

The Sabbath Recorder

*The Seventh Day Baptist
Forward Movement*

PAY-UP WEEK

December 17-24

Resolved, That we approve the methods being pushed
by the Forward Movement Director.

- - *The Commission*

FREE-WILL OFFERING

December 24

We heartily endorse a plan for a special Christmas
offering for the Forward Movement interests.

- - *The Commission*

THE ANGEL'S GIFT

An angel stood by a cradle side
Where lay a child in the flush of sleeping,
And softly the watchful angel sighed
"What gift shall I give to this young life's keeping.

"The gift of gold? It will drag him down
Perchance to the world and its lower level.
The gift of pleasure? A soulless clown
Is he who knows but the feast and revel.

"The gift of fame? It is passing bright
As o'er the pathway of youth it flashes,
But the flame dies out ere the hush of night,
And leaves but a handful of whitening ashes.

"Ah child," and the angel, smiling, spoke,
"That thou mayest taste of the joy of living,
One single blessing I dare invoke;
God grant thou shalt cherish the gift of giving."

—Jessie Brown Pounds.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Horkinton Church, at Ashaway, R. I., Aug. 22-27, 1922.

President—M. Wardner Davis, Salem, W. Va.
First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salemville, Pa.; Curtis F. Randolph, Alfred, N. Y.; Rev. Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, San Bernardino, Cal.

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.
Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

COMMISSION

Terms Expire in 1922—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

Terms Expire in 1923—Rev. Clayton A. Burdick, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

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

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Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 p. m.

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Corresponding Secretary—Rev. Edwin Shaw, Plainfield, N. J.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

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President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Alfred, N. Y.

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Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

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Western—Mrs. Walter L. Greene, Andover, N. Y.

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Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

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President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all Denominational Interests solicited.
Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
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Field Secretary—E. M. Holston, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
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Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Rev. R. R. Thorngate, Salemville, Pa.

Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Rev. Frank N. Jordan, Milton, Wis.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

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Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra S. Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

A Seventh Day Baptist Weekly Published by the American Sabbath Tract Society, Plainfield, N. J.

VOL. 91, NO. 25

PLAINFIELD, N. J., DECEMBER 19, 1921

WHOLE NO. 4,007

A New Contributing Editor. For more than eight years Rev. Royal R. Thorngate, of Salemville, Pa., has faithfully carried the work of contributing editor in the Young People's department of the SABBATH RECORDER. Several times it has seemed to him that he must lay down this work on account of other pressing duties, but he has yielded to the urgent requests for him to continue. He has now decided to give it up and Mrs. Ruby Coon Babcock, of Battle Creek, Mich., has been selected by the Young People's Board to become his successor.

The editor of the SABBATH RECORDER is very grateful for the faithful, efficient work of Brother Thorngate during these years. He has spared no pains in his efforts to make the Young People's department interesting and helpful, and we trust that he will still remain deeply interested in the work, and that he will gladly render any assistance to his successor which he may be able to give.

To Mrs. Ruby Coon Babcock we extend a hearty welcome as the new contributing editor. Her name is quite familiar to our young people, as she has had important positions on Conference and association programs for some years.

We hope all the young friends in our churches and societies will respond to every call Mrs. Babcock may make upon them for assistance in her work. Her being able to make the department strong and helpful will depend largely upon the amount of good help she can receive from you. No one person in a work like this can meet all the requirements for denominational up-building without the hearty co-operation of the workers in our various churches. We feel sure that Mrs. Babcock will find many loyal helpers in our young people's societies throughout the land.

In the RECORDER of September 8, 1913, Brother Thorngate gave his first message as contributing editor, closing with the words: "Will you help?"

We are sure, from her personal letter just received, that the new editor extends to you all, the same words: "Will you help?"

Great Results From Small Beginnings In the days of our boyhood there was much talk about the wonderful Fulton Street Noonday prayer meeting in New York City. We remember when a merchant of western New York came home from the city where he had been to purchase goods, and told of the mighty power of God as manifested in one of those meetings which he attended while in the city.

We have just seen an account of the way in which those famous prayer meetings began and read something of the wonderful results. It was in 1857. One city missionary became intensely burdened over the perishing men and women of the great city, and resolved to start a noonday prayer meeting to pray for a revival. Only six men were present at the first meeting. One week later twenty-four were there, and the Holy Spirit filled their hearts. Soon a larger room was required. The fire spread. God answered prayer with many penitent seekers.

Soon there was a wide-spread irresistible impulse moving men and women in the churches to pray for a revival, regardless of church distinctions. Before the winter was over churches, theatres, court rooms, public halls, workshops and tents were crowded with people and the spirit of prayer was everywhere. Out from New York the interest grew, spreading to Boston, Baltimore, Washington, Richmond, and elsewhere until the revival spirit filled the whole land.

A revival is needed in 1921 as much as it was in 1857. The Lord who gave such a glorious revival then will certainly give one to the needy world today if his children are ready to supply the conditions.

Out from a little prayer meeting in an upper room in Jerusalem went a dozen consecrated men to be filled with the Spirit and to "turn the world upside down". That prayer meeting resulted in Pentecost.

Power from on high was given to those who tarried in devout prayer when the church was young. All through the centuries the kingdom of God has been built up by the spiritual replenishing of Christians. Without this the church would have been dead generations ago. Without this it will die now. A genuine, thorough-going revival of true religion is the one thing needful today. We know of but one way to secure it. When it comes there will be no difficulty in settling most of the world's troubles, nor in solving all our perplexing problems.

Indeed, a world-wide revival of true Christianity would bring in the reign of the Prince of Peace of which the angels sang at Bethlehem.

Notes of Interest on Current Events The New York Bible Society has received from the Fifth Avenue Association a gift of a silver medal "for having erected such a beautiful and attractive building at No. 5 East 48th Street". This building was presented to the Bible Society by the estate of James Talcott for a new and permanent home for the society.

There seems to be no end to the calls of suffering humanity in the overseas countries. Before the suffering is fully relieved in China, or Armenia, or Palestine, or the "Near East", some heart-breaking appeal comes in from other countries and the churches of America bow down under a new load in order to save life.

The last pleading cry coming to our hands is in behalf of millions in Russia who "face certain death by starvation before the 1922 harvest unless material outside assistance is forthcoming." Wonderful relief operations are under way in this country through the churches, and the starving people beyond the sea are looking toward America as their only source of help.

When will the nations cease their foolhardy suicidal warring, by which sowing and reaping are neglected, every means of support completely destroyed, while their women and children by millions are left to starve to death?

Postmaster-General Hays sends out attractive Christmas greetings to the 326,000 co-workers in the Postoffice Department,

expressing the hope that there will come to them a real joy born of the assurance that they all are in a great service to mankind. He makes, "service to our fellow-men" the supreme platform of his department, and expresses gratitude to all the men and women who are actually performing faithful service of whatever kind in the United States postal department. He wishes that the Christmas joy of his co-workers may be as great as is his gratitude for their faithful services.

The Federal Council appeals to all lovers of humanity to unite all Christian influences for a warless world. It says:

We have come to a fork in the highway of human history. To the left lies the old way of suspicion, jealousy, and selfishness. To the right, the way of mutual trust, co-operation, and brotherhood. The first road requires growing armaments and leads to the horrors of another war. The second requires agencies of international law and justice and leads to a warless world.

More than all else, there is need for a new spirit in our international life. Penitence there must be, first of all, for our own past sin in thinking too much of our own rights and others' duties, too little of our own duties and others' rights. We must learn to think of our nation not as an end in itself, but as a member of a family of nations under a common Father. All unneighborly attitudes toward other peoples, all prejudice against other races, must be put away. Our hearts must be open to the incoming of the divine spirit of love which alone can bring lasting peace to a world, torn by war and staggering under the colossal burden of unnecessary armaments.

Something more than diplomacy is needed to bring peace on earth. There was never a time since the birth of Christ when there was a more urgent call to the Church. Does the Church of today really believe in the fulfilment of the angelic prophecy regarding Christ's mission on earth? Is it true that the Church itself is infected with the deadly disease of worldliness, and handicapped in its real work by the decay of real spiritual life? Is a materialistic, unchristian philosophy getting too much foothold in the Church and promoting the sentiment that "might makes right", and that moral laws do not bind nations? Are there too many in the Church who think it has no part in the work of preventing wars?

The voice of the Church *should* be the voice of God among men. It should pro-

claim the unmistakable principles of the brotherhood of man. Its messages should appeal to the heart as well as the head. It should inspire the world with hope. It should not only teach the uselessness and sin of encouraging conflicts; but it should convince men of their ability to ensure peace. There must be *spiritual* disarmament, and then there will be no trouble about physical disarmament.

Good News From A Far Country In a communication from Dr. Bessie Sinclair, a part of which is not for publication, we find words of such general interest that we take the liberty of giving them to our readers.

In speaking of the healing of a Chinese patient and his desire to be generous and helpful in building up Christian medical missions in China, Dr. Sinclair writes: "I have had a vision of the glory of the Lord in the contemplation of the ultimate influence of one good woman's lonely life in China. 'What God hath wrought!' I speak of what I see has already come of Dr. Palmborg's coming here to Lieu-oo in the first place.

"According to his own assertion, a young Chinese, inspired by Dr. Palmborg's example, studied foreign medicine. By Dr. Crandall's suggestion he has persuaded his government to build an automobile road out here. He has sent us several patients. Among these is the Hon. Mr. Kyung who, by the help of our Lord, has recovered from tuberculosis of the throat and lungs. In his gratitude to our people he plans doing great things for Christ."

After telling some things that this man would be glad to do, Dr. Sinclair writes about the poor handless and footless woman for whom some friends in America have sent money that artificial, or mechanical limbs may be given her. Regarding this matter we give the doctor's own words:

I am happy over the fact that at last the Miracle Mechanical Arm and Hand has been ordered for the poor helpless, handless, footless woman. She lost both hands and feet from gangrene following needling by a Chinese doctor. The hands dropped off at the wrists, but the legs had to be amputated as the gangrene extended above the ankles.

When I went to her home to take her measurements she was wild with joy at the news

of the gift of the arm and hand from Christian friends in America. My plaster of Paris was inferior so it took a long time to dry, but she remained cheerful as I told her why I was taking the cast of her arm. She held her arm out for two hours waiting for it to dry. I said, "Aren't you tired?" She answered with a wonderful smile, "I'm too happy to be tired." Soon after it became hard enough to allow her to rest the end on a box, but another two hours passed and still it wasn't hard enough to take off. So I said, "You have had no dinner, aren't you hungry?" She again answered, "No, I'm too happy to be hungry." I asked her mother to feed her but she steadily refused, saying she was too happy to feel hunger and "too happy to eat".

How I do wish Miss Dixon and those who contributed to that arm could have seen the joy of that woman. I expect to get a photo of her and her smile and send it to the RECORDER soon, perhaps with my next letter.

Week of Prayer The Federal Council in keeping with the long time practice of the old Evangelical Alliance, is offering to the churches an excellent program for the Week of Prayer. With but few changes, it is practically identical with the program of the Alliance. We give it in full elsewhere in this RECORDER.

Reducing Its Budget On page 207 of the 1921 Year Book will be found the Proposed Budget of the American Sabbath Tract Society as presented to the General Conference. In harmony with the recommendation of Conference for the boards "to confine their expenditures of the New Forward Movement Budget Funds to 75 per cent of the original 1919 budget", the board is making a reduction of \$1,900 in its proposed budget.

We hope the time will soon come when one hundred per cent of the budget may be realized and that work will not need to be cut down.

Friends, why not make your offerings this year amount to the full one hundred per cent? Would you not all feel better satisfied as servants of our dear Lord and Master?

Needed, Courageous, Christian, Religious Men In discussing the relations of the Church to the labor movement, one writer has said:

If the trade union is to escape the danger of becoming a tool in the hands of ambitious and unscrupulous demagogues, if it is to

keep clear of the inordinate selfishness it condemns so severely in the capitalist, its ranks must be made up of courageous, Christian, religious men. The power of money without religion is an evil; the power of organized labor without religion likewise is an evil.

This only emphasizes the responsibility of the Church and its leaders whose real object is to bring men to Christ. Neither the Church nor the minister has a right to say: "This controversy between labor and capital is nothing to me. I will keep hands off."

While ministers are not expected to enter into the details of industrial relationships, participating in all the quarrels between the contending parties, still the people have a right to expect their spiritual advisers to study carefully the labor question and be prepared to give wise and intelligent counsels upon every matter based upon justice and morality.

If the Church could only understand how readily the masses would follow its teachings when a real sympathetic bond of union is formed between the spiritual leaders and the flock, she would soon make her power felt for good in the various troublesome problems that destroy the peace of society today.

What We Have a Right to Expect At every turn in our study of the spirit of the American people, we are more and more convinced that the leading thinkers of this country will write the word "failure" over the Washington Conference if it does not face and settle the Far Eastern question upon a basis of justice and equity that will make naval armaments of no particular use.

That injustice has been done in China can scarcely be doubted, and the people of our country will not be pleased with any solution of the problem that fails to make matters right between China and Japan. Unjust expansion of territory should be stopped. And the people have a right to expect proper safeguard for China in her weakness.

That New Calendar We hope all our readers understand the excellent qualities of the *Calendar* for 1922 just issued by the Tract Society. It is a real work of art.

The picture at the head of the front cover page shows a cozy little country scene with a rural church by the roadside facing a little lake across which are country homes on a hillside. In the background the setting sun with half its disk showing above the horizon indicates the approach of evening, and underneath in the foreground is the inscription: "From even unto even shall ye celebrate your Sabbath."

In the center of the cover is the seal of our New Forward Movement, which stands at the head of our Commission's Page each week.

The title: "Seventh Day Baptist Calendar," Denominational Directory, 1922, indicates its real purpose. Inside the front cover is an index, and all through the twelve months of the year red figures show the Sabbath days, and the date of each annual gathering, such as associations, semiannual and yearly meetings, General Conference, college commencements, and the date of college openings.

Below the figures of each monthly calendar stands the date of every board meeting, quarterly meeting, Sabbath Rally Day occurring in that month.

On the reverse of calendar pages is given in full the officials of General Conference, the membership and officials of the various boards.

Whoever has this calendar possesses in a nut-shell all data regarding our institutions and societies needful to keep well informed as to where, when and by whom our important work is being done; as well as the time of every denominational gathering.

Every lone Sabbath-keeper desiring to keep in touch with his people should have one of these calendars. We do not see how any one whether a lone Sabbath-keeper or member of the home churches could consult its pages through the year without increasing his interest in the good work of his people.

For prices see Secretary Shaw's notes.

"The real power back of this Conference is public sentiment. The public sentiment is definite, concentrated and effective for peace in proportion as it is charged with the spirit of the Prince of Peace."—*Duluth Herald*.

THE WORK ON THE FAIRVIEW FIELD

DEAR EDITOR GARDINER:

At the request of the Missionary Board, the Welton Church granted leave of absence to the pastor to go to Fairview, Wis., and assist Dr. Tickner in the work that he has been carrying on there for some time, this visit I believe being the seventh that he has made to that field.

Elroy, Wis., is the most convenient railroad point, and is about twenty miles from the home of Brother M. M. Moon. Sixteen miles of the distance is made by a stage, which is a very rickety affair, half freight and half mail wagon, with whatever room there is left given over to the comfort of passengers. The start from Elroy was at eleven o'clock, and three and one-half hours were required to cover the first sixteen miles. When a man in the full vigor of manhood finds himself stiff and sore and chilled to the bone after such a ride across wind swept hills, covered with a foot of snow, and the weather flirting with the zero mark, I need not tell you what the condition of a man seventy-two years of age would be. However, there was no word of complaint, and we counted it a privilege thus to be able to serve the common Master of us all. At Mt. Tabor we were met by Brother Moon with a team and bob sled, and about five o'clock we were at the end of our journey and were warmly welcomed by the hospitable family with whom we were to make our home.

Brother Moon is a member of the Grand Marsh Church, and is a convert to the Sabbath. He was baptized by a Christian minister and joined a church of that faith, but upon investigation became convinced that the Sabbath was the seventh day of the week and that the Bible command was to keep it. Immediately the family began its observance, and it is pitiful to hear him detail the longing in their hearts for fellowship with people of like faith. At this time they were, so far as they knew, the only Seventh Day Baptists in the world. He told me that many times the thought came to him, What is the use; when we are dead the only people in the world that have the Seventh-day Sabbath are dead. Brother Moon believes that in answer to prayer his attention was directed to a book setting forth the creeds of different denominations, advertised, I think, in a Sears Roebuck

catalog. He sent for one and found there an article briefly setting forth the belief of Seventh Day Baptists. By whom and at what date this article was written I do not now remember, but that it was some time ago is evidenced by the fact that Alfred Academy is given as our denominational school, and the picture that accompanied the article consisted, so far as buildings were concerned, of a rambling two-story building (with proper apologies to Alfred, for I suppose it was at one time a very pretentious building). Another statement in the article makes us close communionists, and so far as I can remember this has been contrary to our practice. Brother Moon at once sent a letter addressed to Alfred Academy, without the least hope of an answer as he informed me. In due time, however, he was in communication with Seventh Day Baptists and as a result Brother Tickner was sent on to the field. As we sat in his one-room log house and talked and studied the Bible, over and over the words of the Master came to me, "I have not found so great faith, no, not in Israel." Brother Moon is anxious that his son, about ten years old, shall become a minister, and many times I wondered if it possible that here in this isolated spot where the sound of church bell, the whistle of locomotive, the ring of telephone bell, is not heard, and where the daily or weekly paper makes no visits, there may not be in the process of making another Tekoan prophet. Stranger things than this have happened.

Our arrival at Fairview was Friday evening, and at seven-thirty we were at the church, some two miles from the home of Brother Moon, as the bird flies, but we had to go up and down hills. We found that one whole sash, lights and all, was out, and the bottom sash of another, while in the third a pane was gone. We did the best we could, however, to warm the building, and eleven came to the service. The next morning at the Sabbath morning service all the Seventh Day Baptists in the community were present with the exception of two. Mrs. Moon was detained at home with a sick son. Those present outnumbered those absent by just one-half. At the evening service one other was present besides Brothers Moon, Tickner and myself. This is to be accounted for by the very cold weather they were having in that locality.

We then carried the meetings to private homes and met with very good attendance. It was rather a unique service where twenty-five people, white, black, and mulattoes gathered to hear the old but ever new story of the blessed Christ and to listen to two men sing; one singing soprano and the other bass. At one service Brother Tickner while upon the floor giving the message collapsed. After placing him as comfortably as possible upon a couch in an adjoining room we carried on the service. At ten o'clock I tried to dismiss the people, but they requested that I preach from the text that I spoke from the previous meeting. I tried to dismiss them with the statement that it was late and Dr. Tickner was sick. Brother Tickner called from the sick room, "Brother Hill, Paul preached one night until midnight and I guess you can." So I said, "Here goes," and it was eleven when we closed the meeting, Brother Tickner recovering sufficiently to extend the invitation. The next day upon invitation we visited at the home of an infidel, and at his request conducted a service at which sixteen were present. The man very cordially invited us to remain to supper, and to come again. This we were forced to decline as our journey to the place of evening meeting was a mile away up hill, and through the trees and snow, a very difficult trail after dark.

In all the homes we visited we were given a royal welcome, and upon leaving the field there was a unanimous wish, so far as I know, for our early return to the field. The field is peculiarly Dr. Tickner's who is held, as he deserves to be, in very high regard by all the people, and in whom they have the greatest confidence.

Now as to impressions of Seventh Day Baptist work on that field. I shall answer as I answered the same question put to me by Brother Tickner. If a great need, the neediest in many ways that I have ever seen, justifies labor and expense then the Seventh Day Baptists are justified in the expenditure of funds and labor there. There were children who stayed out of school to visit with us. There are young people who need, oh, so much, the uplift of the gospel; and there are fathers and mothers who must have the gospel carried to them to give them a different viewpoint of life.

Now as to results. As to this I can not say, and I am glad that I am not responsible. We did the sowing, humbly, but earnestly, and I am taught to believe that God himself giveth the increase. In a letter received recently from Brother Tickner he states that a man in whom he is very much interested has come out for Christ. This, he calls the first fruits of the labor there. Be that as it may, in the spring, with fair weather, I believe that a revival conducted in that neighborhood would result in the conversion of a large number. All that the trip cost me was more than repaid in the happiness of Brother and Sister Moon. They request that Seventh Day Baptists pray for them and the work on that needy field.

Fraternally,
C. L. HILL.

Welton, Iowa,
December 4, 1921.

CHRISTMAS BEGAN IN THE HEART OF GOD

'Tis the old sweet story of Christmas time,
With its burden of infinite love and pain;
O, list to the bells, how softly they chime;
Harken, my soul, to their glad refrain.
Their music is telling the message abroad,
Christmas began in the heart of God.

Bending low by the cradle in Bethlehem's inn,
Bring the gift of thy love to the new-born King;

O lay at his feet all thy burden of sin,
And kneel and adore while the joybells ring.
Their melody scatters the glad news abroad,
Christmas began in the heart of God.

There was suffering and pain on this beautiful earth,
When our Father in heaven sent his only Son;

The angels and shepherds rejoiced at his birth
The magi brought gifts to the Holy One.
Ring out, happy bells, send the gospel abroad,
Christmas began in the heart of God.

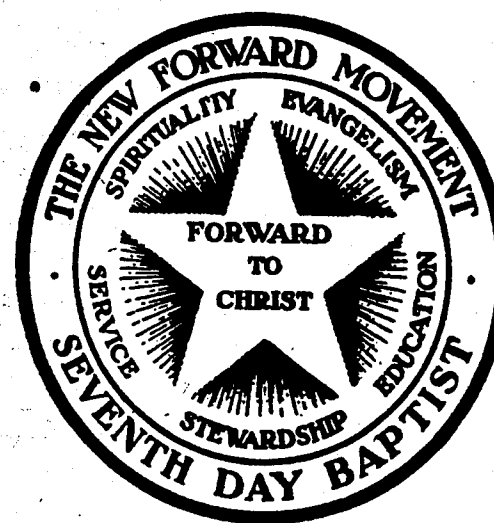
The centuries pass, but the radiant star,
That pointed the way to the Christ-child then,
Sheds its light o'er the world and banishes far
The shadows of sin from the hearts of men.

O, ring out, ye bells, send the message abroad,
Christmas began in the heart of God.

—Bessie Dickerson Ducey.

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.
"Lo, I am with you always, even unto the end of the world."—Matt. 28: 20.

THE STANDING OF THE CHURCHES

Churches	Quota	1919-20	1920-21	1921-22
Attalla	\$ 340	\$ 17.00	\$.	\$.
Adams Center	1,530	1,230.98	708.00	70.70
First Alfred	5,890	3,335.61	3,876.42	1,375.31
Second Alfred	2,940	768.34	1,145.90	833.85
Albion	1,870	622.27	279.83	10.00
Andover	620	148.49	201.25	10.40
Battle Creek	1,880	1,893.00	2,487.87	5.00
Boulder	920	138.99	920.00	200.00
Berlin	970		308.37	112.00
First Brookfield	1,490	769.60	1,550.58	317.75
Second Brookfield	1,240	987.56	1,157.50	157.50
Cartwright	770	400.00	258.65	19.50
Chicago	830	1,009.60	926.60	219.63
Cosmos	220	46.00	88.00	40.00
Carlton	960	352.97	247.39	35.00
DeRuyter	910	910.00	677.09	193.00
Detroit (Joined Conference 1921)				105.29
Dodge Center	1,240	1,250.00	458.45	78.25
Exeland	220	45.00	20.00	20.00
Farina	1,650	1,650.00	1,019.95	361.80
Fouke	720	664.38	88.00	
Friendship	1,200	430.00	679.83	140.00
First Genesee	1,970		1,895.79	200.00
Gentry	650	480.50	355.66	14.00
Grand Marsh	280		98.01	
Greenbrier	340		70.00	
Hammond	460	703.00	619.54	230.00
First Hopkinton	2,860	114.53	1,178.68	171.50
Second Hopkinton	880	132.15	75.00	86.85
First Hebron	520		150.00	100.00
Second Hebron	370		67.00	
Hartsville	700	80.00	110.10	
Independence	1,070	1,360.00	1,100.00	240.00
Jackson Center	1,180	200.00	95.00	105.00
Lost Creek	910	910.00	910.00	122.75
Little Prairie	370		150.00	
Los Angeles	240	275.00	240.00	
Middle Island	730	90.00	100.00	10.00
Marlboro	990	1,030	1,004.51	244.44
Milton	4,460	2,300.00	3,501.24	596.10
Milton Junction	1,990	1,138.74	2,240.00	200.00
New York	660	1,075.00	948.06	277.00
Nortonville	2,240	2,240.00	1,440.00	149.00
North Loup	4,180	4,180.00	4,180.00	

Piscataway	930	571.62	412.20	399.93
Plainfield	2,440	2,071.62	2,975.30	744.15
Pawcatuck	3,840	3,483.29	3,993.17	711.83
Portville	210	25.00	239.00	
Roanoke	400	97.00	114.00	30.00
Rockville	1,340	172.00	135.00	77.00
Richburg	390	293.00	390.00	9.00
Riverside	1,030	925.00	820.05	347.98
Ritchie	900	650.00	69.50	54.00
Rock Creek (Joined Conference 1921)				13.00
Salem	3,220	3,213.50	2,634.55	1,014.80
Salemville	580	80.46	290.00	
Shiloh	3,550	1,344.04	3,674.30	140.00
Scott	490		1.00	
Syracuse	270	88.99	107.72	20.97
Southampton	90	120.00	40.00	20.00
Stonefort	350	107.00	100.00	15.00
Scio	180	7.71		
First Verona	820	800.00	827.12	40.00
Waterford	490	540.00	512.25	144.92
Second Westerly	220	275.00	230.00	
West Edmeston	550	550.00	345.00	
Waiworth	880	248.60	499.56	
Welton	700	610.00	700.00	262.91
White Cloud	1,020	185.00	26.73	

With the receipts of November the number of churches that have not contributed to the Forward Movement during the present Conference year has been reduced from twenty-nine to seventeen. There are still seventeen blank spaces to be filled in December.

Twenty-nine thousand dollars is needed to bring us up to the end of the first half of the Conference year with one half the year's budget raised. That would mean twenty-nine thousand dollars paid in during the month of December. I haven't sufficient faith to believe it will be done, and that we will be 100 per cent by December 31. I have been looking over the list of churches, however, with the view of figuring out probabilities, and I have figures in mind which represent no small sum. The receipts for June, when we had our last pay-up week, went beyond my estimate of \$15,000. I trust my figures for December are not too high to be realized. They are high enough to be encouraging if they are realized. There are some very loyal churches, loyal to the Forward Movement, from whom we may expect quite large payments this month. And then we ought to have something from every church. Let every church do something for the Forward Movement in December.

We are glad to add Rock Creek to the list of supporters of the Forward Movement.

OUR FREE-WILL OFFERINGS

One more thing ought to be said about the Christmas offering. Or rather it should be brought to our attention one more time. Really I want to say two specific things about the offering, and these statements are in

regard to how our gifts may be applied. These are the simple statements that I should like to make very clear: (1) One may make a Christmas offering to his own church to apply on that church's quota of the Forward Movement budget, or (2) he may make an offering to the Forward Movement which is not to apply on the church's quota. To explain a little further, there are churches that have not made a very thorough canvass of their members for the Forward Movement budget. In churches that have made a faithful canvass there are members who have not pledged. This proposed Christmas offering presents the opportunity to such churches and to these individual members to take their place and to have a larger part in supporting the great work undertaken by Seventh Day Baptists in the New Forward Movement. These gifts should be paid to the church treasurer. By him they will be sent to the treasurer of the Forward Movement, and credited to the church, just as any other Forward Movement money is credited. If it is not specified where these gifts are to go, the amount will be prorated to all the interests represented in the Forward Movement. If they are given to specific objects in the Forward Movement and it is so indicated, they will be sent to the proper board or society having such interest in charge. Is that plain? If not, please read it again.

There are churches that have pledged their quota, some of them more, on the basis of ten dollars per member. In other churches there are members who have done a generous part toward raising the church's quota. In churches therefore that will pay their full quota, and also in churches that possibly will not, there are members deeply interested in the success of our Forward Movement, and who desire to make a special offering to the denomination or to some object represented in the Forward Movement. How can this be done?

Make your gift through the local treasurer, indicate that it is a Christmas offering and to what object it goes. He will forward it to the Forward Movement treasurer.

It is my purpose to credit the church with these remittances, but not as a part of its quota. I trust this is clear. In the first place you make your gift to the church to apply on its quota. The church treasurer

pays it out just as he does money received in payment of pledges.

In the second place it goes to the Forward Movement treasurer as a gift and is credited to the church, but not on its quota. Of course these gifts may be sent direct to the treasurer of the Forward Movement. I trust there will be many gifts at this Christmas time to the King who was born in Bethlehem, and who reigns in our hearts.

Today swords have been sheathed and guns are silent and warships are being scrapped. Our souls are attuned to anthems of peace and goodwill. We can hear again the song of the angels hovering over the plains of Bethlehem. As we lift our eyes we behold once more the pastoral picture of the peaceful shepherds and their silent sheep feeding on the hills of Judea. Let us pause to catch the fragrance of frankincense, the gift of the wise men of the East to the new-born King, and bring our gifts of gold to the Savior of the world to be used to bring in his reign of peace and goodwill.

PAY-UP WEEK

By far the largest amount expected on our Forward Movement budget is that which will be paid in on pledges. I trust each church will make a special effort to collect one-half the pledges for the Conference year. For most of the churches this is the close of the financial year. A special effort will doubtless be made to collect up, and to pay up. May we prove faithful stewards.

REPORT OF THE TREASURER OF THE GENERAL CONFERENCE

July 1 to November 15, 1921, inclusive

General Fund	
Receipts	
Balance, July 1, 1921.....	\$ 746 04
July 31—Share of \$1,907.83.....	\$117 04
Extras	30 41
Aug. 31—Share of \$1,515.08.....	\$ 92 95
Extras	10 47
Aug. 31—Four per cent.....	59 05
Sept. 30—Share of \$846.84.....	\$ 51 95
Extras	20 23
Four per cent	72 18
Oct. 31—Share of \$2,241.16.....	\$137 49
Extras	7 69
Four per cent	145 18
	87 86
	\$1,407 47

Expenditures	
A. J. C. Bond, salary	\$730 00
Expenses, June	10 00
July	54 82
August	27 48
September	44 31
October	144 86
	\$ 981 48

American Sabbath Tract Society:

Projectors	\$537 20
Minutes	740 54
Envelopes	21 00
Programs, etc.	56 02
Stationery	6 50

1,361 26

Commission at Salem:

Sunbeam Publishing Co.	\$ 31 00
Allen B. West	86 50
Frank J. Hubbard	17 82
B. F. Johanson	60 40
Alfred E. Whitford	92 00
Clayton A. Burdick	15 33

303 05

Session of Conference:

Corliss F. Randolph, minutes	\$12 93
J. Nelson Norwood, minutes	48 93
L. H. Hummel	4 22
Zilpha W. Seward	13 95
Jesse E. Hutchins, music....	32 00
L. W. Smalley, deficit.....	482 72

594 75

W. C. Whitford, postage for last year..	11 00
W. C. Whitford, interest paid.....	2 73
University Bank	1 00

\$3,255 27

Balance, overdraft.....\$1,847 80

Scholarship and Fellowship Account

Receipts

Balance, July 1, 1921.....	\$ 368 01
July 31	24 94
Aug. 31	17 85
Sept. 30	13 85
Oct. 31	27 88

\$452 53

Disbursements

Gerald D. Hargis	\$ 200 00
Clifford A. Beebe	100 00
Balance on hand	152 53

\$452 53

Balance Sheet

General Fund, overdraft.....	\$1,847 80
Bank overdraft	195 27
Scholarship and Fellowship Fund.....	152 53
Bills payable	1,500 00

Total

\$1,847 80

Forward Movement Budget Funds

Receipts

General	\$8,088 77
Extras	934 30

Total

\$9,023 07

The full budget for four and a half months should be.....\$30,562 49

JUST "COPY"

REV. T. J. VAN HORN

Bound by my promise, to whom I do not now recall, I must write something for the RECORDER. Somewhere on that long and delightful trip to the Southwest and Northwest as delegate that agreement was made. Will the one with whom I thus agreed rise and state whether I am obliged to write about something in particular? Otherwise I fear a tendency to relate, in too tedious detail, some experiences of the last four months, which thrilling to me, would be too personal for the crowded pages of our RECORDER.

There would be for instance, a long story of the ride to Conference down the valley of the Mohawk and the Hudson in the "Universal Car". I shall never cease to admire the courage of those two Verona young people who accepted the challenge to share with me the perils and the thrills of that ride to South Jersey. Then I would like to tell about the hospitality I shared with my old friend Walter Greene in the home of W. W. Shepherd and his delightful family—our Conference home at Shiloh.

A chapter ought to be devoted to the notable start for the Southwest *via* Norwich, N. Y., where a wedding of some fine Verona young people was scheduled for 12.30 of that Sunday. The ride of sixty miles was made in the pastor's Ford, not yet rested from the strenuous trip to Conference, in about three hours. The brave company in that adventure was the pastor's family with a sister guest from the far Southland on their way to Alfred. The story ought to chronicle, if faithful, the hospitality of a Doctor Lewis' family who received the company when the auto lights failed at dusk, a few miles east of Owego. It would have to tell of the unchivalrous conduct of the owner of the Ford in leaving the family to pilot the car from Owego to Alfred. It was necessary to take the train here in order to reach his meeting on time. Be it said the family did not disappoint his confidence in their courage and skill, for they arrived in Alfred in good time without accident. To follow inclination would be to relate in detail the incidents of an enforced delay at Marion, Ohio, which gave the opportunity of walking by the home of our President Harding, over whose celebrated "Front Porch" the stars and stripes waved valiantly.

The story certainly could not pass over lightly the miscarriage of plans so that only two or three hours were spent with my dear friends in Memphis instead of the eighteen hours I had looked forward to. But these two or three hours were made memorable by the invariable hospitality of the Threlkeld's and Vorder Brueggse. Editor Gardiner and Pastor Powell appeared at the Union depot just in time to share with me the auto ride with Miss Olive to their pleasant home on Lincoln Avenue, and the subsequent tour through the lovely parks of this beautiful city. The narrative will make

no attempt to relate the good influences, direct and indirect, that are going out from this loyal family into the great city.

If "Newt" Mitchell and wife, Clara Mitchell, Stephen Davis, of Fouke, Charlie Thorngate, of Exeland, Wis., Ray Munroe and son Olney, and Marion Van Horn, read this they will be disappointed if they do not see some allusion to that ride six hours' long in a lumber wagon from Gillette to Little Prairie under the stars of that September night.

It was good to be welcomed to my own brother's home for the remaining hours of that morning and to be assured in the few days following that he was bravely holding the ground which only a few years before had been the place of my own missionary work. It will not be possible for the readers to realize with what thrilling interest I listened to the present general missionary, Brother Rollo Severance, tell of his labors on that great Southwest field. Be a missionary yourself for a few years on such a field if you would know how hard it is to pass over lightly the greeting of former friends and have to forego the pleasure of going to other points, Fouke, Gentry, Belzoni, Beck's Prairie, etc.

But days of the Southwestern Association pass swiftly, and ere we are aware, we are being whirled away for the next meeting at Milton, Wis. Some of my traveling companions will have occasion to remember the difference between the all-night ride of twenty miles and the two hours of sixty miles between Gillette and Stuttgart in an old "Dodge" whose reckless driver at one stretch of road struck a fifty-mile-an-hour pace to keep ahead of a doughty little Ford driver. St. Louis for breakfast, nowhere for dinner, Chicago for supper, and in the cozy home of my cousin, Mrs. A. L. Burdick, for lodging, and we were ready the next day for Albion. Amey shared with me the joy of many brief calls there, among the dear friends of former years. Since this is turning out to be nothing more than a nondescript of personal experience, I may say that this meeting at Milton was notable for the greeting of relatives and uncounted friends of by-gone days. Welton, my old home church, sent up four great auto loads; there were a few from Walworth where thirty years ago I was principal of the high school; many from Albion where for eight

years they suffered me as pastor; a few from Dodge Center which endured me for three years. All these coming together at Milton which witnessed for four strenuous years my struggles with the college curriculum, furnished a four days' experience that will not soon vanish from memory.

But a deep undertone of sadness pervaded the thought of the people who were at Milton at this time. There was an aching void in all hearts. Many came trooping up from the dim halls of memory who were not present in body at this great meeting. Little was said. Feelings were too sore and tender for much reference to the absence of two beloved men from these sessions of the Northwestern Association. Though their familiar forms were not visible, and their ringing voices were not heard, who does not believe that the influence of Daland and Randolph were yet powerful in our midst. They being dead yet speak.

An urgent invitation from my sister, Mrs. D. B. Coon, in Battle Creek, could not be resisted and a night and a day there gave me the coveted privilege of meeting many more old friends from Albion, Dodge Center, etc. Leaving Battle Creek, connection was made within a day with the wife and the Ford who had been tenderly cared for during this long journey, by the friends at the Alfred home.

Mrs. Van Horn has been kind enough to call the ride home in the car over the beautiful hills of the Empire State a delightful one. But I noticed how glad she was to accept the hospitality of some of our Syracuse friends where we arrived after dark.

With a due sense of gratitude, I trust, to our Father, for his care in all these journeyings, I am glad to record a safe return to take up once more the work with the dear Verona crowd, with whom it is always a joy to work,

Verona, N. Y.,
December 9, 1921.

THE CALENDAR

The *Seventh Day Baptist Calendar and Denominational Directory* for 1922 is now ready for distribution. Fifteen cents a copy, postage prepaid. For description see editorial by Rev. T. L. Gardiner.

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

The *Seventh Day Baptist Calendar* is ready for distribution at fifteen cents a copy. Some one in each church has been asked to take orders, but if any one is overlooked by the canvasser he or she or they can send direct to the Tract Society at Plainfield, N. J., cash to accompany the order. Lone Sabbath-keepers will have to use this method.

The snow did not retard the work on the new building to any extent. Just as the concrete roof was completed the weather turned cold, and to keep the fresh concrete in the pillars and roof from freezing and thus being spoiled, canvass was stretched about the window openings on the sides and on the roof, and several sheetiron stoves burning coke were kept red hot until the weather abated.

The *Year Book* for 1921 is being distributed. From it I took data to answer questions sent me from Washington, D. C., for the *Year Book of the Churches* as follows: For Seventh Day Baptists, number of churches, 81; membership, 8,081; number of Sabbath schools, 71; membership of Sabbath schools, 6,915; total amount of funds raised, \$144,259.86.

This last item was secured as follows, taken from the reports as sent in by the churches and Sabbath schools:

Pastors' salaries	\$ 39,350 01
Current expenses	23,464 99
Permanent improvements	11,440 73
Forward Movement Budget	57,077 46
Special denominational objects	2,942 33
Outside the denomination	3,932 94
Sabbath schools	6,051 40

Total

Letters from Dr. Palmberg tell of her visits at Farina, Kansas City, Gentry and Fouke. The progress of mission work and

general advance in China, together with our own work there, has been the main theme of her public addresses. She has emphasized our privilege and our duty to do all we can to help in every work of God. A theme of one address was "Spiritual Emancipation through the Truth". At Farina she attended a wedding at the parsonage. At Gentry she missed seeing the general missionary, who was at work on the field at Little Prairie, but others had made arrangements for a union meeting on Wednesday night and the church building was almost filled to capacity with eager listeners. She is charmed with the school, the workers and the people at Fouke, activity and life being manifested. Her next stop is to be at Hammond. On her return to the north she is being urged to stop at Little Prairie and at Stonefort, but while it is hoped that she may be able to visit both places it seems that the time at her disposal will be too limited.

DEATH OF A MISSIONARY

The passing, at Shanghai, on October 15, of Miss Grace L. Coppock, national general secretary, the Young Women's Christian Association for China, has marked the earthly close of a remarkable Christian life, and has taken from the Christian Church in China a leader of great strength.

Some sixteen years ago Miss Coppock, then visiting the New York State colleges, but under appointment to China, went to Alfred, and there met Mrs. D. H. Davis, who was soon to return to our mission in Shanghai. It was planned that they should travel together, and, though subsequent circumstances made this impossible, their acquaintance begun at Alfred ripened in Shanghai, and has continued through the intervening years. It was Dr. D. H. Davis who superintended Miss Coppock's first Chinese language examination. Later, as a member of the East China Field Committee of the Y. W. C. A., Miss Susie Burdick was associated with work under Miss Coppock's splendid leadership, as has been Mrs. H. E. Davis as a member of the Student Committee of that organization.

Indeed all our mission members knew Miss Coppock well, and deeply appreciated her worth as an individual, and as a leader among women—an international leader, as

she has been called. Her vision of what the women of China may become, and her faith in God to help in the accomplishment of the task, have been realized in the splendid group of young Chinese women gathered about her leadership, in a hundred of China's cities and schools working for the help and uplift and Christianization of their countrywomen. These are her everlasting monument.

Though but thirty-eight years of age, Miss Coppock's earthly life was surely and beautifully finished, for she has been chosen for higher service in the life beyond. To quote from a published obituary: . . . "Grace Coppock's greatest achievement was a life well lived, symmetrical, complete . . . which will stand as long as people remember her, for what Christ must have meant by life abundant. Her almost perfect balance of daring and restraint, of fun and seriousness, of the ability to think in the abstract and yet to be irrespressibly human in her approach to all people, can not but continue to create fuller life in the women of China so far as her personality may be known or interpreted. As one of the Chinese servants in her home said of her, 'She knew excellently well how to be a person.'"

CORRESPONDENT.

MONTHLY STATEMENT

November 1, 1921, to December 1, 1921

S. H. Davis,
In account with
The Seventh Day Baptist Missionary Society
Dr.

Balance on hand November 1, 1921.....	\$ 984 92
First Genesee Church	10 00
F. F. Randolph.....	5 00
Dr. W. H. Tassell, General Fund.....	10 00
Minneapolis Sabbath School	3 12
Mrs. Mary C. White.....	5 00
Conference Treasurer:	
Georgetown Chapel	25 78
Boys' School	117 48
Girls' School	103 08
Missionary Society	697 19
Salary increase	123 03
Adams Center, Marie Jansz.....	5 00
Income Permanent Funds.....	1,000 00
Interest on checking account.....	22
	<hr/>
	\$3,089 82

Cr.

T. L. M. Spencer, November salary....	\$ 83 33
Dr. Rosa Palmberg, October salary....	41 67
Susie M. Burdick, October salary.....	41 67
D. Burdett Coon, October salary.....	133 33
R. J. Severance, October salary and traveling expenses	146 35
W. L. Burdick, October salary and traveling expenses	158 30
John C. Branch, October salary.....	88 33
C. C. Van Horn, October salary.....	75 00
Rev. George W. Hills, October salary..	58 33
Rev. Luther A. Wing, October salary	

and traveling expenses	49 81
Ray C. North, Cartwright Church.....	33 33
Rev. W. L. Davis, Ritchie Church.....	33 33
G. H. F. Randolph, Middle Island.....	41 67
Vance Kerr, Fouke field	25 00
Rev. S. S. Powell, Hammond Church....	25 00
Adelbert Branch, White Cloud Church.	25 00
Rev. W. D. Tickner, trip to Fairview..	7 60
Jesse G. Burdick, Italian Mission.....	29 16
Rev. J. J. Kovats, Hungarian Mission..	20 00
Rev. Robert B. St. Clair, Detroit Church field	50 00
Mrs. Angeline Abbey, October appropri- ation	10 00
Edwin Shaw, October salary and travel- ing expenses	94 61
Alfred E. Marling, Foreign Missions Conference	25 00
Ethel L. Titsworth, account H. Eugene Davis	17 65
Mrs. Zilpha W. Seward, salary, October 30-November 11	27 00
Treasurer's expenses	28 00

	<hr/>
	\$1,363 47
Balance on hand, December 1, 1921....	1,726 35
	<hr/>
	\$3,089 82

Bills payable in December, about.....\$1,500 00

While the above statement is accurate as to funds in hand, the balance shown is misleading unless taken together with the last quarter's report which showed the amount which should be in hand to the credit of several denominational interests. Though the actual balance of cash in hand is \$1,726.35, the General Fund is indebted to these several denominational interests as follows: Boys' School, \$2,608.70; Girls' School, \$2,293.21; Georgetown Mission, \$718.87; Salary Increase, \$1,018.99, on which the General Fund has drawn to the amount of \$4,913.42 rather than borrow money at the bank to pay running expenses.

By using these funds for general expenses of the society instead of borrowing from the bank the society saves a substantial amount in interest and can borrow at any moment sufficient amount to pay any or all of these special accounts if called for.

This explanation is made so that the balance of \$1,726.35 will not be understood to be a net balance but only a balance of the cash actually in hand, when in fact the General Fund of the Missionary Society has been overdrawn from the special funds to the amount of \$4,913.42, which represents the actual indebtedness of the society on the first day of December, 1921.

S. H. Davis,
Treasurer.

E. and O. E.

TITHING LITERATURE AT LESS THAN COST OF PRINTING

Until March 1, 1922, we offer to furnish, postpaid, all the tithing literature we publish at 50 per cent discount from list prices. This is less than the cost of printing.

Send 20 cents for a package of 22 pamphlets comprising over two hundred closely printed pages containing articles by fifteen or more different authors. Please mention the SABBATH RECORDER; also give your denomination.

THE LAYMAN COMPANY.

35 N. Dearborn Street,
Chicago, Ill.

SUGGESTED TOPICS FOR UNITED PRAYER

December 31, 1921, to January 6, 1922

SABBATH, DECEMBER 31, 1921

TOPICS AND TEXTS SUGGESTED FOR SERMONS OR ADDRESSES

1. *From Whom to Learn.* "Lord, teach us to pray." Luke 11: 1.
2. *Co-operation.* "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 19.
3. *Faith.* "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11: 24.
4. *Conditions of Success.* "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15: 7.
5. *Persistence.* "Men ought always to pray, and not to faint." Luke 18: 1. (Read Luke 11: 5-13; Matt. 15: 21-28).
6. *Intercession.* "All prayer and supplication for all the saints." Eph. 6: 18. "I exhort that intercessions be made for all men; for kings and for all that are in authority." 1 Tim. 2: 1, 2.

SUNDAY, JANUARY 1, 1922

THANKSGIVING AND CONFESSION

- Thanksgiving*—For the possibilities of prayer. For all who are serving Christ in all lands. For the opening of the world to the gospel. For the desire for unity amongst the churches. For signs of spiritual awakening and revival at home and abroad.
- Confession*—Of the unworthiness which mars the lives of Christ's disciples, and the inadequacy of their service. Of acquiescence in spiritual weakness and defeat. Of conformity to the world, and love of money, or pleasure, or ease. Of unbrotherliness amongst men and nations.
- Scripture Readings*—Psalm 145; Isaiah 64; Matt. 24: 3-14; Colossians 1: 9-23.

MONDAY, JANUARY 2, 1922

THE CHURCH UNIVERSAL

- Thanksgiving*—For the abiding witness, in spite of much frailty, of the redeemed Church. For all whom, in our own day, the Lord is adding to the Church. For the noble army of martyrs.
- Prayer*—That our corporate sins and failures may be forgiven. That all who profess and call themselves Christians may have a transforming experience of God in Christ. That all preachers of the gospel may be endued with power from on high. That the Bible may be given its rightful place as the authoritative and all-sufficient voice and Word of God. That to the Church there may be given a clear message to the age, with the spirit of power and love in making it known. That the influence of the Church in all matters social and political may be for the glory of Christ. That clearer light on the path toward fuller unity may be granted.
- Scripture Readings*—Isaiah 40; Colossians 1: 14-23; Acts 2: 37-47; Hebrews 11: 32-12: 3.

TUESDAY, JANUARY 3, 1922

NATIONS AND THEIR LEADERS

- Penitence*—For all arrogance, covetousness, injustice, or falsehood, in international affairs. For all failure of Christian nations to realize the Fatherhood of God and the Brotherhood of Man.
- Prayer*—For the time when there shall be war no more, and for the coming of the Kingdom and reign of Christ in all the affairs of men. That God will strengthen and guide all movements towards the fellowship of nations. That America may lead the way in the disarmament of the world. For nations where new conditions have arisen, particularly the new nations of Europe, India and China, and the Near and Middle East, that they may be delivered from all racial hatreds and class pride.

- That the hearts of nations that have been at war may be cleansed from the passion of revenge. That famine-stricken lands may again be blessed with plenty. That in the economic reconstruction of society the law of Christ may be fulfilled. For all employers and employees, and all labor movements and democracies of our day, that they may own Christ as Lord. That the press of the world may be used to establish truth and justice.
- Scripture Readings*—Psalm 24; Jonah 3; Acts 17: 22-31; Revelation 21: 1-7.

WEDNESDAY, JANUARY 4, 1922

FOREIGN MISSIONS

- Thanksgiving*—For mass movements in India and West Africa, and for all who have turned to God in Christ. For the gifts of Christian people, and for the dedication of young life to missionary service.
- Prayer*—For all missionary boards of administration that they may combine courage with wisdom. For missionaries, that both by their life and doctrine they may let their light shine before men: that they may be preserved from danger, and may be helped to understand the spirit of the people amongst whom they labor. For all educational, medical, and industrial missions, that in all things Christ may have the pre-eminence. For the Moslem world, and for all who have not yet come into the Light of Jesus Christ. For all Bible societies and their agents. For increase of understanding of, and of spiritual sympathy with, the missionary movements in all churches. For more offers of service, and for more indigenous preachers full of the Holy Ghost and of faith.
- Scripture Reading*—Jeremiah 10: 1-16; Isaiah 35; Luke 4: 16-30; Acts 16: 9-15.

THURSDAY, JANUARY 5, 1922

CHRISTIAN EDUCATION AND THE CHRISTIAN HOME

- Prayer*—For universities, colleges and schools, that all learning may be subservient to the Will of God and be dedicated to his service. For all families, that they may be homes of pure love. For the increase of the practice of daily family worship. That the sacredness of marriage may be upheld. For young men and women facing the call of the new age, and all agencies seeking their moral and spiritual welfare. For all Bible school teachers that they may seek the early conversion of the young.
- Scripture Readings*—Ruth 1: 1-8, 14-17; Mal. 3: 16-4; Matt. 19: 13-22.

FRIDAY, JANUARY 6, 1922

HOME MISSIONS

- Prayer*—For all home missions, and for more workers who in the power of the Holy Ghost can teach of Jesus Christ, the Mighty to save. For increased realization of the duty of personal evangelism. For those seeking the suppression of national vices and the laying aside of besetting sins. For the uplifting of the fallen and the conversion of the heedless. For the maintenance of the Lord's Day as a day of rest and worship. For the carrying of the spirit of Christ into every phase of our social life.
- Scripture Readings*—Psalm 2; Isaiah 61; Luke 14: 12-24; Rom. 11: 33-36.

THE CALENDAR

The Seventh Day Baptist Calendar and Denominational Directory for 1922 is now ready for distribution. Fifteen cents a copy, postage prepaid. For description see editorial by Rev. T. L. Gardiner.

EDUCATION SOCIETY'S PAGE

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

WORKINGMEN'S COLLEGES

In spite of checks and difficulties, the higher education of workingmen is spreading rapidly throughout the world. In the United States the movement is making great strides. Within the last three years workmen's colleges have been started in ten industrial centers,—Boston, Philadelphia, Baltimore, Washington, Rochester, Pittsburgh, Cleveland, Minneapolis, St. Paul, and Seattle. Several new colleges are now being inaugurated in additional cities. The total registration of students is already in the vicinity of ten thousand and is still growing.

The eighteenth annual report of the British Workers' Educational Association shows that branches of that association number 316, covering the whole of the United Kingdom. Thirteen district organizations link up the branches, while the total number of students attending classes during the session has increased from 12,439 in 1919-1920 to 19,294 in 1920-1921.

Most of these newly formed schools in England and America profess the same educational aims. The need that is recognized is for advanced education for mature workers, such as is "essential for their complete development as individuals and as citizens". In general, the subjects most popular are the same as those in other educational institutions. There is a notable interest in written English, public speaking, law, economics, and literature. So far every expressed intention of the movement has been toward stimulating independent study. There has been no apparent bias toward any school of thought or in favor of any dogma.

The chief difficulty in this country, as in England, is in securing good teachers. The Workers' Educational Association of Great Britain has solved this problem by co-operation with the universities, and by giving such teachers, once chosen, a free hand. In this country, up to the present at least, the relation between the workers' colleges and the universities has received little consideration.

Professor Feis, of the University of Kansas, in discussing this problem, concludes: "It is not too early even now to consider these questions earnestly and to try to plan for the future. The co-operation which is so much needed to carry the movement to its proper ends should be sought at once. Those who stand back from workers' education now must not be surprised if in the future they do not find it progressing to their satisfaction. This is the time when the movement needs the co-operation of all those that put their hope in democracy." —*What the Colleges are Doing.*

EDUCATIONAL PROGRESS IN CHINA

REV. JAY W. CROFOOT

Among recent educational events in China probably the most important is the dedication of the new buildings of the Peking Union Medical College which took place in September. While the college, which was founded by the union of four missions some years ago, has been doing good work, the new life on which it has now entered is sure to increase its usefulness many fold. The new buildings have been contributed by the China Medical Board, which is a creation of the Rockefeller Foundation, and the large sums of money which have been thus made available have enabled the Peking Union Medical College to put up buildings and provide equipment much better than have been available before, and in some respects, I suppose, second to none to be found anywhere.

In fact there has been not a little criticism in China that money has been used extravagantly and that much was lost through "graft". How much truth there may be in the criticisms it would be difficult to say, but certainly the excessive cost of the transportation of goods from America during the war is responsible for much of the excess of the amount used over the estimates. Be that as it may, there are few to question that the Rockefeller millions,—of which several have been used—could hardly be used in a way that would do greater good than this.

It was formerly planned by the China Medical Board to also build a large medical school at Shanghai, and a large piece of ground near our mission was purchased for it, but that plan has been abandoned, chiefly

perhaps on account of the great cost of the Peking institution.

It is the purpose I believe to give all the instruction in English and to make it quite unnecessary for Chinese medical students to go abroad in order to get the best that can be had. At the same time the idea is rather to train specialists and teachers of doctors than ordinary practitioners, but liberal scholarships to missionary physicians are sure to be very helpful and the research work done by the college can hardly fail to be very valuable, not only to the whole medical profession, but to the whole population of this great country and so to the whole world.

The dedication was attended and participated in by noted physicians from many Western lands and China, as well as by John D. Rockefeller, Jr., who delivered the new building over to the college, and who seems to have created an excellent impression by his modesty, goodwill, and Christian courtesy. After the exercises at Peking Mr. Rockefeller made short visits to Shanghai and to the Philippines before returning to the United States. Though he was here only a day or two he delivered an address at the Y. M. C. A. that it would be hard to distinguish from a good sermon.

Another movement significant for the future of education in China is the visit now being made to the principal educational institutions of the country by a commission consisting of seven prominent educators from America, one from England and ten who were appointed in China. Of the total membership twelve are Americans, three are from Great Britain, and three are Chinese. In the words of Prof. Ernest D. Burton, the head of the commission, its purpose is "to assist the Christian forces so to define their educational task and policy that they may in the significant years to come most effectively contribute to the development of the Christian community, and the promotion of the welfare of China".

They have already spent some months in visiting the more important centers, and will continue for some time longer. Their report should be very helpful not only to workers in China but also to their supporters in Western countries.

Although the financial distresses of the Chinese government are such that it can not do much for education—it uses its money

to pay soldiers instead of teachers—one big government scheme seems to be making a real stir. This is the founding of the Southeastern University at Nanking. It is an enlargement of the Government Teachers' College which has been doing good work for some time under the efficient direction of President P. W. Kuo, a Ph. D. from Columbia, an active Christian, and a friend of missionaries. The Teachers' College has had a large number of Chinese on its faculty who are graduates of American universities.

Though the facilities for securing an education of the Western type are constantly increasing in China, there is still a large and probably an increasing number of Chinese students who go abroad for study. The report of the Shanghai Y. M. C. A. for 1920 contains these figures:

"The past year has shown a record number of students going and returning from abroad. The number has increased very greatly in the case of France, considerably less in proportion in the case of America, Japan and Great Britain. At the present time there are said to be 3,000 Chinese students in Japan, 2,000 in France, 1,500 in America, and 250 in Great Britain, most of the latter having gone during the past eighteen months. Two steamers to America sailing in August carried 300 students to America, 150 of whom were being sent by the Chinese government from the fund of the Boxer indemnity."

SHERRILL JOSEPH CLARKE

Sherrill Joseph Clarke was the eldest child born to Alvit and Sarah Davis Clarke. He was born in Plainfield, Otsego County, N. Y., December 8, 1827. At nine-thirty on Wednesday morning, November 9, 1921, while sitting in his easy chair, suddenly and quietly he slipped away into his eternal rest, just as a ripened leaf releases its hold upon the parent stem and silently flutters to its place among those who have fallen. His going was "a beautiful taking off".

He is survived by two sons, Irving Benton, of Milton Junction, Judson Dwight, of Milton, and a daughter, Ann Cora, of Milton; five grandchildren, Mrs. Alice Crandall, of Los Angeles, Cal.; Howard L. Clarke, of Arlington, Cal.; Roy C. Clarke, of Minneapolis; Harlow and Walton, of Milton; eight great grandchildren, and by two

brothers, Wellington, of Milton, and Henry, of Waterloo, Iowa.

Sherrill because he was the eldest of the family of ten children, had to take a big share in the support of the large family. Wages were low, products were cheap and the maintenance of the home required the closest economy and the utmost united efforts of the able-bodied members of the household. Sherrill had an aptitude for mechanics and found employment in shops and sometimes in the old-fashioned upright sawmills. Often he rolled logs into the sluice and tended the saws until long into the night while "the head of the water was on". Because he was so employed and his help was so much needed at home, his schooling was limited to a few terms in the district schools. Before he came west he was employed in the woodworking shops of John Babcock, of Leonardsville, N. Y. 'Twas here, as he used to relate, that he built one thousand and fifty of the revolving wooden horse-rakes which were in great demand by the farmers in that vicinity.

On October 13, 1852, Sherrill was married to Miss Harriet Saunders, the eldest daughter of Spicer Saunders, of Plainfield Center, N. Y. This devoted couple began their homemaking in Leonardsville where they lived four years. In 1856 they came to Wisconsin and established a home south-east of Milton on a farm purchased by Deacon Levi Bond, a part of which is now owned by James Bennett. Ten years later they built a home on the farm now owned by their son Dwight. In 1904 they moved to the village of Milton to the home in which each of them died. For more than sixty-four years they lived together, interested in every progressive helpful cause, devoted to each other, their family, to religious and spiritual objects. Mrs. Clarke died January 23, 1917.

Brother Clarke early expressed his determination to live a Christian life. It was during the pastorate of Elder William B. Maxson that he publicly professed Christ and became a member of the First Brookfield Seventh Day Baptist Church at Leonardsville. He brought his letter of membership with him when he came to Milton and entered into the activities of the church. Full heartedly and conscientiously he has, in this relationship, honored his God, his Christian

profession, and the church to which he was earnestly devoted.

In his youth he was passionately fond of music and was a singer of no mean ability. While he was living in central New York he became one of a male quartet who styled themselves the "New York Harmonians". They were in especial demand for temperance rallies and campaigns. Mr. Clarke was chorister of the Milton church for twenty-five years and helped establish and maintain a high standard of church music.

Politically, for the greater part of his life, he was a staunch supporter of the temperance movement and an ardent uncompromising third-party prohibitionist. He early signed the pledge of the "Washingtonian Movement". "He came to believe that the saloon was a public curse; that to license a public evil by taking money is a weak and nonsensical way to decrease crime and misery and to elevate morally the people of any nation."

Mr. and Mrs. Clarke were loyal supporters of the cause of education. At one time when Milton College was in financial straits they mortgaged their farm to obtain money to help relieve the distress of the college.

Some of the outstanding characteristics of his life were, his self-reliance, his absolute integrity, his honest effort to be on the square with himself, with his family, with his fellow-men and with his God. He showed at all times an unhesitating and an uncompromising hostility towards all forms of evil. He never sold his birthright for a mess of pottage. Unswervingly he adhered to the Bible, the Sabbath, truth and righteousness.

Farewell services were held at the church on Sabbath afternoon, November 12, 1921. Elder George W. Burdick spoke of Mr. Clarke's loyalty to principle. Pastor E. D. Van Horn offered prayer. Pastor Jordan read messages from the Scriptures and made a brief address. The songs which the male quartet (C. A. Nelson, Leslie Bennett, Prof. G. Crandall and Prof. A. E. Whitford) sang had years before been selected by Mr. Clarke for the service.

HENRY N. JORDAN.

You and I must not complain if our plans break down if we have done our part. That probably that the plans of One who knows more than we do have succeeded.—*Edward Everett Hale.*

WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.
Contributing Editor

OUR FATHER

We thank Thee for the first Christmas;
for the star and the angels, the wise men
and the shepherds and the baby in a manger.

We thank Thee for all the Christmas
memories of father and mother and little
children; of well filled stockings and Santa
Claus and Christmas dinners; of carols and
anthems and pine-wreathed churches.

We thank Thee for Christmas fellowship,
for broken ties united, for faces long absent
seen once more, and for those dearest faces
we shall see again in the great Christmas
feast in our father's house.

Hasten the day, O God, when every land
shall keep Christmas, and every heart ring
its joy bells in the morning.

Help us hear the little children crying
who do not know the children's friend.

Soften our hearts with a great pity,
strengthen them with a mighty hope, en-
rich them with a passion of service and
sacrifice.

Enter into our lowly lives, O Christ of
God. Let thine angels sing to us, and
fill us with thy heavenly wisdom that like
the little children we may enter into thy
kingdom.—*The Helping Hand.*

CONSTANT CHRISTMAS

The sky can still remember
The earliest Christmas morn,
When in the cold December,
The Savior, Christ, was born.

And still in darkness clouded,
And still in noonday light,
It feels its far depths crowded
With angels fair and bright.

No star unfolds its glory,
No trumpet wind is blown,
But tells the Christmas story
In music of its own.

No eager strife of mortals
In busy field or town
But sees the opened portals,
Through which the Christ comes down.

O never-failing splendor!
O never-silent song!
Still keep the green earth tender,
Still keep the gray earth strong.

Still keep the brave earth dreaming
Of deeds that shall be done,
While children's lives come streaming
Like sunbeams from the sun.

O angels, sweet and splendid,
Throng in our hearts and sing
The wonders which attended
The coming of the King.

Till we, too, boldly pressing
Where once the shepherds trod,
Climb Bethlehem's Hill of blessing,
And find the Son of God.

—*Phillips Brooks.*

A Merry Christmas to you, one and all.
I am hoping that this Christmas Day will
mean more to you than all the other Christ-
mas Days have meant. Christmas Day is
pre-eminently the children's day—because
we celebrate the birth of a little child—but
I hope that none of us are so far removed
from our child selves that we will fail to
join hands with the spirit of Christmas.
I am still enough of a child that I love
Christmas. I love the Christmas trees, but
most of all I love the Christmas spirit.

I have heard that sometimes men and
women say that they will be glad when
Christmas is over. They grudge the time
that they spend in the selection of pres-
ents for their friends, others spend money
when they do not want to, for presents to
send on Christmas Day. The Christmas
spirit does not walk with these people. I
fear they are confusing the Christmas spirit
with Christmas shopping. I went shopping
in the city the other day and I saw the
Christmas spirit many times in the crowds
—it was mostly a happy crowd—but do you
know I should hate to receive a present that
was bought with an accompaniment of cross
words to the salesgirls who were already so
overworked that they might be excused if
they sometimes went to their homes at
night feeling that the spirit of Christmas
had hidden itself from sight.

Sometimes a cynic arises who says that
Christmas to a child simply means receiving
quantities of presents. Just this season I
have been happy to be the confident of
children just bursting with secrets as to
what they were to do for other members of
their families at Christmas. One little girl
asked me to go with her to another room,
and after she had carefully shut the door,
anxiously asked me "what — would like

for Christmas" and then went on to explain just what she was making for mother and grandmother and other members of her family. Of course she would be disappointed if she were to receive no presents on Christmas Day, but she is getting as much pleasure out of giving her little presents as she will have in receiving any.

Once in awhile some one says, "We are not giving any presents this year," and I feel a little sorry, for I think of all that is missed when "we do not give Christmas presents". A young mother who is working and leaves her baby with its grandmother through the day, sat talking and watching another girl who was busy working at some Christmas work. Finally the young mother said, "We are not going to give any presents this year, we can't do it." I replied that it did not seem that we should spend much money on Christmas presents when so many people are hungry and have nothing with which to buy food, but still it seems hard not to give to our nearest and dearest. And the reply came, "Oh, we are going to get presents for our own folks." I judged that she had at least a speaking acquaintance with the Christmas spirit.

There are many gifts—the best gifts that are not bought and sold over the counters—such gifts as interest, self-forgetfulness, kindness, pity, mercy, patience, forgiveness, understanding, joy and love. These gifts have been called the unmaterial—but oftentimes they are more satisfying than the material—and best of all they are gifts that none of us is too poor to give. These are gifts that make the merry, happy Christmas. Did you ever see a Christmas tree with just the material gifts and nothing else? Was it beautiful? A Christmas with material gifts alone would be like that tree.

Jesus Christ was God's Christmas gift to us. It is his birthday, and lives of service to others, in his name, should be our present to him.

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Board met on December 5, 1921, at the home of the Corresponding Secretary, Mrs. J. H. Babcock. Members of the Board present were Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. G. E. Crosley, Mrs. L. M. Babcock, Mrs. H. N. Jordan and Mrs. E. D. Van Horn.

The President read Psalm 144, and Mrs. Jordan offered prayer.

Minutes of the last meeting were read. On account of the illness of Mrs. O. U. Whitford, the Treasurer was unable to be present, and the Treasurer's report for November was read by Mrs. L. M. Babcock. Receipts during the month were \$205.38, and disbursements, \$155.25. It was voted to adopt the report.

Letters were read from Mrs. Lydia F. Chase, Pawcatuck, R. I.; Miss Anna West, Shanghai; Secretary Edwin Shaw; and Dr. Burdett B. Brown, executive secretary of the Methodist Child Welfare Society, and a member of the Social Service Commission of the Federal Council of Churches, asking for a representative to serve on this commission. Voted that we ask for further information before taking any action in this matter.

Letters were read from Mrs. W. L. Greene, Independence, N. Y.; from Miss Susie Burdick, Alfred, N. Y., Miss Phoebe Coon, Walworth, Wis., and from Rev. Paul Burdick, Rockville, R. I., relative to the "slides" which the Board have sent out for use in the local societies.

Mrs. Babcock read a letter from the Christian Missionary Society regarding a meeting of editors of missionary magazines, soon to be held in New York City. Also a letter from Mrs. Colton, Adams Center, N. Y., concerning material for mission study.

Mrs. West read a letter from Forward Movement Director A. J. C. Bond.

It was voted to ask the President to arrange a group of Fouke, Ark., pictures, for additional slides.

Minutes of the meeting were read, corrected and approved.

Voted that we adjourn to meet with Mrs. Jordan on January 9, 1922.

MRS. A. B. WEST,

President.

MRS. E. D. VAN HORN,

Recording Secretary.

THE CALENDAR

The *Seventh Day Baptist Calendar and Denominational Directory* for 1922 is now ready for distribution. Fifteen cents a copy, postage prepaid. For description see editorial by Rev. T. L. Gardiner.

THE MOTHERHOOD OF GOD

THE LATE CHAPLAIN GEORGE C. TENNEY

[Mrs. George C. Tenney has kindly sent the editor a number of the manuscripts left by her husband, containing some of his excellent parlor talks in the morning devotions at the Sanitarium. This is one of them.—ED.]

Our God is unlimited in all his attributes. As a parent, he embraces in absolute perfection all those qualities that contribute to perfect fatherhood and perfect motherhood. With him there is both the power of the father and the tenderness of the mother. We are taught to call God our Father, and no greater boon was ever conferred upon mankind. And God makes good on his part in a way that is beyond our belief or our power to comprehend. Those who do not acknowledge the fatherhood of God stand in awe of a supreme power that is to them mysterious and unexplained, and who is to them without a name. They may style this invisible and incomprehensible Power the Primordial Cause or some other indistinct title, but whether they should fear or love him they know not; whether this undefined essence of life is a personality and has the power to enter into sympathy with its creatures or not they know not, their acquaintance with him does not lead them to trust him for needed good. Whatever this power may be to the mere scientist, he is wholly dissociated from individual human experiences. The outlook is dead and cold, the discovery of this Source of life and perfect adjustment brings to the heart of the student of nature without the aid of revelation no warmth or comfort, and no hope.

But as we approach this being in the aspect of his parenthood we are filled with a glad surprise to see him running to meet us with outstretched arms of love. And as we interpret life and its experiences in the light that this benign Being shed upon us, our hearts are aglow with an unspeakable rapture at the rich discoveries that the revelation of his love brings to us day by day. And so, the fatherhood of God becomes a fact that fills the life of his children with unspeakable comfort, for behind that assurance is everlasting strength, inflexible purposes, unchangeable principles of love and kindness.

But this morning our theme is mother-

hood. How rich are our thoughts as the memory of the dear face, the first object we learned to love, rises before us perhaps out of a past that is sealed, or it may be out of an association as yet living and fruitful. That loving tender face, those soft eyes from which solicitude and care ever beamed and which for years night and day watched for any trace of care or pain; those ears that were so carefully tuned to our small voices as to catch the faintest call. How many little circumstances are treasured in memory's keeping like imperishable gems. How carefully and ceaselessly, day after day those lessons of truth and virtue were repeated over and over, and thus the foundations of character were laid by loving hands which through all the year have held us in at least some measure true to the God of our mother.

When we look for the source of those motherly qualities there is no place to which we can turn but to our mother's God. Implicit and simple faith in her Lord and Savior formed the basis of her life-work and formed her spirit. She received from him her patience and her wisdom, and even her maternal instincts. Our mothers were the links which united our young lives to the divine life. And blessed is the man or woman whose life was so cemented to the divine Source of all good that the influences of the world have never broken the connection.

And tracing the mother love and instincts to God we shall expect to find them all resting in him. Both the fatherly and motherly qualities are beautifully expressed in the following from Zephaniah 3: 17: "The Lord thy God in the midst of thee is mighty, he will save; he will rejoice over thee with joy, he will rest in his love; he will rejoice over thee with singing." Here is both the saving power, the might of the infinite father and the tender mother love that leads her to sing over her children.

Isaiah was inspired to write of the care that God has for his children as follows: "For behold I will extend peace to them like a river; and ye shall be borne upon her sides [referring to the oriental way of carrying children, astride the hip] and dandled upon her knees. As one whom his mother comforteth so will I comfort you" (Isa. 66: 12, 13). The Lord uses mother

love to illustrate his unceasing care for his children in the following language: "Can a woman forget her sucking child that she should have compassion on the son of her womb? Yea, she may forget; yet will not I forget thee." Mother love is the gift of God and the more the mother knows of God the greater the measure of the love; but we hardly expect the gift to be as full as the source. Earthly mother love is not unlimited, it may become exhausted, but divine mother love is never weakened.

But in our Savior we have a wonderful exhibition of the tender mother love. One of the marked characteristics of Jesus' teachings was his fondness for children. Indeed he honored them with the first place in his esteem. No mother ever gathered to her arms the children of the throngs as tenderly as did the Teacher of Galilee rebuking those who would prevent them from coming to him. Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven. And his conception of greatness in human character was best represented by a little child whom he set in their midst and told his disciples that in order to enter his kingdom they must become like that little child. Many of his miracles were in behalf of youth and children. To heal a sick girl he made a long and tedious journey on foot over the Lebanon range in the region of Tyre and Sidon. And it is with infinite mother-tenderness and infinite assumption of strength that his voice sounds down through the ages. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest to your souls."

It was upon woman that the Savior placed his greatest blessings, and in the Gospel of Christ womanhood receives its greatest, its only uplift.

With the tenderness of a mother forsaken of her children Jesus weeps over the lost city, saying, "O Jerusalem, Jerusalem, how oft would I have gathered thy children together as a hen doth gather her brood under her wings, but ye would not." It was a sample of what we too often see—the anguish of the mother spirit going out for wandering children.

The parable of the Prodigal Son clothes the heavenly Father with the mother's love.

To our minds it was the mother's part to be watching the road for the returning wanderer; it was mother who should run down the way to meet and embrace the long-lost son. It was the mother instinct manifesting itself in our heavenly Father.

CHRISTMAS

Sound over all waters, reach out from all lands

The chorus of voices, the clasp of hands;
Sing hymns that were sung by the stars of the morn,

Sing songs of the angels when Jesus was born!

With glad jubiliations

Bring hope to the nations!

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Sing the bridal of nations, with chorals of love,

Sing out the war vulture and sing in the dove,
Till the hearts of the people keep time in accord

And the voice of the world is the voice of the Lord!

Clasp hands of the nations

In strong gratulations;

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow, bugles of battle, the marches of peace;
East, West, North and South, let the long quarrel cease.

Sing the song of great joy that the angels began,

Sing of glory to God and of goodwill to man!
Hark, joining in chorus,
The heavens bend o'er us!

The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,

All speech flow to music; all hearts beat as one.

—John Greenleaf Whittier.

In the British Navy there is a scarlet thread running through every line of cordage, and though a rope be cut into inch pieces, it can be recognized as belonging to the government. So is there a scarlet thread running all through the Bible—the whole Book points to Christ. In the promise made to Adam appears the first twig of the tree. Twig after twig is added till we can count fifteen hundred promises, direct and indirect, of the Messiah.—A. T. Pier-son.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK, Battle Creek, Mich.,
Contributing Editor

BETTER CHRISTIAN ENDEAVOR SOCIETIES

Christian Endeavor Topic for Sabbath Day,
December 31, 1921

DAILY READINGS

Sunday—More prayer (1 Tim. 2: 1-8)

Monday—More Bible reading (1 Pet. 2: 1-5)

Tuesday—More consecration (Phil. 3: 7-10)

Wednesday—More mutual helpfulness (Rom. 12: 4-10)

Thursday—More aggressive work (Acts 18: 24-28)

Friday—More spiritual power (1 Cor. 2: 1-5)

Sabbath Day—Topic, Better Christian Endeavor societies (1 Cor. 15: 57, 58)

LOYALTY TO THE CHURCH

One of the principles of Christian Endeavor is "Loyalty to the Church". We must never forget that the church is larger than the Christian Endeavor society, and that our organization is but a part of the church. That society is best fulfilling its purpose and is becoming a better society which is constantly trying to be loyal to the church of which it is a member. This means that we must give our hearty support to any branch of church work which needs the kind of service we can render.—B. F. Johanson.

LIFE WORK RECRUITS

You may ask: "How can we better our Christian Endeavor society?" The Young People's Board wishes to launch the drive for "Life Work Recruits" during Christian Endeavor week, February 5-12, 1922. We have so arranged the covenants that each member will feel free to sign one of the following: (1) Full time service; (2) Part time service; (3) Active Honorary Fellowship. Here is work for every one. With every member working, will not the Life Work Recruit drive put new life and enthusiasm into your society?—Frances Ferrill Babcock.

CO-OPERATION

One of the greatest essentials to a successful society is co-operation. Committee chairmen often try to do their work independently and do not gain the best results. A Christian Endeavor society may be com-

pared to a baseball team, where it is essential that all members of the team work together as a big machine. When the president calls for an Executive Committee meeting every member should be present and do all in his power to gain the best results possible. "In unity there is strength!"—Frances E. Babcock.

PRAYER

One of the strongest factors in the success of a Christian Endeavor society is "Prayer". How often we can detect in the meeting a spirit of enthusiastic consecration derived from a week of earnest communion. Work undertaken in this same spirit has a foundation one need not doubt. If we would improve the efficiency and the consecration of our societies and accomplish great things for the Master, let us learn to be more often in the spirit of prayer. If your society would be stronger in this respect, why not try a week of prayer with special topics?—Marjorie Willis.

THE PLEDGE

Better Christian Endeavor societies can be obtained only by comparing our societies with the essentials of Christian Endeavor. The most important of these is the pledge, which is the very heart of the movement. This is our covenant with God.

Our duties to the pledge are only those which every Christian must fulfill to live a full Christian life. Its promises are not rigid. This can be seen by the clauses, "Trusting in the Lord Jesus Christ for strength", "I will strive", "Unless prevented", and "Endeavor to lead", etc. If our Endeavorers keep their pledge they will have an enthusiastic and efficient society.—L. A. Van Noty.

LESSON STUDY

In thinking of ways of improving our Christian Endeavor societies, I can not get away from the idea of individual study and preparation for our weekly service. We all realize that we get out of a thing no more than we put into it. This is a very worthwhile cause, why not put more into it? How many of us, this coming Sabbath Day will spend a few minutes in studying the Christian Endeavor lesson for next week, then during the week keep our minds on the alert for new thoughts and practical suggestions?—Edna R. Van Horn.

ATTENTION INTERMEDIATES!

DEAR INTERMEDIATES:

As this is the first letter you have had from your new superintendent it must be a "get acquainted" letter and I extend to you all a sincere greeting. Now that you have met me will you not write to me so that I can know who your corresponding secretary and superintendent are? I have a long letter that I will want to send to each society in the denomination, in a very few days, so I really must have some addresses. And to you boys and girls who do not have an Intermediate society as yet, I am sure that you also will want to get a copy of this letter to give to the president of the Young People's society in your church so that they will help you organize an Intermediate Society of Christian Endeavor.

I can not tell you all about the contents of that letter here so I will let out only a tiny little hint. It will be a real friendship letter and a real business letter all in one, for, if we are to do the big things that are here for us to do, we have to work together with Christ on a plan to reach the highest goals we set. We must *strive* to do the things our pledge suggests and to make our own society the banner society in the denomination. Who will take the banner at the Conference next year? It will surely be *your* society if you get the highest rating on the Efficiency chart and do a number of other things that will be suggested in the letter. Now, if you do not have an Efficiency chart you had better get that right away from the United Society of Christian Endeavor in Boston, Mass.

I believe that this year will be the best year we have ever had in the Intermediate Christian Endeavor work. We can do a lot of interesting things if we all put enough "pep" into the society activities. Let's get ready and then go.

Sincerely yours,

MARY LOU OGDEN,

Intermediate Superintendent.

Salem, W. Va., December 6, 1921.

TENTH LEGION SUGGESTIONS

DEAR YOUNG PEOPLE:

The president of our Young People's Board has asked me to write another letter emphasizing this department of our work. I feel that I can not emphasize the impor-

ance of tithing too strongly, for if we expect to go "over the top" during the remainder of the Forward Movement period we *must* have money to carry on our work. I firmly believe that the Forward Movement is the greatest blessing which has come to our denomination, and if it fails, what a calamity it will be for the cause which we represent! Let me urge you with all of my power that you do your duty, so that we may grow as a denomination.

I received an excellent letter from our Forward Movement director in which he expresses his appreciation of the work being done in the Tenth Legion. He offers some suggestions which are so good that I wish to pass them on to you: (1) That the Young People's Board institute an intensive campaign for tithers during the remainder of the Forward Movement period; (2) That a list of the churches and the number of tithers in each be published in the Young People's department of the SABBATH RECORDER occasionally. We intend to act on his suggestions.

I wish to suggest that your Tenth Legion committee make a canvass of your society and also the entire church membership for tithers. A special program on the subject of tithing will be prepared for use during Christian Endeavor week, and let me urge you to carry it out as well as you can. Let this be a time not only for giving tithers, but let us consecrate our lives as well to the service of our Master, for "Who gives himself with his alms, feeds three, himself, his hungry neighbor, and Me."

Yours for Christian Endeavor,

LYLE CRANDALL,

Tenth Legion Superintendent.

Sanitarium H. P. O.,

Battle Creek, Mich.

WESTERN ASSOCIATION NOTES

(From the report of the Associational Secretary, Miss Clara Lewis, Alfred, N. Y.)

The Hebron Christian Endeavor Society has finished a course in Expert Endeavor in which thirty-six members took the examination.

The First Alfred Christian Endeavor Society has started an Expert class of about fifteen members. It is also conducting a campaign for new members and for its financial budget.

All the societies in the Western Association took part in a Christian Endeavor rally at Alfred Station, October 15. The state field secretary was present and gave some good ideas. The Hebron society was unable to send a delegate, but at their request the associational secretary sent them a report of the rally, which they used in one of their meetings.

REPORT OF THE SOCIAL CHAIRMAN OF THE SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR, RIVERSIDE, CAL.

DORA L. HURLEY

Ghosts and witches, lads and lasses,
Dressed in curious sorts of ways,
Gathered for a jolly party
On the night of Hallowe'en.

By a ghostly, ghastly figure,
With a black cat for a background,
Was the history told before us;
History of that mystery, Hallowe'en.

Games we played of many kinds,
Wit burst forth from many minds,
Laughter sounded all about us
On that night of Hallowe'en.

Screeches came with might and vigor;
Chills coursed up and down our spines,
As we sat about a table,
A queer spook table—of Hallowe'en.

With the Boy Scouts as leaders,
We ventured forth into the darkness,
For a treacherous trail of horrors
On that night of Hallowe'en.

On returning from our wandering
We were greeted by a bonfire,
And a great big pan of weenies,
On that night of Hallowe'en.

Then indeed the spell was broken,
Masks were thrown
Unto the four winds,
All except our Aunt Jemima,
Whose mask was painted
Tight to her skin;
Even she, though, joined in with us
As we sang our "Glory Song",
There beside the roaring bonfire
On ye night of Hallowe'en.

Thanks we wish to now extend
To the splendid help of Osborns,
Grace and Lester are good helpers
When it comes to making parties
For the night of Hallowe'en.

Thanks we give with heartiest feeling
To our own beloved pastor
For the pile of splendid fire wood
For that fire of Hallowe'en.

Thanks we also give to every one
For the help they kindly gave us,
For the spirit of the fun they offered
To the party of Hallowe'en.

MARIA BENSON'S CHRISTMAS

MRS. MARY B. WINGATE

"I will not give away my mother's clothes! I will not, I will not!" exclaimed Maria Benson, after she had coolly dismissed the caller who had tried to solicit clothing for the poor, to be given out on Christmas morning to needy families in their immediate vicinity.

"I know there are needy people all around us but we have been needy too, though I've tried hard to cover it up and I don't think even mother ever suspected how near the wolf came to our door last winter, and I am glad she did not for she would not have allowed me to get her little comforts she had been accustomed to. Precious mother! how I miss you. I am glad you did not realize just how hard the outlook was for me. Your sickness and funeral bills are all paid and there is a beautiful stone at your head and now—if I starve—it doesn't matter so very much."

"I suppose I can mortgage this house and live on that for a few years. If I was only well enough to go out to work I could get along, but the doctor says, "no, it would cost more than it would come to in the end". If I could only rent two rooms and get sewing to do at home I could get along all right, but who wants rooms here and what chance is there for me to get sewing that would pay?" The only way I can see is to mortgage the house and use up the money and then go to the poor-house—no! I'd go and lie down by mother's side in the cemetery first and lie there to the end."

Thus her thoughts ran on. Her canary sang one of his sweetest songs and she arose mechanically to attend to his wants, remembering how mother had loved the sweet songster. Then she took up her task of trying to make old garments last a while longer. As her fingers were busy in the endless round of repairs, her thoughts were, as usual, of her mother, and she could not help remembering her sweetness and patience, and her gentle chiding over her own rebellious spirit. She recalled her parting

words then—suddenly she remembered—her mother had said, "When Christmas time draws near, get my Bible, and read the Christmas chapters, just as we used to, together."

Swiftly she arose and going to the bureau where she kept her mother's things, took out her well-worn Bible and turning over the pages she found the well-remembered passages and read them through again and a gentle sorrow took the place of the bitterness which had filled her heart. As she turned to replace the book a note slipped from between the leaves, eagerly she picked it up as she saw her own name on the outside. Sinking into the first chair in breathless haste she opened and began to read in the well-known hand writing these words: "My dearest and only one. When you read these lines the hand that wrote them will be close-folded in its last rest, but love is immortal, and I feel an assurance that we shall meet again beyond the shadows. I know something of your loneliness, dear, for the husband of my youth and three dear children have passed on before, and I do want to tell you how very near Jesus came to me in those dark hours, and oh, that my Savior were your Savior too? In this Bible you will find many of the passages marked, which had comforted me, oh so much, and that they may bring a message of peace to your heart—especially at the Christmas time is my constant heartfelt prayer. If the sight of my garments adds to your loneliness, pass on those you do not need to some one in want. Don't be over anxious about the future. Ask God's guidance and trust in him and I am sure he will open the way before you. With intense sympathy for your heart aches and an earnest prayer for God's blessing, I must close. To my darling daughter from her dying mother."

As she replaced the precious message between the leaves she read a marked passage—"As one whom his mother comforteth," etc., then sank sobbing on her knees and prayed with all her heart that God would take all the bitterness away and forgive her murmurings and give her weary spirit rest.

As she rose from her knees a peace, such as she had never before known, came into her heart. Hastily she prepared a bundle of clothing and carried it over to the church nearby where the ladies were at work, for

the Dorcas Society were very busy getting garments ready for distribution on the morrow. If the lady who had called on Maria was surprised, she had tact enough to conceal it, only expressing great pleasure at the timeliness of the gift. Hastening homeward, she noticed as she had not done before the beauty of the day. After entering her home she went about her household duties with a feeling of perfect peace in her heart, making some simple preparations for the morrow, and then sat down to write some long neglected letters, into which crept some of the Christmas joy from her own heart.

As dusk drew on, the door bell rang and a stranger—a lady of about her own age, asked if she could not obtain a lodging for the night. To all such requests she had been in the habit of giving a decided "no"; but now, with the Christmas peace in her heart, she could not refuse, but cordially invited her to enter.

She soon made known her business which was to secure rooms in which to do dress-making. She was much pleased with the rooms Maria showed her and to the question of where she could obtain an assistant, Maria modestly replied that she had often assisted their former dressmaker whose going away had left her without employment. In the course of conversation it came out that the aunt with whom the strange lady had lived, was the dearest girl friend of Maria's mother. No further introduction was needed. They spent a beautiful Christmas together and on the morrow a sign of dress-making appeared on Maria's front door and for years the partnership thus formed continued unbroken—a source of pleasure and profit to both parties.—*The Morning Star.*

THE CALENDAR

The *Seventh Day Baptist Calendar and Denominational Directory* for 1922 is now ready for distribution. Fifteen cents a copy, postage prepaid. For description see editorial by Rev. T. L. Gardiner.

"The piling up of armaments is causing general bankruptcy, anarchy and perpetual and universal war. If governments do not agree simultaneously to limit armaments, they commit suicide."—*Baron d'Estournelles de Constant.*

CHILDREN'S PAGE

"WHEN I GROW UP"

When I grow up to be a man
I'll look up little boys
Who have no folks to care for them
Nor any Christmas toys.
I'll see that they have shoes to wear
And clothes to keep them warm,
And build a home where they can live
Well sheltered from the storm.

I'll buy them lots of things to eat—
Fine cakes and pies and meat,
And oranges with nuts and sweets
To give them all a treat.
I'll show rich folks the way to treat
Poor little chaps like me;
And send old Santa Claus around
With a big Christmas tree.

For little boys and girls who're poor
Old Santa Claus and me
Will make them have a jolly time
With that old Christmas tree—
Fine skates and sleds for boys and girls,
With dolls and pretty things
To make the little children glad
And bright as angels' wings.

I don't know much 'bout angels' wings,
But mother says they're bright
As when they sang a song to earth
On that first Christmas night.
She says the song was wondrous true,
That Christ the Babe was given
To give us all a Christmas joy
And lead us safe to heaven.

Well, p'rhaps He'll send old Santa Claus
To little Nell and me,
And then I'll tell him what we want
Upon our Christmas tree—
A shawl with lots of things for mam
To make her well and warm,
With mitts and shoes and hood for Nell
To keep her from the storm.

I wish I was a man right now—
I'd do such lots of things
To help old Santa Claus tonight
To fly just like on wings,
And scatter over all the earth
Bright happy Christmas joys,
That all may know that Jesus came
To help poor girls and boys.
—*Alice Phillips Aldrich.*

THE EXAGGERATOR

"I'm 'most dead. It's as hot as fire, and I've been over a dozen miles after that colt." Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" inquired his father. "I went over to Briggs' and back by the bridge."

"That is a little less than half a mile. Is it so warm, Andy? It seems quite cool here."

"No, not so dreadful if I'd taken it moderate; but I ran like lightning and got heated up."

"You started about five o'clock, Andy, and it is now a quarter to six," said his father, consulting his watch.

"Yes, sir; just three-quarters of an hour," answered Andrew innocently.

"Does it take lightning forty-five minutes to go half a mile?"

"I didn't mean exactly that, father, but I ran all the way because I expected the whole town would be here tonight to see my new velocipede," answered Andrew reluctantly.

"Whom did you expect, son? I wasn't aware that such a crowd was to be here. What will you do with them all?"

"Jim, Eddie, Tim and Sam told me they'd be around after school, and I shouldn't wonder if Ike came too; that's all."

"The population of the town is 5,000, and you expect five persons. Well, as you are very sick, I am glad no more are coming. You couldn't play with them at all."

"Sick!" cried Andrew, springing to his feet. "Who says I'm sick?"

"Why, my son, you said when you came in that you were almost dead. Doesn't that mean very sick?"

"You are so particular, father, about my talking. I don't mean exactly what I say, of course. I wasn't nearly dead at all; but I did some tall running, you bet. There were about fifty dogs after me, and I don't go much on dogs."

"Quite a band of them! Where did they all come from?"

"There was Mr. Wheeler's sheep dog and Rush's store dog, and two or three more, and they made for me; so I ran as fast as I could."

"Five at the most! That is not fifty, Andy."

"There looked to be fifty, anyway," answered Andrew somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me; and I guess you'd thought there was fifty if it had been you."

"Ten acres of dogs would be a great many thousands; have you any idea how many?"

Andrew did not like to calculate, so he only shook his head.

But his father continued: "I know no better way to break you of the foolish habit of exaggeration than to tell the children of the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, traveled more than a dozen miles to get a half mile, expected 5,000 people here to examine your new velocipede, and when you reached home you were nearly dead."

"Please don't, father; the boys and girls will laugh themselves to death."

"Laugh themselves to death at a simple story like this? I hope not surely."

"But father, I never will stretch things again if you won't tell them," pleaded Andrew.

"I hope not, my child, for it will finally cost you the faith of all your hearers. Nobody relies upon the word of one who is given to habitual exaggeration. State things just as they are. Habit grows with years and becomes in time so deeply rooted that it will be impossible for you, when you become a man, to relate plain, unvarnished truths unless you check the foolish habit in which you indulge every day of stretching simple incidents into most marvelous tales."—*Mrs. W. T. Morrison, in Western Christian Advocate.*

EZRA EVERETT POOLE

PRESIDENT BOOTHE COLWELL DAVIS

Ezra Everett Poole, son of A. Orlando Poole, was born near DeRuyter, N. Y., April 9, 1867, and died at his home in Batavia, N. Y., November 30, 1921. His early life was spent in the neighborhood of DeRuyter where he attended the public schools and early manifested an unusual interest in education. After teaching school for a number of years, he entered the Courtland State Normal School from which he graduated in 1893.

On December 29, 1889, he was married to Miss Elsie Lou Gardner, of Cuyler, N. Y. In 1896 he was elected school commissioner of Chenango County, District Number 1. This position he held for twelve

years, until 1908, and gave to the district a very competent and faithful service in the interests of its public schools. For the years 1908 and 1909, he was supervisor of the town of Lincklaen. During these years and subsequently until 1912, he resided on his farm in Lincklaen and conducted an extensive business as a breeder of high grade thoroughbred Holstein cattle.

His reputation and experience as an educator, as a scientific agriculturalist and particularly as an expert in the breeding of Holstein-Friesian cattle, led to his appointment, in 1912, as instructor in farm practice and superintendent of the demonstration farm of the New York State School of Agriculture at Alfred University.

He brought to the position not only his wide experience in education and in scientific agriculture, but his great energy and earnestness of purpose and also his outstanding moral integrity and superb manhood. In this position, Mr. Poole won immediately the fullest confidence of his associates on the faculty, the students of the school, and the public in general. Here he contributed probably his largest service in the general interests of scientific agriculture; and influenced for better methods and more successful work, thousands of people outside the ranks of his students.

He soon became county lecturer in the Grange of Allegany County. He organized and became the first president of the Allegany and Steuben Counties Holstein-Friesian Breeders' Association and in this position he rendered great service to both counties, as well as to many outside of the counties. He was forceful and convincing in his methods of presentation of his subject. He was careful and accurate in experimental and demonstration work. He took a great pride in the testing of dairy cows and produced many advanced registry animals and some of very superior quality.

In 1917, much to the regret of all connected with Alfred University, and the people of the community, and with much reluctance on his own part, Mr. Poole resigned his position at Alfred in order to accept the managership of the Bonalevo Farms at Batavia, N. Y. The large salary offered in this position led Mr. Poole to feel that in justice to his family, he should take advantage of the larger income offered by

AND STILL THEY COME!

ROBERT B. ST. CLAIR

When the Seventh Day Baptists, of London, England, sent Stephen Mumford as a missionary to the sparsely settled colonies of North America in 1664, they started something! And that "something" bids fair to spread in never ending circles much after the rings produced by a pebble when it is cast into the waters.

From the English Seventh Day Baptists sprang the American branch and from them the Pennsylvania German group, while again, through that dauntless Seventh Day Baptist, Mrs. Rachel Preston, of Verona, (N. Y.) Seventh Day Baptist Church, the then Sunday-keeping Adventists were brought into the Sabbath light in 1844. After that many denominations began to keep the Sabbath, including the Church of God, the Church of God and Saints of Christ, the Pentecostal Sabbatharians, etc.

The latest addition to the ranks appears to be that of "The House of God, the Church of the Living God, the Pillar and Ground of Truth". This people have quite recently become Seventh Day Sabbathkeepers. The denomination has for its official organ a neat eight-page monthly called "The Everlasting Gospel of Salvation", published at Fort Worth, Texas. The church makes a strong plea for Scriptural holiness and has interests at Sharon, Pa., Charlottesville, Thelma, Surray, Chatom, Va.; Rockhill, S. C.; Philadelphia, Pa.; Camden, N. J.; New York, N. Y., and other points (spelling of names as appearing in the official paper).

One of the New York churches meets on Sabbaths at 2 p. m., 27 West One Hundred and Thirty-first Street. The Philadelphia Church meets at 6324 1-2 Vine Street; the Charlottesville, Va., Church, corner Van and South Sixth Streets; another New York Church (and this one has raised \$4,000 in eight months) meets at 159 West One Hundred and Thirty-second Street, at 12 noon. A rescue home at 154 West One Hundred and Thirty-second Street, New York, is maintained by the church.

When the Senior Bishop R. A. R. Johnson took his stand in favor of the Bible Sabbath four years ago, all of the preachers of the denomination and many of the members deserted him, but, in four years' time,

the position. He had held this position for nearly four years when death claimed him.

In Alfred Mr. Poole was an active member of the I. O. O. F., in which he had served in many offices and was Past Noble Grand. He was influential in the organization of Lodge No. 944, F. and A. M., Alfred, and had held various offices in the Lodge.

In early life Mr. Poole professed the Christian faith and became a member, with his family, of the Seventh Day Baptist Church of DeRuyter, N. Y. Upon moving to Alfred he transferred his membership to the First Alfred Church. In Alfred he was for three years the efficient and successful superintendent of the Bible school. His services in this position will long be remembered with gratitude and appreciation.

Mr. Poole was first of all a Christian gentleman with strong religious faith and convictions. He was a man who had a passion for service; through education, and through improving the industrial and financial prosperity of his community, particularly through the improvement of the stock industry and scientific agriculture. He possessed a remarkable talent for friendship and he influenced men to better things through fraternal organizations. He was a good mixer, a good leader, a consistent friend, an inspiring and ennobling example.

For many years he had times of severe suffering which physicians were unable to diagnose, but which finally proved to be gall stones for which an operation seemed to be necessary. His weakened condition and complications with his heart, prevented him from surviving the operation. His funeral services and interment occurred at DeRuyter, N. Y., December 4. Services at the church were conducted by President Davis of Alfred University and Rev. Harold R. Crandall, pastor of the DeRuyter Church. The services at the grave were in charge of the DeRuyter Lodge of Masons, S. D. Burdick, master.

Mr. Poole is survived by his wife, a daughter, Mrs. Mary Gates, of Lincklaen; a son, Mr. Closson O. Poole, of Baltimore, Md.; and a daughter, Miss Marcia.

"In the kingdom of heaven values are graded not only by what one does but also by what one can do—or could have done."

God has so blessed the work that two bishops, one assistant bishop, eleven elders, fifteen evangelists, three missionaries and three unordained workers are reported in Bishop Johnson's address to the convention delivered September 5, 1921.

May the Lord bless the Church of the Living God and may its numbers never grow less.

3446 Mack Avenue,
Detroit, Mich.

HOME NEWS

LITTLE GENESEE, N. Y.—During a recent absence of the pastor the Sabbath services were left in charge of some of the church organizations. Several members of the Berea class gave short talks on the morning of November 12, in Little Genesee, and went to assist the Richburg Church in the afternoon. The Bethel class accepted the responsibility November 19. That afternoon the Richburg people planned their own services. Negighboring pastors would have come and preached but they did not need to. Those who took part in these programs, as well as those in the congregation, were benefited, I am sure.

E. F. LOOFBORO.

RIVERSIDE, CAL.—Mr. and Mrs. R. C. Brewer, 2156 Park Avenue, entertained the evening after the Sabbath in honor of Mrs. O. H. Crandall, of Los Angeles, and Miss Ethelyn Davis, recently of Farina, Ill. Both honor guests were friends of the hostess while in college in Milton, Wis., several years ago.

Both Mrs. Crandall and Miss Davis are singers of note, and were heard in several solos during the evening. Miss Marguerite Wells contributed violin solos and G. E. Osborn gave two readings.

Nearly all the guests have been students in Milton College, Wis., and reminiscences of college life had a large place in the evening's program.

Mrs. Brewer was assisted in serving ice cream and cake by Mrs. N. O. Moore and Miss Bernice Brewer. The evening came to a happy close with the singing of "Blest be the tie that binds".

Those who enjoyed the affair included Rev. and Mrs. E. S. Ballenger, Mr. and Mrs. N. O. Moore, Mr. and Mrs. P.

B. Hurley, Mr. and Mrs. M. Balsler, Mr. and Mrs. G. E. Osborn, Mr. and Mrs. W. S. Wells, Mr. and Mrs. O. H. Crandall, Rev. J. L. Davis, Mrs. Sadie West, the Misses Ethelyn Davis, Maleta Osborn, Dora Hurley and Marguerite Wells.

R. C. B.

ROCKVILLE, R. I.—There are at least a few friends who are waiting to hear a message from Rockville, R. I., and I will try and give you an idea of what we are doing under the direction of our new pastor, Rev. Paul S. Burdick.

Prayer meetings are held every Friday evening under the leadership of our pastor, except one evening of each month the meeting is lead by one of the members of the Christian Endeavor society. Preaching Sabbath morning is followed by Sabbath school.

The Loyal Workers have elected the following officers for the year 1922: President, Miss Elva Woodmansee; vice president, Mrs. Annie B. Kenyon; secretary, Miss Florence I. Barber; treasurer, Mrs. Lyra B. Irish.

November 5 the gentlemen served a coon supper at the parish house which was a success both socially and financially, \$42.00 was received over expenses. November 17, a chicken pie supper was served by the ladies at the parish house. Although it was a stormy evening the supper was well patronized and the receipts of the social for the evening amounted to \$37.00.

The Rockville Christian Endeavor society and friends, fifteen in number, met with the Waterford Christian Endeavor Society by the invitation at Waterford, Conn., Sabbath afternoon, December 10. After the Christian Endeavor meeting a collation was served and then all were invited to the home of Miss Helen Maxon where a social was enjoyed.

FLORENCE BARBER,
Corresponding Secretary.

"Believe in yourself, believe in humanity, believe in the success of your undertakings. Fear nothing and no one. Love your work. Work, hope, trust. Keep in touch with today. Teach yourself to be practical and up to date and sensible. You can not fail."

WALKING BY FAITH

"We walk by faith, not by sight."—Paul.

Life is like an amazing highway. Oft-times it is smooth to our easy-treading feet, again it is cruel and rugged to every weary step. One moment we rejoice in the glowing sunlight, again we lament amid darkness and fears. We are glad when the scene is illumined before us, we are despondent when walls are around us, and, like blind men, we grope for a gateway that is hidden from our view.

Yet it is a great achievement to walk by faith. No financial or intellectual support can equal it. No philosophy or argument can become a substitute for it. No mental or physical equipment can excel it. Faith is in a class by itself. Faith transforms the unreal into the real. Faith is superlatively the willing co-operation of humanity with the graciousness of God.

Think of the men and women who have triumphed through faith. Think of the prophets and statesmen, the inventors and poets who have wrought and sung as they walked through the country of doubt toward the land of better things. Think of the countless millions of every generation who, whilst apparently helpless in the stress of their environments, have with unconquerable hope pressed toward their goal. These all enriched the world because they dared to believe—they proved that with all material or spiritual riches faith is supremely good.

Why, then, do we not cultivate faith more than we do? Why does it so often seem foolishness to us? Why do we only yearn for sight when sight is so frequently denied us? Why do we not ardently long for faith when it is profitable at noonday or in the depth of the starless night? Why do we not consent to be refreshed with the serenity that comes from reliance on God as we tread the pathway of life?

There are different kinds of faith. There is a faith that overcomes the world and there is a faith that is overcome by the world. The first is the faith of Jesus—it is the abiding faith. Happy is the man or woman who lives a life made buoyant and strong by faith in the Son of God.

There is wonderful heart-ease in this trust. We learn that we deal with a Father of infinite forgiveness and love. When the clouds lower all about us and the storm

breaks, and our sight is dim, we with faith valorously step into the darkness assured that we can not fall. The abundant strength of God upholds us and his unseen hand guides us on our way. The high-road of faith leads to the wide-open portals of the Heavenly City. We walk by faith, not by sight, up to the eternal verities of God!—*The Continent, by permission.*

THE STARVING THOUSANDS OF RUSSIA

Just now the cry of the starving and hungry children is sounding loudly in the ears of the Christian world. Wide-spread effort is being made by the American Committee on Relief for Children in Russia, to bring relief. Already 700,000 are being fed with American food, but there are yet thousands that are not provided for.

We realize how serious is the pressure of our church resources and how urgent are the calls in our own land, yet is not this the time when we should give expression to the things we believe, and which we are so anxious to see the world put into operation?

Pastors and church leaders, will you not bring this urgent and distressing call to your church and Sabbath school in some definite way? There are hundreds in your church and community that would deny themselves some little pleasure at this festal season and save a dime or a dollar or ten dollars to help feed these starving children.

We know that many are answering this call, and many more will be eager to do so as they realize the urgency of the cause.

M. WARDNER DAVIS,

Member of American Committee on
Relief for the Children of Russia.

Sabbath School. Lesson I.—December 31, 1921

THE REVOLT OF JEROBOAM

1 Kings 12: 1—13: 6

Golden Text.—"Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them." Exod. 20: 4, 5.

DAILY READINGS

Dec. 25—1 Sam. 8: 10-18

Dec. 26—1 Kings 12: 6-15

Dec. 27—1 Kings 11: 29-39

Dec. 28—1 Kings 12: 16-20

Dec. 29—Dan. 4: 30-37

Dec. 30—Rom. 13: 1-7

Dec. 31—2 Sam. 23: 1-7

(For Lesson Notes, see *Helping Hand*)

MARRIAGES

KOLVOORD-JONES.—At the home of the bride's parents, Mr. and Mrs. W. B. Kinney, November 2, 1921, by Pastor M. B. Kelly, Mrs. Arah K. Jones to Danniell B. Kolvoord, all of Battle Creek.

SCHNELL-HAMILTON.—At the home of Mr. and Mrs. Irwin Place, Little Genesee, N. Y., at eight o'clock in the evening, November 24, 1921, Mr. Alfred John Schnell, of Allegany, N. Y., and Miss Esther Janette Hamilton, of Portville, N. Y., Rev. D. Burdett Coon officiating.

DEATHS

ALLEN.—Robert Moore Allen, son of Joseph P. and Clarrisse Davis Allen, was born about one mile north of the village of Shiloh, N. J., February 15, 1843, and died at his home in the village of Shiloh, September 12, 1921, aged 78 years, 6 months and 27 days.

His entire life was spent on the farm where he was born except the last ten years, having retired from the farm at that time and moving to the village.

October 12, 1876, he was married to Miss Sarah Thompson who with the three sons, Ford T., Wade G. and Roy J., mourn the departure of husband and father.

He united with the Shiloh Seventh Day Baptist Church March 20, 1858, and remained a member until called home.

Although for thirty months an invalid he was always patient, and gave evidences that he was ready for the summons.

E. E. S.

GREENE.—Susannah Price Green, wife of Orville D. Greene, died November 20, 1921, at her home in Syracuse, N. Y., after a long illness.

Until failing health prevented, Mrs. Greene was active in behalf of the Home in Townsend Street, and the Onondaga Orphan's Home, being a member of the board of managers of each. She was deeply interested in art and literature.

Mrs. Greene was born in Pittston, Pa., and in her early girlhood her family moved to Scranton, where she was a teacher in the public schools several years. In 1889, shortly after her marriage, she came with her husband to Syracuse, and during the past thirty years has been prominently identified with Grace Episcopal Church.

Surviving, besides her husband, are two sisters, Mrs. Anna Barnes, of Bismark, N. D., and Mrs. D. W. Connelly, of Scranton; one brother, William C. Price, of Scranton, and several nephews and nieces.

Funeral services were held from the home in

Syracuse at 4 o'clock, November 21, at which time the full Episcopal service was read by Dr. Coddington of Grace Episcopal Church. In addition to the regular burial service Mr. Coddington paid a beautiful tribute to the deceased. The body was brought to Adams Center the next morning and at 2 o'clock a brief service was held at the home of a nephew, D. S. Gurley, at which a large number of friends was present. The pastor of the Adams Center Seventh Day Baptist Church, of which Mr. Greene is a member, spoke of the promise found in John 10: 28. The burial was in Union Cemetery.

L. F. H.

LEWIS.—After an illness of several weeks' duration, Sister G. W. Lewis passed away in the Battle Creek Sanitarium hospital, November 21, 1921.

Sister Lewis was formerly a Methodist, but after careful and prayerful study of the Sabbath question, she asked for membership in the Battle Creek Seventh Day Baptist Church soon after her marriage, where she retained her membership till death claimed her.

Mrs. Lewis had been twice married before, and from one of the other marriages she left three sons and a daughter to mourn her loss. Besides the sorrowing husband she also leaves a sister and other more distant relatives and a large circle of friends who mourn her loss.

I am sure the sympathy of the entire denomination goes out to the bereaved husband in this second like affliction.

M. B. K.

GLASPEY.—Frances A. Glaspey, the little daughter of Arthur G. and Hattie Dayton Glaspey, was born March 20, 1921, in Shiloh, N. J., and died at the same place, October 18, 1921.

E. E. S.

Poole.—Ezra Everett Poole was born near DeRuyter, N. Y., April 9, 1867, and died at Batavia, N. Y., November 30, 1921. Extended obituary on another page.

T.

Clarke.—Sherrill Joseph Clarke, eldest child of Alvit and Sarah Davis Clarke, was born in Plainfield, Otsego County, N. Y., December 8, 1827, and died in Milton, Wis., November 9, 1921. Extended obituary on another page.

Nothing makes a prison to a human life, but a defeated broken spirit. The bird in its cage that sings all the while is not a captive. God puts his children in no position in which he does not mean them to live sweetly and victoriously. So in any circumstances we may be "more than conquerors through him that loved us".—*J. R. Miller.*

"Competition in armaments means the wreck of civilization throughout the world."
—*Gilbert Murray.*

INTERNATIONAL SYSTEM OF GRADED INSTRUCTION FOR SABBATH SCHOOL WORK

Dept.	Age	Title	Parts	Topic of Study
BEGINNERS By Other Publishers	4 1st yr.	Teacher's Text Book Pupils' Stories	1 2 3 4 1 2 3 4	The Little Child and the Heavenly Father
	5 2nd yr.	Teacher's Text Book Pupils' Stories	1 2 3 4 1 2 3 4	The Little Child and the Heavenly Father (Con.)
PRIMARY By Other Publishers	6 1st yr.	Teacher's Text Book Pupils' Stories	1 2 3 4 1 2 3 4	Stories About God's Gifts
	7 2nd yr.	Teacher's Text Book Pupils' Stories	1 2 3 4 1 2 3 4	Stories About God's Helpers
	8 3rd yr.	Teacher's Text Book Pupils' Stories	1 2 3 4 1 2 3 4	Stories About God's Will
JUNIOR By Mrs. T. J. Van Horn	9 1st yr.	Teacher's Text Book Pupil's Book	1 2 3 4 1 2 3 4	Stories of the Long Ago
	10 2nd yr.	Teacher's Text Book Pupil's Book	1 2 3 4 1 2 3 4	Old Testament Stories
	11 3rd yr.	Teacher's Text Book Pupil's Book	1 2 3 4 1 2 3 4	New Testament Stories
	12 4th yr.	Teacher's Text Book Pupil's Book	1 2 3 4 1 2 3 4	The Great Leader
INTERMEDIATE By Edward M. Holston	13 1st yr.	Teacher's Text Book Pupil's Book	1 2 3 4 1 2 3 4	Old Testament and Modern Leaders
	14 2nd yr.	Teacher's Text Book Pupil's Book	1 2 3 4 1 2 3 4	New Testament and Modern Leaders
	15 3rd yr.	Teacher's Text Book Pupil's Book	1 2 3 4 1 2 3 4	The Life of Christ
	16 4th yr.	Teacher's Text Book Pupil's Book	1 2 3 4 1 2 3 4	The Life of the Christian

SENIOR STUDIES Ages 17-24, are elective. By other publishers.

Part I of each year contains the thirteen lessons for the quarter beginning October 1 and the other three parts should follow in order.

The age of the pupil given above is only theoretical and suggestive. A Beginners' Class may include pupils four, five and six years old. The whole class should begin the course on October 1st and follow the courses through the different departments systematically. If your children have been on the old Uniform Lesson system, and you are ready to introduce the Graded Lessons, select the grade of helps calculated for the child of average age in each class and start them at the beginning of any quarter; if October 1st, use Part I.; if January 1st, use Part II.; if April 1st, use Part III.; if July 1st, use Part IV. All classes under sixteen years of age should be using the Graded Lessons, and the best time to start is at the beginning of the very next quarter.

Seventh Day Baptists have begun the publication of the Junior and Intermediate courses. First Year Junior and First Year Intermediate were published last year. The supply of stock is adequate for a period of years and is available at any time. The second year of each course is being published this year, quarter by quarter, as needed with sufficient stock for future use. The publication of third and fourth years will follow in order, but are not yet ready. Teacher's Text Books by other publishers adapted to the use of Seventh Day Baptist Graded Helps can now be supplied by our Publishing House, of the American Sabbath Tract Society. These we keep in stock. We are now also prepared to re-order for you helps of other publishers in the grades we do not publish. See order blank.

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 U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

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, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, 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.

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 42nd 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. Balenger, Pastor, West Riverside, Cal.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special 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.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor
Lucius P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
Per Year \$2.50
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

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

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A WAY OUT

A tailor with more ingenuity than education had occasion recently to order two large flatirons of the variety known as the "tailor's goose". He scratched his head in some perplexity over the proper plural form to use.

"Two tailor's geoses!" he muttered, "Two tailor's geese—that sounds worse!"

He puzzled over the question till it began to worry him, but suddenly a bright idea popped into his head. He wrote:

"Messrs. —: Please send me one tailor's goose. P. S.—Send two instead of one."—*Sunday School Advocate.*

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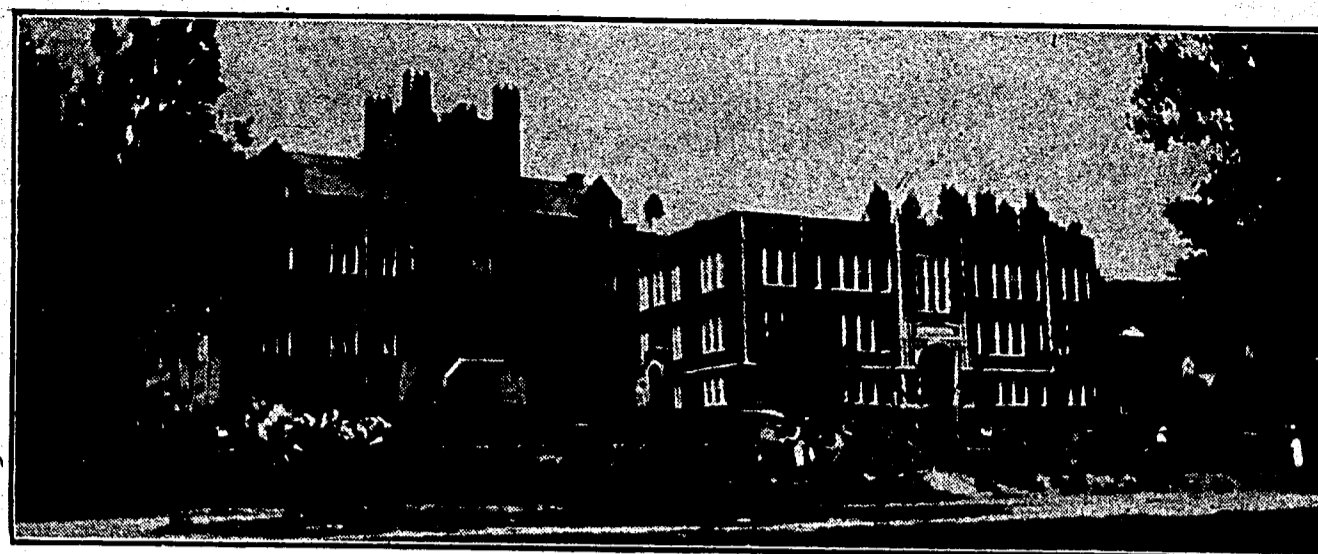
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The Sabbath Recorder

The Seventh Day Baptist Forward Movement

THINGS TO BE DONE

8. Increase the loyalty of the Seventh Day Baptist parents that they may send their young people to our colleges.

—From the Report of the Commission

AHVA J. C. BOND, *Director*
Salem, W. Va.

Seventh Day Baptist students enrolled in our schools this year:

Salem College	30
Alfred College	55
Milton College	85
<hr/>	
Total	160
Salem Academy	39
Alfred Agricultural School	8
<hr/>	
Total	47

If men are conscientious and live the true life among their fellows, there can be no incompatibility between true prosperity and spiritual living. But when the light of conscience grows dim; when commercialism absorbs the entire attention, as it does in so many cases today, we see the best possible demonstration of the truth uttered by Jesus: "Ye can not serve God and mammon." When multitudes live as though wealth were the supreme good; when men of high position follow a standard of morals for their corporations which they would not dare to follow as individuals; when trusts systematically train men in methods that should bring them to the courts of justice; when rich church members can become multi-millionaires by methods that grind the life out of the poor; when men can bribe legislators to enthrone evils which curse the land; when the chasm grows deep and wide between labor and capital; and when our age, amid all these evils, seems sinking into a sleep of moral self-complacency, it must be that the Church has a mission which can be fulfilled by no other institution on earth, and which it would be suicide to ignore.—T. L. G.

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