 1873.

He had been a resident of Beloit for twenty-three years.

He leaves to mourn him a faithful loving wife, two nephews and a niece.

Funeral services were held at his home in Beloit conducted by Rev. C. S. Sayre. Interment was at Albion. C. S. S.

HAKES.—Egbert Eugene Hakes was born in Peoria County, Illinois, April 5, 1848. His parents were Rev. Anthony and Suzanne Saunders Hakes. He had one sister, Mary, who became the wife of Dildford Potter and who is now deceased.

Eugene, as he was familiarly known to his friends, had always lived in the vicinity of his birthplace. From his youth to the time of his death he was actively engaged in farming.

His father was for years pastor of the Seventh Day Baptist church of West Hallock, Illinois. It was during his father's pastorate and while Rev. M. B. Kelly, Sr., was holding evangelistic meetings at the church that Eugene, a young man of twenty or twenty-two years of age, accepted Christ as his Savior and was baptized into the fellowship of this church, where he had since held his membership.

On March 24, 1870, he was united in marriage to Marion Elizabeth Rankin. Into their home was born Maggie May, wife of Laim H. Brown, of Chicago; Herbert Eugene, of Edlestein, Ill.; Geneva Ethel, wife of Paul H. Hummel, of Boulder, Colo.; and Flora Jean who died March 7, 1892, aged 3 years, 4 months and 29 days. Thus for more than fifty years husband and wife have walked hand in hand down life's pathway happy in the companionship of their children and the fellowship and confidence of their friends and neighbors.

It was on December 24, 1920, while Mr. Hakes was visiting his wife who had recently been operated upon at a hospital at Peoria that he sustained injuries from a fall which with the consequent malady, pneumonia, caused his death. He made the brave fight for the prolongation of the physical life but lost in struggle. He entered into rest Sabbath morning, January 22, at Proctor Hospital in Peoria. He is survived by his

widow, son and two daughters and four grandchildren.

Farewell services were held on the afternoon of January 25, 1921, at the church where for many years he had been a communicant and a worshiper. Rev. Henry N. Jordan, of Milton, Wis., conducted the services.

Interment was in the cemetery at West Hallock. H. E. J.

AYARS.—Levi, son of Reuben J. and Matilda Ayars, was born near Shiloh, N. J., June 23, 1848, and died at his home in the village of Shiloh, January 13, 1921, aged 72 years, 6 months and 20 days.

Mr. Ayars' life was spent largely in the vicinity of Shiloh, and while a quiet man he was very industrious and quite a successful farmer until moving to the village a few years ago.

He had been a life-long member of the Shiloh Seventh Day Baptist Church, having united with it February 24, 1867. He tried to do well his part in a quiet way, and while called upon to mourn the loss of two sons who had grown to manhood, one of them with a family of his own, he never lost faith in his heavenly Father.

He was married to Miss Sadie Ayres on September 23, 1879. To them were given five children, Bernice, Reuben J., E. Mulford, Hannah and Paul S. Of these but three are left, Mrs. Bernice Mayhew, of Shiloh, Reuben J., of Shiloh, and Mrs. Hannah Hughes, of Portland, Mich., who with the mother, mourn the departure of a loving father and husband. Besides these there are three grandchildren, Celia and Rex, children of Mulford, and Wilburt, son of Reuben J. He is also survived by one brother, Walter Ayars, of Bridgeton, N. J., and three sisters, Mrs. Margaret Dickinson, Mrs. Ammorilla Bonham and Mrs. Eliza Ware, all of Shiloh.

Funeral services were conducted in the home by his pastor, Erlo E. Sutton, on Sunday afternoon, January 16, and the body was laid to rest in the Shiloh Cemetery. E. E. S.

FORD.—Mr. Clarence Layton Ford was instantly killed by the accidental discharge of his gun while hunting, on January 28, near Coffeyville, Kan. He was the son of James and Lalitha Davis Ford, and was born near West Union, Doddridge County, W. Va., March 8, 1861. For further particulars see editorials in this RECORDER. T. L. G.

BABCOCK.—James Owen Babcock was born in Clark County, Ohio, October 30, 1838, and died at Welton, Iowa, January 23, 1921. (See extended obituary on another page.)

BABCOCK.—In Westerly, R. I., January 31, 1921, Herbert Alberti Babcock, in the seventy-third year of his age.

Herbert Alberti Babcock was the son of the late Asher M. and Prudence Cleveland Babcock and was born in Westerly, R. I., July 5, 1848.

He received his education in the public schools and a year at Hungerford College at Adams, N. Y. He was by trade, a printer, and had been in the employ of the Utter family for fifty-four years.

Mr. Babcock was married June 23, 1875, to Fannie E. Watrous who, with one daughter,

MOTHER BIRD

Twenty years ago. "Mother Bird", widowed and childless, but with abundant means, left her beautiful home in Montclair, N. J., to spend her life in one of the poorer sections of New York City, just east of the Bowery. She hired a house, which became a gathering-place for her East Side neighbors. The *Outlook* says:

"She did not believe that the confession of her Christian faith would be any hindrance to her Christian service, and she called her home the 'Gospel Settlement'."

"Her experience proved the truth of her faith; and Jews and Agnostics of every description welcomed her friendship.

"Presently she identified herself with the Bowery Mission, and brought into it a new inspiration and the accession of a new life. The Thursday and Sunday evening meetings of this mission soon became a part of her life."

Speaking of a memorial meeting to Mother Bird, held in the Bowery Mission, which was a notable testimony to one of humanity's too little known angels of mercy, the *Outlook* says:

"No one with a heart for humanity in his breast could hear the testimony of some of these men telling what Christian love had done for them, and still doubt that there is power in real Christianity. We do not have to look back over a gap of nineteen centuries for evidences of that power."

NOTICE

Edward W. Perera, of "Ihalagama Walauwa", Madampe, N. W. P., Ceylon, "requests the brothers and sisters of our faith to send him tracts, booklets, and old magazines for free distribution. Also books, or second-hand books to lend, and books of reference for his own use, and oblige". Brother Perera has been supplied with Sabbath literature tracts for free distribution by the Tract Society for several years, and the SABBATH RECORDER is sent to him regularly. Friends who have magazines and books to send to him can be assured that he will make a wise and helpful use of such literature. E. S.

Personal service is the duty of every Christian. For this each one of us has been called and chosen.—C. J. Ridgeway.

Mary, wife of Elisha A. Burdick, of Westerly, and two sisters, Mrs. Ray Clark and Miss Mary Babcock, of San Diego, Cal., survives him. A brother, George H. Babcock, of Plainfield, N. J., died some years ago.

He was a man who loved his home and family and still was one of those who, because of his happy nature, we all were glad to meet. He was interested in the town and its welfare and had a pride in its good name.

He had been a member of the Pawcatuck Seventh Day Baptist Church for a good many years. He was also a member of Franklin lodge, No. 20, F. and A. M.; and Palmer Chapter R. A. M.

Funeral services were held Wednesday afternoon at 2.30 o'clock at his late home, No. 7, School St., conducted by the pastor. C. A. B.

MICHEL.—Edward Paul Michel, son of Desire and Eugenia Michel, was born in Dubuque County, Iowa, March 22, 1857, and died at his home near Marion, Linn County, Iowa, January 24, 1921, aged 63 years, 10 months and 2 days.

Brother Michel came to Marion with his parents at the age of 12 years and has lived in that vicinity continuously from that time, and by a consistent, upright, manly life has gained a host of friends and kindly neighbors.

On October 22, 1879, he was united in marriage with Miss Ida B. Certain and to them was born one son, Charles B. F. Michel, who has remained with them on the farm where they first commenced keeping house until about ten years ago when Mr. Michel built his present beautiful home just across the street where he lived to the last.

He made a profession and joined the church about thirty-five years ago, and while he may not have been as active in church attendance and church-work as some might desire, he was interested in the church and evidently thought more of Christian deeds than mere profession.

Mr. Michel leaves to mourn his loss, his wife, son, two grandchildren, three brothers and two sisters, all of Marion, except one of the sisters living in Beloit, Kan.

While the large concourse of sympathizing friends and neighbors who gathered with the mourning relatives for the last sad rites are sad today that they shall see his face no more, may the God of peace and mercy into whose hand we commit our brother, comfort the bereaved in their loneliness.

Funeral services were conducted in the old home now occupied by the son January 26, at 1.30 p. m. by Pastor J. T. Davis of the Seventh Day Baptist church of Farina, Ill., who for many years had been an intimate friend of the family. J. T. D.

"We can see the ordinary things with the naked intellect, but to see the deep things, the things that establish faith, that fire zeal, that propel to duty, we need a power greater than human, even the illuminating power of the Spirit of God, who must necessarily interpret what he has inspired.—John R. Mott.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.
FRANK J. HUBBARD, Treasurer,
Plainfield, N. J.

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 106 West Corning Ave., Syracuse. Miss Edith Cross, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Geo. B. Shaw, Pastor, 65 Elliott Ave., Yonkers, N. Y.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School, Christian Endeavor, Sabbath afternoon, 4 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. Rev. E. S. Ballenger, Pastor, West Riverside, Cal.

The Detroit Seventh Day Baptist Church of God holds regular Sabbath services at 2.30 p. m., in the G. A. R. Building, Grand River and Cass avenues. For information concerning mid-week and other additional services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

"Do as little as you can of the things you will be sorry for."

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor
Lucius P. Burch, Business Manager
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Sabbath School. Lesson X—March 5, 1921

JESUS AMONG HIS FRIENDS.

Matt. 26: 1-13

Golden Text.—"She hath done what she could."
Mark 14: 8

DAILY READINGS

Feb. 27—Matt. 26: 1-13

Feb. 28—John 11: 1-11

March 1—John 11: 17-27

March 2—John 11: 28-34

March 3—John 11: 35-44

March 4—Psa. 116: 1-9

March 5—Psa. 116: 10-19

(For Lesson Notes, see *Helping Hand*)

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In the secret of His presence how my soul delights to hide;
Oh! how precious are the lessons which I learn at Jesus' side!
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For when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty, 'neath the shadow of His wings
There is cool and pleasant shelter and refreshing crystal springs;
And my Savior rests beside me as we hold communion sweet;
If I tried, I could not utter what He says when we thus meet.

Only this I know, I tell Him all my doubts, my griefs and fears;
Oh! how patiently He listens, and my drooping soul He cheers.
Do you think He ne'er reproves me? What a false friend He would be
If he never, never told me of the sins which He must see.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward;
And when'er you leave the silence of that happy meeting-place
You must mind and bear the image of the Master in your face.
—An Indian Girl.

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