

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
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Total	160
Salem Academy	39
Alfred Agricultural School	8
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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.

CONTENTS

Editorial. —Nature's Voices Differ as Hearts Differ.—They Belong to the "Recorder" Family.—Lest They Forget.—Is It a "New Mission"?—An Explanation Regarding the Commission's Report Given at Conference	795-797
A New Mission for Seventh Day Baptists	797
A New Story	799
Alfred Theological Seminary	799
Missions and the Sabbath. —Missionary and Tract-Society Notes.—Letter From Argentina	800-803
How They Helped the Bread Line	803
Education Society's Page. —The Rising Tide of Ministerial Enlistment	805-807
Babel or Babylon—What Does It Really Mean?	807
Woman's Work. —In January (poetry).—Extracts From a Recent Letter	
From Miriam West.—Worker's Exchange	811
Tract Society—Meeting Board of Directors	812
Young People's Work. —Utilizing Opportunities.—Seventh Day Baptist Christian Endeavor Life Work Recruits.—A Letter From the Treasurer.—Young People's Board Meeting	814-817
A Golden Wedding	817
Children's Page. —The New Year's Shop (poetry).—A Cracked New Year's Resolution.—Double Ten (poetry)	819
Two Ways	820
Home News	821
Unsolicited Testimonial	822
Sabbath School Lesson for January 7, 1922	823
Deaths	824

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Honkinton 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.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.

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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BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.

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

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

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

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

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

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President—Rev. C. A. Burdick, Westerly, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

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.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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.

The regular meetings of the Board are held in February, May, August and November, at the call of the President.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.

Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

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Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

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

Southwestern—Mrs. R. J. Mills, Hammond, La.

Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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.

C 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.

Advisory Committee—William L. Burdick, Chairman.

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President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.

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.

Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

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. Henry N. Jordan, Milton, Wis.

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General Field Secretary—G. M. Cottrell, Topeka, Kan.

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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. 26

PLAINFIELD, N. J., DECEMBER 26, 1921

WHOLE NO. 4,008

Nature's Voices Differ As Hearts Differ

Many human impulses for action are given by listening to nature's voices. Messages from the same sources will differ according to the hearts and ears of the listeners. The heavens declared the glory of God to the Psalmist because he had something of that glory in his own heart and listened with devout ears. He had reverent eyes looking upon the handiwork of God.

Other men might look upon the same scene and hear no good message from Jehovah's voiceless messengers. The impulse coming to them might be entirely different from that given to David.

The secret of dissimilar impulses and different messages from the handiwork of God rests in the fact that each mind brings to the scene something of that which it sees there. In other words, our vision of the outer world is colored by the inner visions of the heart. As the artist brings to every scene the artist's eye; as he sees the angel in the roughest granite, so will the child of God read beautiful and uplifting messages in every change of the heavens, the earth and the sea.

Members of a group of men standing on the ocean shore facing the very same sea line, listening to the same sound of many waters, may be moved by very different impulses and set to work in different ways by the message the sea brings to each one. The poet will be moved to put the rhythm of rolling waters into verse; another man may be thrilled by the harmony of breaking waves to produce a new and stirring piece of music; a third listens and beholds until he is moved to put his message on canvas; a fourth man is impelled to seek a life on the ocean wave; while another may hear only a voice calling him to invest money in lands by the shore for future speculation.

Thus the germ-bearing, impelling powers of natural scenes and nature's voices, have for ages been moving earth's greatest think-

ers to store our world with good things for man.

Happy is the one whose soul is attuned to heavenly harmonies, and whose ear can catch the voices of God in the universe about him. The Psalmist could say from the depths of his soul: "Oh! how love I thy law!" And this spirit clarified his vision and enabled him to say, "The heavens declare the glory of God and the firmament showeth His handiwork."

They Belong to the "Recorder" Family

In a personal letter from Mrs. E. D. Coon whose golden wedding celebration is described on another page, she says: "My father, two brothers, three nephews, and three uncles were and are Seventh Day Baptist ministers; and we feel as though we 'belonged', having taken the SABBATH RECORDER for fifty years."

Their many friends who read this paper will be glad to know that the lines have fallen to Brother and Sister Coon in pleasant places. The RECORDER family will always find good cheer in messages from friends of long ago, who, though they may have been separated many years, are still holding true to the faith of their fathers.

Lest They Forget

In a personal letter from a lone Sabbath-keeper we find these words: "The RECORDER for November 28 was so brim full of good, livable articles from cover to cover, would you mind calling the readers' attention to that particular number again; so in case any one has over looked that issue he may have another chance? It seems to me that no one can afford to miss it. The verses on the outside, the first editorial, 'What the home should be', and on through the whole paper to the Weekly Sermon. All of the RECORDERS are excellent; but when there's an issue that helps people to live, many would enjoy it. When the author of 'What the home should be' writes on 'Love', 'Charity', or 'Faith' I'd very much like to read it."

While such testimonies as this are full

of good cheer for the writers in our paper, we are sure that they will be helpful to many readers as well as to the writers. The spirit that longs to help others enjoy whatever has been helpful to us, and that takes pains to point out the true and the beautiful, wherever seen, in order that friends may be made happy too, is indeed commendable. It cheers us all to learn that others are solicitous for our welfare. Let this longing to help all the members of our denominational family prevail extensively among the brothers and sisters and we can not fail to have a happy family in very deed.

Is It a "New Mission"? On another page we give the thoughts of our good friend, Ray G. Thorngate, of North Loup, Neb., upon the subject of a New Mission for Seventh Day Baptists.

One question crowds to the front with the RECORDER in regard to whether the plan urged so clearly and strongly is really a *new mission* for Seventh Day Baptists? It seems to us that our people have always avoided proselyting. That is the very thing we have been opposed to—the thing we have objected to in the methods of our Adventist brethren, whenever their tents have been pitched beside one of our feeble churches with the evident purpose of stealing it if possible.

When we review our Sabbath reform work for half a century, it seems to us that the method urged by Brother Thorngate is the very one we have followed.

Dr. A. H. Lewis, fifty years ago, began by hiring halls and courthouses in cities for presenting Sabbath truth pure and simple, to the multitudes of all faiths. But he did not urge them to join the Seventh Day Baptists. Whenever he appeared in conventions and legislatures to oppose Sunday laws, his messages were never regarded as proselyting messages. He presented the truth regardless of any denominational tenets. The main thing was to get people to recognize God's Sabbath.

When the well-known *Outlook* movement was carried on for many years by Dr. Lewis, his plan was to secure the address of thousands of the ministers and leaders in all denominations and send the Bible Sabbath message right home to them, urging them to accept the Sabbath of the Bible and of Christ. This and this only was the

message. We do not recall a case where men were urged to unite with Seventh Day Baptists. The Sabbath truth was preached and all Christians were urged to accept God's Sabbath and that without any attempt to proselyte—or to get them to join our church.

So far as we remember the same was true with the publication of the *Light of Home* and of the *Sabbath of Christ*. We think all the tracts we have published have followed the same general plan of presenting Sabbath truth on general principles without urging men to become Seventh Day Baptists.

So far as the SABBATH RECORDER is concerned we would be very happy to see churches of all denominations accepting and keeping God's holy Sabbath Day. We would indeed be glad to see Sabbath-keeping Methodists, Presbyterians, Episcopalians, Congregationalists and Baptists. We have always "concentrated our efforts in spreading Sabbath truth among other denominations", and we too would like to see a forward movement along this line.

An Explanation Regarding Our attention The Commission's Report has been called Given at Conference to an omission in the Conference Commission's report, as published in the SABBATH RECORDER of September 5, pages 297-301, and referred to in a brief editorial note on page 290.

The Commission reported on the first evening of Conference and a duplicate in printed form was immediately forwarded with other copy for publication in the RECORDER. This was printed exactly as given. Five days later in the closing hour of Conference—on Sunday evening—amid the usual rush and confusion of finishing up the work, a final report of the Committee on *Reference and Counsel* was presented. In this report occurred the following item—number 9, of twelve items on other matters:

Concerning the report of the Commission, your committee recommends that it be adopted and that the resolution of the Commission in response to the communication from the New York City Church be inserted as a part of the report at the close of the section entitled, "Summary".

This report, with this item 9, was published in full in the SABBATH RECORDER of September 12, 1921, page 330.

In the closing rush of trying to catch what he could of Conference sayings for publication, this item nine was overlooked and not taken separately and sent on as an *addition* to the Commission's report which was already in type at the RECORDER office. None of the discussion that resulted in the addition was given in Conference. So we heard none of it.

This addition by the committee included the resolution passed by the Commission at its Buffalo meeting the previous November relating to the Alfred football matter, a *full report of which was published* in the SABBATH RECORDER, December 13, 1920.

The whole Commission's report, including the addition made by the Committee on Reference and Counsel (introduced by the "Secretary's note"), appears in the new *Year Book*, page 78.

A NEW MISSION FOR SEVENTH DAY BAPTISTS

RAY G. THORNGATE

Why not change the mission of the Seventh Day Baptists from that of bringing people to the Sabbath and Seventh Day Baptistism to that of carrying the Sabbath of Jehovah to the sister churches.

We have been in existence as a religious denomination for nearly 250 years with no excuse for a separate existence except our belief in the Sabbath of Jehovah and our desire to bring other people to the true Sabbath. Yet there is but a handful of us today, and if we should live for another 250 years there would probably not be more than twice that amount all told. Even our Adventist brethren who are ten times more aggressive than we, are but a small percent of Christendom. Is this all that can be done for a truth which has been crushed to the earth? Surely not! But it is unreasonable to expect that any considerable number of people will ever accept the Sabbath and join the Seventh Day Baptist Church. Reforms are not brought about in this way. Seventh Day Baptists will probably be in about the same relation to Sabbath reform as was the Abolition party to the abolition of slavery and the Prohibition party to the adoption of prohibition. Both of them, were important factors in their respective lines, but neither of them was

able to bring about the desired results. Seventh Day Baptists have been an important factor in Sabbath reform work, for we have successfully met and refuted every reason, or rather excuse offered for keeping Sunday as a Sabbath. This is evident from the fact that Sunday advocates everywhere are in confusion, hardly any two of them presenting the same reasons today for keeping Sunday as a Sabbath. But while they are in confusion, the true Sabbath has not profited by it, for people are not turning to the Seventh Day as the Sabbath. The problem then is how to get professed Christians in general to accept the Sabbath of Jehovah. If the Christian world ever accepts the Sabbath, it will be when denominational lines are completely obliterated, or when they adopt as a part of their individual creed the Sabbath of Jehovah, but never by proselyting from one church to another.

What then should be the mission of the Seventh Day Baptist Church? Simply this—to carry the Sabbath truth to the sister churches. Say to the Christian world that henceforth our principal mission shall be the promulgation of the Sabbath doctrine among all denominations. And let us inform them that we do not want their members or their money, but want to urge them to return to the true Sabbath, and to keep it right where they are as Methodists, Presbyterians, Baptists, etc., and teach it to their own brethren, forming Sabbath-keeping associations among themselves, if they will, using their money to spread the Sabbath truth among their own churches.

This action on our part would go a long ways towards breaking down the prejudice with which we now have to contend, for the instant we mention the Sabbath question, they instinctively turn their horns toward us, suspecting us of proselyting. This generous position, if adopted by our people, would commend itself to all liberal minded Christians and open the way for a truly great forward movement. It would give our people new zeal, and an incentive to try hard to hold the natural increases of our own churches; and we would feel that it might never again be said of us that we were narrow, for our mission would be almost as broad as Christianity itself.

If our denomination would adopt a measure of this kind and if a resolution to that

effect was published in the leading religious periodicals (as a paid ad if necessary), it would do more to arouse a favorable investigation of the Sabbath question than all the Sabbath literature which has been sent out in the last ten years, because of the unselfish and unbiased position in which it would place our people in the eyes of the Christian world. Our Sabbath literature should be revised and simplified, and every legitimate means known to the modern advertiser used to get the simple Sabbath truth before the Christian world, avoiding as much as possible that class of people who read everything into and out of the law, which they see fit to, and confining our efforts to that class of people who believe in the Scripture and are willing to accept the Bible as their rule of faith and practice. Every church in the denomination should send out their singers and preachers unselfishly and self-sacrificingly to teach the Sabbath to the other denominations in their community. Let all other lines of our work be curtailed as much as possible without crippling them and let us concentrate our efforts in spreading the Sabbath truth among other denominations. Not that home and foreign missions are not important, but there are hundreds of thousands of other Christians, preaching and teaching missions, but who is there to preach and teach the Sabbath truth. It is an opportune time for a forward movement in Sabbath reform work, for everywhere there is a growing disregard for Sunday as a Sabbath. It is but a worldly institution with no divine authority for its observance as a sabbath. Let us urge Christians to give it over to the world as a holiday and a play-day, taking part in it as far as they can consistently. The age demands more time for play and recreation, but for true rest and worship return to the Sabbath of Jehovah. Possibly members of other denominations will hesitate to accept and keep the Sabbath, lest they be persecuted, and it is possible that they will be, for a time—religious leaders have been known to persecute those who dared to adopt reforms—but they will not be persecuted more than the apostles and prophets of old, and persecution will only fan the flame that will spread the Sabbath truth throughout the land, and their reward will be the reward of the faithful.

A GOOD EXAMPLE

This brief article is not written to praise Rev. W. D. Tickner of Adams, Wis., although he is worthy of high commendation.

Under the general auspices of the seminary Mr. Tickner has read about fifty books; made use of ten or fifteen others as books of reference; and copied, somewhat extensively, especially interesting paragraphs, from a dozen or more of the most important works.

He has not been given formal examinations but many questions have been discussed by correspondence.

He has done all this reading with more than ordinary care, and again and again has expressed his appreciation of the interest awakened and the benefit received.

He has done all this reading and study and writing under circumstances not altogether favorable, and I mention it for the sake of showing what one can do if one will.

The books, as a whole, have been scholarly, progressive, and of a really high order of worth. The subjects brought to his attention have been such as the following: Biblical Teachings; Biblical and General History; Religious Education; Science; Theology; Individual and Social Ethics; and the work of Preaching.

ARTHUR E. MAIN.

*Alfred Theological Seminary,
Alfred, N. Y.*

A NEW CONCORDANCE

The American Bible Society is making a new departure in issuing a Concordance in addition to the Bible. For a century this society, which exists to publish and circulate the Bible "without note or comment", has printed the Scriptures without a Concordance; but, since a Concordance is purely a key to the location of important words and passages, it is not in any way considered to be a note or comment; and, in response to requests covering many years, the society has marked the first part of its second century of service by taking this forward step.

The work has taken over two years and has been done at very great cost.

A NEW STORY

FROM LOST CREEK

Having devoured for supper some spare-rib, pickled onion, delicious fruit from the south, and other good things that people like, my mind seemed to take a new flight, pulling fragments of old fairy tales and bear stories that amused or frightened us in our childhood, also some transmigration of souls which we absorbed in later reading. In my dream I saw what at first I took to be a porcupine running along the ground, and with pitchfork in hand I gave vigorous chase and as the thing was diving into a hole my fork caught him and lifted him up. Then I was holding him down with the fork fearing he would bite me. Just then it seemed that Willard Hibbard, of Walworth, had an old grey horse which he said was sick. He took the bones and flesh out, then miracle began further to operate. That little beast jumped loose from my fork and jumped right down the neck of that horse hide.

Then I protested with energy against my friend's superstitious thought that the horse would be thus cured. Then I jumped on to the horse hide and tried to impress my being on that little beast inside. Then the little thing came out and behold he was changed into a small sized man, and told me that I had chased him once before that time when he was in another animal. Then, behold, several doctors had arrived to meet this wonderful horse doctor. Soon the whole scene vanishes and about all had scattered away except I saw a band wagon and yelled after it to let me on. So I got on and came away. Since the world is so full of dreams and other more or less tangible tales some old folks might well think that this one is quite superfluous, but old folks also like something different occasionally.

Lost Creek will soon give new evidence of energy. Before this can get through the press we shall have forwarded more than our half quota from the Lost Creek Church. We expect to come along with the rest of the Forward Movement budget before the end of June. We are following the good things of the RECORDER with good interest. We are deeply interested. We have a new home mission venture in a schoolhouse, where I get an audience of

forty people who can come on foot, road or no road. Our high school building is being enlarged, some four or five new rooms. Our new gymnasium is just under roof and having some use by the young folks. A new W. C. T. U. has recently been organized in the village. We also have a lecture course this season. We expect to keep that orphan growing which we have carried two years at \$60 per year from our Sabbath school. We expect to speak pieces at our regular Sabbath service time the day before Christmas, because the time is the best for getting our scattered families together. We have some moonshine but we think its rays are getting to what might be called more properly sub-conscious. We expect the state road to arrive in this village before very long, then some others will indulge in more speed—even to the limit.

Now it may be rather preposterous to suppose that our high class magazine would let in this ramble of words, but we venture that it's no miracle if it goes.

M. G. STILLMAN.

ALFRED THEOLOGICAL SEMINARY

Our seminary is what all seminaries really are, a school of religious education.

No one can easily regret more than we, that we have not a larger number of students for the ministry and for other definite forms of Christian and church work. But we are glad to report that in this first term of the school year we have had ten students, two of whom, at least, have the ministry in view, doing work in the following subjects: Theological Introduction; The Theology of the Old Testament; History of Religions; First Corinthians in Greek; Apocalyptic Scriptures; and The Later Workers and Teachers of Judaism.

We again call the attention of all our people who realize the importance of increasing both the quantity and quality of our ministers to the privilege and duty of praying to the Lord of the harvest for more laborers.

A. E. MAIN,
Dean.

"Nathan Hale was the patriot of self-sacrifice. All the life that he had, he gave willingly for his beloved country."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

SECRETARY EDWIN SHAW

Home Field Secretary D. Burdett Coon writes from Portville, "We plan to close the meetings here next Sunday night, (December 18). Quite a number have expressed the determination to begin the Christian life." He was expecting to preach at Little Genesee in the morning and at Richburg in the afternoon on Sabbath Day, December 17. He will be home in Battle Creek for the holidays.

Orders for the *Calendar* are arriving in quite large numbers. Verona sent for 100 copies, Berlin for 30. These are examples. The edition was limited, and it will be well to be prompt in getting your order here to insure its being filled.

The *Boodschapper* for November, 1921, has a letter from Sister Margaret Alt, of Gambong Waloh, Java. I asked our aged brother, Rev. F. J. Bakker, to make a translation, and I would fix it up for this department of the SABBATH RECORDER. His quaint English expresses the spirit of the letter so much better than any wording of mine could express it that I am leaving it just as he wrote it out for me.

FROM A LETTER OF SISTER ALT

Since a long time I have been in poor health and almost not able to do my work as it ought to be done; but to the glory of God, I can tell you, that I am real well now. And this did happen after I in a simple way, only in faith, took it for granted that Christ bore all our sickness and diseases. Strength for my body, joy and calm in God came back to me after I, in a simple way did trust in the all-finished work of Christ. God may be praised for his goodness.

The old poor cottage, where I did live with the children very near seven years, is torn down, and now they do build a new house.

The Lord did send me already thirty-six children, under eight years of age, for whom nobody took care. I propose to put them altogether in one house, and with the help of a couple of young European girls to bring them up myself. It is in no wise my aim to educate them to be young ladies and gentlemen, for they will soon find out that they have to do every kind of hard work.

There are among my children, five who are blind, whom I later, when they are a little older, have to teach to weave mats.

In the first of 1921, the Lord took several of my little ones. All kinds of sicknesses were here at that time, and because I myself was in such poor health I could not give them the needed care and help. In the last half-year all things have been much better, the children look all bright now. A somewhat heavy measles epidemic they withstood brave and well. God took only one of the children away, a blind, lame and weak-minded little one. So, this was only a blessing. My little Loeloe, an Indo-European, five years old, weak, and in poor health, died also the first of this year. She was somewhat weak-minded also. Her father, chief (headperson), of a railway station, her mother a Javanese girl, weak and poor in mind; later she was wholly insane and took not the least care or notice of their child, born in this sinful way. She (Loeloe) had not a loving character, and the other children did not like her much; but to notice her tender sympathy and cleaving towards me, gave one almost a deep feeling. Because she was always weak and poor in health no one did expect she would soon die. So, when she on a certain morning said, "Loeloe goes to loving Lord," I thought it was only childish talk. But in her way of talking, in short and broken words, she said again: "Loeloe ask for hood, Loeloe ask for shoe. Loeloe goes to loving Lord." And certainly, not very long after this, the Lord took his little lamb away.

She spoke often about heaven and the loving Savior, and sang so gladly with her clear voice, the little song she did love so much:

"Ik ben een klein lammetje van lieven Herr,
Hij draagt me in Zi jn armen, zoo vriend
"lijk en teer".

"I am a little lamb of the loving Lord,
He carries me in his arms so friendly, and
"tender."

Some time before she died, I spoke to her about her sins; then tears came in her eyes, but after I had explained to her that the good Lord did love his poor, weak, little child, and would forgive her all her sins, she nodded with a happy smile.

Poor weak-minded thing, and nevertheless a child of God! One of his little ones, upon whom his loving eyes do rest so tenderly. Now she is safe in his arms, released from all pain and distress. I am sure to see my poor little Loeloe once again.

We do ask eagerly for your prayers, dear friends, that the power of the Holy Spirit may be revealed among us.

Yours in Christ,

M. A. ALT.

*Gambong Waloh,
Java.*

SHORTAGE IN THE GOSPEL MINISTRY

Protestant denominations are calling for more young men for the ministry. Theological seminaries do not have enough students to supply the growing needs of the churches. This fact is fully recognized in the "platform" which our Commission recently adopted, and which it is presenting for acceptance by our people. Pastors are requested to bring the matter of the ministry definitely before the churches on two consecutive Sabbaths in March, with the suggestion that March 25 be regarded as "Ministerial Decision Day".

The cause for this shortage is the topic of many discussions. Considerable stress is often put upon the economic element, and it is said that bright, capable, worthy young men are turned away from the ministry because they see no assurance of an adequate financial support for themselves and their families, especially in their old age. This fact may possibly enter in a small degree into the decisions of some young men. But in my opinion it has very little to do with the shortage.

Another reason suggested is the intellectual changes going on in theological realms and in Biblical discussions. It is doubtless true that a good many young men who in their younger years were disposed to enter the ministry, have ceased to feel that call, when passing through the readjustments growing out of mature thinking.

I have heard some of our own strong and loyal pastors say that there was a time in their experience when they did not know how they were coming out themselves. But here again, I have a feeling that the intellectual problems have had but little to do with this ministerial shortage.

Some people put the blame upon the homes and the churches, saying that parents do not consecrate their boys in childhood to the ministry, that praying fathers and mothers are not eagerly encouraging their children to be thinking about the ministry as a life calling, that the ministry is not exalted in the home, that the church does not seek out young men who are Christians and encourage them to make a definite use of their gifts in the services of the church, that fervent prayer for ministers is seldom heard in the home, the prayer meeting, and the pulpit. I doubt if this situation, however true it may be, explains the cause for the shortage in ministers.

It is also said that in these days there are a good many other avenues aside from the ministry through which young people may give expression to their desires to devote all their time to the service of the kingdom of God. We have medical missionaries and mission teachers, and workers in Young Men's and Young Women's Christian Associations, and in agencies of social welfare and charity and reforms. And this is true. But not many of the people who enter these lines of service would have entered the ministry had these lines been closed to them. The ministry calls for a different type of effort; and in my opinion the shortage in ministers is not affected to any appreciable degree by the openings more recently offered in these other lines of Christian service.

Dr. Frederick Lynch, in discussing this matter in the *Christian Work*, uses the expression, "changes in the temper of ambition." The hero in the high school or the college of today is not likely to be the young man who excels as a public speaker, a debater, or a writer. In all probability the boy who leads, the boy who is admired and followed by his fellows, is the boy who excels in the laboratory or the gymnasium, who has done some original stunt in biology,

who has made an exceptionally fine piece of work in the manual training department, or who can knock out a home run, throw baskets from the middle of the floor, and plunge through the opposing line for the winning touch-down. The change in the direction of ambition of the young man is towards the *doing* of things, other than *thinking*. And this is characteristic not only of the trend in ambition in school life, but in the atmosphere of our whole fabric of civilization.

Our boys from the time they begin school till they finish a college course are constantly in this atmosphere. Their ideals are not so much towards men who have been great preachers, or writers, or orators, or statesmen; but rather towards those who are great inventors, great captains of industry, great athletes, the Edisons, the Morgans, the "Babe" Ruths of these days. I am not discussing the relative merits of these ideals, but simply stating the change which has come about, and which exists in all realms of life. And these ideals, worthy as they are, do not suggest to a boy or a young man the gospel ministry as a calling in which he can realize in his life these ideals towards which his ambitions impel him.

When young men can see in the gospel ministry a worthwhile task, when they can realize that it offers them a challenge, when they feel that it opens to them an avenue for heroic accomplishments, when they believe that in it they can work out their high Christian ideals, then will this shortage cease. How can we who are ministers demonstrate these things? How can we make them see, and realize, and feel, and believe these things? From what I hear and read I think that there has commenced a turn already. In New York City the other day I attended a meeting of mission board representatives, those whose special task is looking after the new needed supply of men and women for missionaries; and it was there stated that in the Christian colleges of the land there was an increasing number of young men looking towards the gospel ministry.

The call to the gospel ministry is from God. But in his hands we are responsible for the environment. Pictures of A. H.

Lewis, W. C. Daland, Abraham Lincoln, and other men of their ideals, hanging on the walls of the boy's bedroom, will form impressions that will endure. Why is it that the small church, usually the country church, has been the boyhood home of most of our ministers? Because the atmosphere there was favorable to ideals that lead towards the ministry. The comic supplement to the Sunday papers may furnish harmless amusement, but it does not suggest to the boy the gospel ministry as a life calling. The trend of ambition, that is to say, the general character of the ideals in which our boys are growing up, does not lead towards the Christian ministry, in which the supreme task is preaching the gospel, the spoken message, appealing to men, persuading them concerning the kingdom of heaven.

LETTER FROM ARGENTINA

(Translated from the Dutch by the assistance of Rev. F. J. Bakker)

Mr. Edwin Shaw, Plainfield.

MY DEAR BROTHER IN CHRIST:

In good health I received your letter written August 30, 1921. With some study I was able to make it out so I understood the meaning of it all, but without a dictionary I could not well translate or read it to the people here.

I thank you for publishing my last letter in the SABBATH RECORDER; and also for the letter from Sister Marie Jansz.

I appreciate it very much that my letter was deemed by you of sufficient interest to give it a place in the SABBATH RECORDER, since our church is so very insignificant. And so I am glad that in this way the people in your country can have the information about the interests here in Argentina.

The letter in the SABBATH RECORDER from Sister Jansz I could understand, and I was filled with gladness because of what she wrote. Thanks to our merciful God that he would send a worker to Pangoensen where there is so great a need.

I shall be on the watch for the coming of the SABBATH RECORDER of September 5 and 12, which you say you are sending me, and which contain accounts of the General Conference at Shiloh. It will be my delight to study diligently in order that I may understand as well as possible; but

the reading will not be easy for me, for I do not have much spare time, and I am now sixty-five years of age.

My regular work is that of farming, but I am not well enough off to keep hired help, except in harvest time. . . . But these are minor matters and are not a hindrance, for our Lord will help us as he feels is well for us in his wisdom; but we have little income in the form of money, and it seems that we may not even then stand in need of it. However, I should like it very much if I were able to give something to the work of the Lord; that is my prayer.

The land that I got from the government is fifty hectares in extent; but mostly wooded. I can cultivate about half of it. I am paying for the land in six annual installments, at the rate of \$2.50 per hectare (about one dollar). Half of the land I have given to my son and his wife for their home. Because of my circumstances and age I can not work more than twenty-five hectares.

But this is all about my own personal affairs, which I would rather you would not publish, (Brother van Ysseldyk will please pardon us) lest the people might get the idea that I am complaining of my condition. My heart is full of thanks to our heavenly Father for his overflowing goodness. He helps us in all our cares and needs; and we should not think too much of our earthly possessions, but depend upon our bountiful Almighty God, who gives us far more than we can think or ask.

In former years I had much more income than I have now, but it did not give me any more peace of heart than I am enjoying day by day; and I really believe it is better for me as it is now.

You will please excuse me because I am writing these things to you; but I thought it was best so you would not have a wrong impression of my condition and circumstances and knowing these things about me you can better understand and pray for me.

With hearty greetings and especially to my oldtime friend Brother Bakker, in our blessed and blessing Lord Jesus Christ,

Sincerely your brother,

J. J. VAN YSSELDYK.

Cerro Cora, October 22, 1921.

HOW THEY HELPED THE BREAD LINE

How very few among us have realized, through personal experience, what the pangs of starvation may, or may not, accomplish; with our minds, our bodies, or even with our immortal souls!

How very few stop to think what it might mean to be homeless, friendless, utterly destitute and starving—slowly starving to death!

Have you ever looked at the physical effects of starvation, as written on the ghastly faces and shrunken forms of your less fortunate fellow-men?

Twenty-five hundred starving men may be interviewed every night in New York City, at the unhallowed hour of one o'clock; stretching in a great long line, that winds up and down and in and out through the silent, deserted thoroughfares of the Bowery. Heedless of the biting, wintry winds, careless of the snow and sleet, they huddle together for warmth, yet huddle not so that their rightful places in this dreadful line of starvation may be usurped, and lost to them. Some carry a little rag of sacking, others a board—the lid of a barrel, mayhap—on which to stand their feet and so separate them, even that little, from the frozen snow. This footrest they push forward, as the line moves slowly onward. Many of them have been standing on this miserable protection since before midnight, fearful lest they should be last on the line, and so jeopardize their chance of a mouthful of food. Look at their shivering, shrunken bodies; see the great, wistful eyes, staring from pale, bloodless faces. Watch how wolfishly anxious they grow, as they near the Mission door; and how their hungry eyes glare into the lighted room, fearful lest those who had gone in ahead of them would leave nothing behind!

This is starvation!

One afternoon I was idly looking out at the drifting snow, that whirled and eddied like dry sand with each puff of the cold wintry blast. It was "blizzard" weather, and, as I gazed from my sheltered window, I thought of the poor fellows who would have to line up in the Bread Line that night: of the workless men, who, in this great, wealthy city, have nowhere to shelter them or to lay their heads and rest.

I was called to the desk. Two men, I

was told, wished to speak to me. As I went toward them I saw that they were poorly yet comfortably clad—workmen out of work, most likely. Another appeal, thought I. Whatever can we do for this unending throng of unfortunates? The men were no better dressed than those who assemble nightly in the Bread Line, with the exception that these had overcoats on—the pawnshop had not yet got them. They were unkempt and dirty; but, as I came nearer, I noticed that *their* dirt was of the wholesome, grimy kind; the dirt that comes to men who are fortunate in being blessed with the boon of labor.

Pulling off their hats, they exposed to view rough, touzled heads—touzled and matted with the sweat of work. They looked at each other, and then suddenly started off together. "We've called to see you—" They stopped. "You give it him, Tom," said one. "No, you!" said the other. "You've got the paper." "This is Mr. Earl, ain't it?" said the first. "We hear that you take in money here. I mean"—he hurriedly went on to explain—"that you take in money here for the poor chaps as is out of a job." "Ye-es," I said, slowly, not quite comprehending this unusual approach. "What can I do for you?"

They didn't reply for a bit, but "Tom" watched his companion, who began fishing up, from out of the apparently bottomless pocket of a well-worn overcoat, a mixture of dimes and dollars and cents and quarters and nickels. Gathering the heap together, in two great, big, black, muscular fists, he said, "You have the paper, Bob. Tell him how much it is!"

"Bob" fished out a sheet of smudged foolscap from out of his pocket, and, after several attempts to make it out, handed it over to me to do so. "But what is all this for?" I asked. "This here," he replied, "is for the pore chaps as have nowheres to go at nights. It's from us to them, God help 'em!" "But you men can not afford to do this, can you?" I asked. "Is it your intention to donate this money to the Bread Line?"

"Well, you see," said "Bob", "it was just like this: The money's not azackly our'n. The fellows up at the yard says, says they, 'This is an awful cold snap. Let's make a collection for the pore fellers as is out o' job.' God help 'em! We know what it is;

and, though we take care of our own crowd, we knows as there's lots of fellers as has no one to fall back on; an' so the boys all chipped in, and this is what we made up!"

This was Charity!

They refused, absolutely, to give their names; but, looking over the straggling list of some thirty or forty contributors, I learned that this thrice blessed and thrice holy gift came from the earnings of the workers in the train yards of the New York Central Railroad.

Thus are the poor ever the most ready to help the poor; for *they* know! Yes, bitterly indeed do they know!

Money is helpful—is indeed salvation to those starving men; but if you in the city, who read this, would hunt up some odd jobs around your houses, or create a little supplementary work in your factories and offices—something that *might* be left over till the summer, but that *could* be done just now, and if you people in the country would think up some labor around your barns and out-houses or formulate your spring plans a little ahead of time, you will not only experience the exquisite pleasures of "Sweet Charity", but you will benefit yourselves in the doing of real live missionary work; probably saving the lives and mayhap the souls, of honest working men. Remember that these men are waiting! That the work is not wanted next April, or next June—it is needed now!

Come! What say you? Will not you also "chip in", with a little work, for these workless men?

JOHN C. EARL,

Financial Secretary of the Bowery Mission.

92 Bible House,
New York City.

There is a compelling call to the Church of God to inculcate here in the homeland and yonder in all pagan lands a standard of personal morality and a standard of public morality that will square itself with the standards as laid down by the Eternal Book of Life. We need that standard of personal morality not only to protect and conserve the present generation, but to protect the babes still unborn that are to make in due time a mighty contribution to the world.—*Titus Lowe, D. D.*

EDUCATION SOCIETY'S PAGE

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

THE RISING TIDE OF MINISTERIAL ENLISTMENT

DR. ROBERT L. KELLY

The series of articles in the *New York Evening Post* which have been appearing from time to time for a number of weeks on the present crisis in Protestant ministerial recruiting and training which were inspired by the Council office and which have drawn heavily upon data furnished by the Council, have attracted wide attention and aroused much discussion. This discussion is being carried on not only in the Metropolitan newspapers and such church papers as the *Continent* and *Christian Herald*, but in leading American magazines, as the *Literary Digest*, the *Independent*, the *Nation* and the *Century*.

In the August 20 edition of the *Independent*, Dr. Franklin H. Giddings of Columbia University, under the caption, "Can the Churches Be Saved?" declares that the Protestant churches of America have been losing influence because for more than a generation they have been dispensing "Bad Theology, Bad Christianity and Bad Protestantism". A spirited discussion of this article followed in a later edition of the *Independent*. In the August 24 edition of the *Nation* Professor Harry F. Ward, of Union Theological Seminary, presents a stimulating article in answer to the question-topic, "Can the Church Stand Fire?" Mr. Glenn Frank, the editor of the *Century*, who, by the way, is a graduate of one of our denominational colleges, devotes eight pages in the September issue to a consideration of the question, "Is Our Religious Leadership Breaking Down?" As a result of an analysis of the *Post* articles, he sets forth eleven alleged explanations of the recent rapid decrease of ministerial candidates, although he thinks several of the "explanations" are quite questionable. These are:

1. The influence of the war;
2. The decline of the economic status of the minister;

3. The decline of the social influence of the minister;
4. The increased attractiveness of other professions;
5. The minister's lack of freedom of speech;
6. The literal interpretation of the scriptures versus the teaching of modern science;
7. The setting of the minister in a class apart;
8. The materialism of the age;
9. The lack of a program on the part of church leaders;
10. The decline of the religious life in the home;
11. The failure of the Interchurch World Movement.

Mr. Frank calls attention to changed conditions in our modern life and declares that under former conditions such men as Theodore Roosevelt, William J. Bryan, Winston Churchill, Charles Rann Kennedy, Charles E. Hughes and Woodrow Wilson would have delivered their messages from the pulpit.

Mr. Frank has demonstrated that he is something of a preacher himself, as has also Mr. Edward S. Martin, who in the July issue of *Harper's* devotes the four pages of the "Editor's Easy Chair" to a sermon on the need of a modern St. Paul, the discussion being continued in the October issue.

As further indication of the evident interest of the public in the present problems of Christianity—for it must be assumed that even our best magazines undertake to adjust their supply to the demand—there may be cited the recent two-part article in the *Atlantic* on "Preaching in London", and the illuminating answer in the September issue of that magazine to the question, "What is a Puritan?" The article in the September issue of *Current History* entitled, "Is the Church on the Decline?" is most reassuring.

Nearly all of the discussions of the *Post* articles agree in one thing, at least, and that is that the present condition of the Protestant ministerial supply is serious. The topics themselves reflect this common conviction. Undoubtedly the disclosures of the Council's Survey Department give ground for this conclusion.

It would be quite unfair to all of the

facts, however, to leave the matter there. Already evidences potential and actual are accumulating which indicate that the bottom has been touched and that the movement is upward. One familiar with the signs of the times is able to point out

As fundamental elements of encouragement

That multitudes of leaders of public thought outside of the pulpits are emphasizing the absolute need of the maintenance of our religious traditions and life

That the widespread interest and concern in this question within and without the churches is significant and heartening

That the spirit of science is now less self confident and of theology less sectarian and provincial and both are with more humility seeking the truth

As marking an important movement in church history

That the highest church authorities—Conferences, Assemblies, Conventions, Councils—have recognized the task of ministerial enlistment as a major task and are establishing denomination wide machinery for furthering this work

That in some cases already these denominational groups have secured more volunteers for the ministry than their estimated needs and these volunteers are being placed in training

That there is developing increased demand and preparation for specialized phases of Christian work supplementary to the ministry

That in nearly all denominations ministerial salaries are being increased and in many, ministerial pension funds are being founded

As showing the alertness of church Boards

That the Boards of Education are appointing student secretaries—men and women—who are devoting much time and effort to student enlistment and guidance for the various phases of church work

That these Boards, educational and missionary, are working in co-operation with the Student Departments of the Christian Associations in student conferences on life-work and in other ways

That the Student Volunteer Movement, closely allied with the Foreign Mission Boards, never had such large numbers of recruits as since the war

As bearing on the work of the schools and colleges, elementary and higher, public and private

That practically all of them are carefully studying their obligations and opportunities in this field

That occasional colleges all over the country are reporting unprecedented numbers of candidates for ministerial and missionary service

That many other colleges have reported the number of ministerial candidates is on the increase

That colleges are establishing Departments of Vocational Guidance with emphasis upon the claims of the Christian ministry

That more than two hundred colleges and universities have announced their readiness to accept Biblical work or credit for college entrance

That the number of well equipped departments of Biblical Literature and of Religious Education is steadily increasing, the total number now being over 300

That the demand for religious instruction for public school pupils and the students in tax supported institutions and independent universities is greater than ever before

While as for the seminaries and training schools

That a sympathetic and constructive study of the entire situation in the United States and Canada has been provided for with the double purpose of helping to secure an increase in the quantity and the quality of candidates for the various phases of church work and this study is under the guidance of men and women of acknowledged statesmanship

And finally

That a considerable number of seminaries and training schools in both countries are already reporting increased enrolment of students for the year just beginning.

Although a good many of the institutions have not yet opened for the fall term and quite a number of them will not be able to furnish their complete registration until the middle of October, no fewer than fifty seminaries and training schools in the United States and Canada have already reported to the Council of Church Boards of Education an increased attendance over last year. Very few of these institutions report an

increase of less than ten per cent and quite a number report an increase of from 50 per cent to 100 per cent. Seven institutions have reported that their attendance this fall was about the same as last year and one reports no new students. Three, two of them Canadian institutions, say that they have not yet recovered entirely from their losses of 1914.—*Christian Education.*

BABEL OR BABYLON—WHAT DOES IT REALLY MEAN?

JOHN SCHEPEL

The name occurs in the Holy Scriptures several times, and under different forms.

In the first place, we read in Genesis 10: 8-10: "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord: Wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

It is not our purpose to quote all the passages where it speaks about Babylon, but only to point out the different conditions and times under which it appears. In the first place, therefore, we learn of a mighty man, who, having fallen away from God, is putting himself forward, and ushers in the first man-rule into this world.

The beginning of his kingdom, or monarchy, was Babel. He put himself at the head of it, to dictate to his subjects what they should do, at his behest, instead of God's, as it was done heretofore.

The second place where the name occurs is in the well-known narrative of the tower which the people wanted to build, lest they should be scattered abroad upon the face of all the earth.

After they in their self-conceit and wickedness in which they, as it were, defied heaven, had started to carry out their plan, the Lord came down and confounded their language wherefore they had to give up their evil purpose. "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11: 9).

While therefore in the first passage, the

name Babel was given to the first kingdom ruled by man; in the second text the meaning of the name itself is explained to express "confusion".

We will now leave Genesis and go many centuries farther down in history, to the time of the prophet Jeremiah, in whose time the people of Judah were led captive into Babylon. About that time the kingdom so named had reached the zenith of its power and glory, so that only a few years later when the prophet Daniel stood before King Nebuchadnezzar, called to interpret the dream which the king had dreamed, this man of God said to him: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Dan. 2: 37, 38).

In this place, then, Babylon is presented as the head of world-dominion: of the arrogant rule of man, apart from God. And that this ruler was extremely conceited and wicked is shown in the third chapter, where mention is made of his making an image of gold, and commanding that all the people should fall down and worship the golden image. Read the whole of Daniel 3.

And later on, in chapter four, we are further told how proud and conceited the king really was. There we read: "At the end of twelve months he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" (Dan. 4: 29, 30).

Shortly afterward the king had to pay for this extreme wickedness, and was punished severely by the Almighty. For he had to spend seven years with the beasts of the field, and was made to eat grass as the oxen. And then, finally, after his reason had returned to him, he was cured of his pride, and gave honor to the Most High, to whom only honor is due.

We know nothing further of this great king Nebuchadnezzar, but we do know that not very long afterward this great and mighty kingdom of Babylon went out of

existence, and was succeeded by the kingdom of the Medes and Persians.

From that time on the Babylonian empire is not mentioned any more in Bible history, and even its great city has since been so totally destroyed that nobody can live there.

But now we have come to the most remarkable thing of all. Thus far we have examined the literal, tangible, material Babylon. From now on we will give our attention to the fourth phase of Babylon, and will see that there is an entirely different power which is also called by this name.

This power, however, is no less a real, but infinitely stronger and more wicked one than the first. And as in the Bible the type always is only a shadow of the antitype, or the real thing, so in this case.

The old Babylon, with all its power and ambition, was only a mere dim shadow of Babylon the Great, of which we read in the last book of the Bible.

In Revelation, chapter 17, the angel showed John the judgment of the great whore that sitted upon many waters.

There he sees a scarlet colored beast, having seven heads and ten horns. And upon the beast a woman arrayed in purple and scarlet, and decked with gold and precious stones. And upon her forehead was a name written: "Mystery, Babylon the great, the mother of fornications and abominations of the earth." Read Revelation, chapter 17.

In chapter 18, this same power is represented as a city. There it is a little plainer described, and also her final fall is announced. It is surprising to notice the parallels existing between the words of the judgment of God which were spoken against the old Babylon, and those which pronounce the doom of that Babylon which John saw. Compare Revelation 18 with Jeremiah 51.

We believe that quite often a misunderstanding has arisen because people do not always grasp what is really represented by this Babylon.

Many people claim that because Babylon is represented by an adulterous woman, it must for that reason be a church or a certain denomination that is meant here.

But a closer study in the light of the Word of God will make it plain to us that this Babylon is much more comprehensive than just a certain religious organization,

thus limiting its application to the Roman Catholic church.

In the first place it is said of her that "the kings of the earth have committed fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication." See Revelation 17: 2.

Mark; it does not say: some of the kings, but *the* kings of the earth, all without exception.

Were there no kings on the earth that did not bow to papal authority? Where was the great empire of China, Japan, Turkey, Russia, and so many other heathen nations, which comprised at least three-fourths of the population of the globe, and who never paid homage to the pope of Rome? Only the so-called Christian nations were the ones over which the papacy had any influence. In the last verse of the same chapter it says: she, "Babylon", that great city reigneth over the kings of the earth.

Further in Revelation 18: 24, it says: "And in her [Babylon] was found the blood of prophets, and of saints, and of *all* that were slain upon the earth." Was never any one slain for the Word of God before the Roman Catholic church came into existence? What about all those martyrs of whom Paul is speaking in Hebrews 11: 36-38, who gave their lives for the truth? Is all that persecution charged against a church which did not exist until centuries afterward?

We must, therefore, come to the conclusion that this Babylon the Great which is spoken of in Revelation, occupies a far greater length of time, and takes in much more territory than ever could be said of the papacy. Of course, this does not mean that everything that was done by the church during the dark ages, was not terrible, or that the power of the papal chair exercised over the Christian nations was not tremendous, but we wish only to show that this church constitutes but a very small part of Babylon, and it is not the whole thing.

Ever since our first parents fell away from God, and gave heed to the lies of the deceiver, there have always existed two opposing forces, which through all the ages have been at war with each other.

On the one side the people of God, who wished to uphold the religion of the true

God, on the other side the worldly people, who want to maintain their own idolatrous religion.

The first was represented in olden times by the people of Israel, which had Jerusalem as its capital.

The second, or the religion of the world, was represented by the rest of the nations, who had their center and power in the ancient city of Babylon.

And, as in the type, Babylon of old finally overcame and led into captivity the ancient city of Jerusalem, so it is in the antitype. Babylon of Revelation will overcome and subdue the people of God.

But, as in the first case, Israel was delivered out of Babel, and the city afterward completely destroyed, so in the same manner will the true people of God come victoriously out of Babylon, after which also this Babylon shall meet her final doom, and forever be destroyed.

Then the bride of Christ, the new Jerusalem shall appear in all her beauty and glory. See Revelation 21 and 22.

Now comes a serious question: How may any one know whether he belongs to the first party, those that love the religion of the Lord, or to the second party, who are going after the service of the world, and their own man-made religion? In other words: How do we know if we belong to the true church, the new Jerusalem, or that we are still in Babylon.

We are exhorted many times in the Bible to come out of Babylon. See Corinthians 6: 17 where the apostle Paul plainly says that God's children must separate themselves from the world, and their false teachings. There the apostle quotes the same words which were spoken in the warning against Babylon, read Jeremiah 51: 6 and 45. This shows that Paul regarded that thing then already as existing.

It has often been thought that John on the Isle of Patmos had a vision only of things which had yet to come to pass and therefore that all he saw was yet in the future. But we see the angel showing to John the judgment or the punishment of the woman, which at that time was yet far in the future, but not that the thing itself was yet future. But because Babylon in Revelation is represented as a depraved, adulterous woman, and the true church of

Christ is portrayed to us as a bride, or a pure virgin, therefore, we are told this Babylon also must represent a church, but a false one. We agree with this entirely. However, as nobody can point to a certain church or denomination, and say: That is the true church of Christ, but rather the Body or Church of Christ is scattered among all kinds of sects and churches, so also this Babylon, or false religion, is not confined to any particular denomination, but it takes in all churches and religions, no matter of what color or name, they may be. Just as far as any church or denomination departs from the Word of God, and follows after doctrines and methods of men, so far does she belong to Babylon. And in the same proportion as any one follows and acts according to those doctrines and methods, in that proportion he is yet in Babylon.

Hence the only standard whereby we may measure ourselves is the Bible. If in our beliefs and practices we are guided only by the Spirit of God, when we study his will, then we have escaped out of Babylon, and we may regard ourselves as belonging to the bride of the Lamb, or the New Jerusalem.

But if we follow the teachings of men, we are still in Babylon.

Now, anybody may readily understand that belonging to a certain religious body has nothing to do with it. If with Babylon only was meant the Roman Catholic church, then all one had to do, if he wanted to go out of Babylon, would be to leave that church.

Or if all the Protestant churches are meant by it, as some people claim, then a person has only to separate himself from all churches, and disavow all organizations, as many are doing in these days.

It is, of course, plain enough, if one belongs to a certain church, and he discovers some errors and false doctrines which are advocated by that church, and after he has done all he can to purify it from those doctrines, he has failed in his efforts, then he will be obliged to leave it, otherwise he will have part in it, and in that sense be following after Babylon.

And in this connection we think we ought to point out in what sense we have to understand this Babylon, and also the New Jerusalem.

Was the Babylon which John saw, a lit-

eral woman, and at the same time a real, literal city?

Nobody will make such an absurd assertion as that. No, we all understand it to be figurative, or symbolic. Likewise also the New Jerusalem is to be understood as being a symbolic, figurative presentation of the glory of the church, the bride of Christ.

And now we wish in a few words, to call your attention to the time in which we are living, and to those prophecies about Babylon, which are at present engaging the attention of so many. Christ said, in connection with his prophecy about his second coming, "Because iniquity shall abound, the love of many shall wax cold." So, the conditions in the world strongly indicate that we are not far from this great event; yea we are living in the very time of which Christ in this prophecy is speaking. See Matthew 24.

And because the Christian churches are going more and more after Babylon, and soon will be entirely absorbed by it, for that reason there are at present many earnest souls who see these things, and are studying this prophecy about Babylon with more zeal and earnestness. As the old Babylon is not mentioned for centuries in Bible history, although it always did exist, until it suddenly comes out stronger than ever, at the very time when it had reached the height of its power and glory, so also this Babylon, though it always has existed ever since mankind left the service of God, and went after its own crooked ways, comes out the stronger at the time it reaches its highest point of wickedness and lawlessness.

And thus will the true followers of Christ be better able to see plainly this masterpiece of Satan, and to behold this abominable, apostate church, this man-made religion, in her true form.

Now, some one may want to know what we think about the beast, which is carrying the woman, and which has the seven heads and ten horns.

But to write about it at this time would make this article too long, perhaps later on we will have an opportunity to express our thoughts about it, along the lines of the Bible.

Dear reader, it is therefore a very serious question to know whether we are living in Babylon or not.

The Word of God says: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4).

May the Lord help us all who, according to the Word of God, believe that soon the shout shall be heard through all the earth: "Babylon the Great is fallen, is fallen," we then also may be able to say with all that belong to the bride of the Lamb: "Even so, come, Lord Jesus!"

Battle Creek, Mich.

MY BOOKS

Upon the shelves in stately rows they stand,
My quiet friends. They murmur not, nor fret,
Because I am too weak to reach a hand
To draw them near me. Quiet, I say, and yet

They speak in clearer tones than those who talk
In louder voice; and dearer tales they tell
Than any told me in my daily walk
By friends and neighbors who around me dwell.

This one recalls a golden Autumn day,
When dark the heather glowed 'neath the clear sky,
And in a hollow, book in hand, I lay,
Heedless how swift the moments glided by.

And that, with plain red covers, calls to mind
A friend who borrowed it, and gave it praise,
Saying that in its pages one might find
Both truth and tenderness. Since then the days

Have grown to months, and lengthened into years,
Since that dear friend I saw. But when I take

This book within my hand, a face appears,
And, as I turn the leaves, fond memories wake.

As one far inland, longing for the sea,
Close to his ear should hold a tiny shell,
And for one blissful moment dreams that he
Can hear the roar of waves that break and swell,

So, yearning for the scenes of long ago,
And far removed from friends supremely dear,

I turn my eyes toward my books; and lo!
The vanished scenes and faces reappear.

—Walter D. Gladwin.

"The time to begin giving to God is not when we have made a fortune; it is easier to begin giving with cents than with dollars."

WOMAN'S WORK

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

IN JANUARY

In January, in January, when all the world
was white,
The little New Year came creeping in at the
middle of the night,
And he had a message, a message for me,
That I read by candle light:

Three joys be with thee today and all days
Until life cease,
The joy of loving, the joy of giving,
And the joy of peace.

In January, in January, when all the world
was white,
The little New Year came smiling in at the
middle of the night,
And he had this message, this message for me,
That I read by candle light.

Three gifts God grant thee, highest and
dearest,
That He can send!
Light in the darkness, heart of a lover,
The faith of a friend.

—Today's Housewife.

EXTRACTS FROM A RECENT LETTER FROM MIRIAM WEST

"We arrived home from Sweden on Friday. The crossing was rough and I enjoyed some of the waves and spray, but not for long. Then came an unenjoyable part. I really do not seem to be a very good traveler by sea. But it is something that can be endured.

"I found that things had been happening in my absence. Plans had been made to start me off with Beulah Hurley for Russia. A cable had been sent to Philadelphia suggesting that we be sent immediately but as yet we have received no answer to the cable. We hope to hear in the next day or so. Then it will be getting our equipment off as quickly as possible. It may be that they will not send me. In that case I will be coming home in the course of two months. I do hope you will not really worry about my going to Russia. The feeling is that workers who have had experience on the German field or some other will be more useful than new ones from America. Otherwise I would not consider going for it is

nearly time for me to come home and get to work. It was with Russia in mind that I took my vacation just now. The need is for workers to be gotten in immediately. My leather coat with fur lining and helmet to match was ready and waiting before I even knew that I was being started on the way. The traveling will not be so pleasant as in Germany. We have to carry our own cooking utensils and cook our food along the way. The baggage one takes is rather enormous, I imagine. Just how one gets along, I don't know.

"The papers today are full of the report of the first day of the Harding Disarmament Conference. Europe is certainly watching that with great interest. I had a Dresden paper this morning. Yesterday was election there. In spite of that fact, the whole of the front page was taken up with reports of Harding's and Hughes' addresses with only a small notice of the election results.

"The people are pouring in here from Sweden and Holland and other countries because of the exchange. One can travel and live here so cheaply when one has foreign money. These foreigners who come in this way are known as 'Volunta Schweine' or 'Exchange Pigs'.

"I received the \$1.00 bill that was given you to send to me. It is a good thing you sent it. I can get about twice as much for it as when you sent it. That is a slight exaggeration. It is hard to buy American money here now for every one has bought it up. I will turn it over to Friends here to use for the cause."

"I am to go to Russia. We leave Monday, November 20, for Riga. This takes thirty-six hours. Stay two days there and go on to Moscow. From Moscow we go on later to Samara. I will keep you informed. Address me for the present, care of John Pitka & Sons, 14 Wustanav, Reval, Esthonia, Miriam West."

The Samara which Miss West mentions as her final destination is in the famine district of Russia in the great Volga basin where fifteen millions of people are affected by the terrible famine due to the drought of the past summer. The Society of Friends, the Quakers, under whose auspices Miss Miriam West is working, are feeding over

fifty thousand Russians every day. They could feed ten times that many if they had the money. Ten cents will buy a dinner for a hungry child.

WORKER'S EXCHANGE BATTLE CREEK, MICHIGAN

The annual meeting of the Woman's Missionary Union of this city occurred on Tuesday, November 29, with good attendance and interest. The sessions were held in the Monument Square M. E. church, beginning at 3 p. m. After the opening Devotional Service, we listened to a most helpful address by Dr. Keeler who has been for the past twenty years a medical missionary in North China.

Dr. Keeler's address emphasized the duties and privileges of the folks in the homeland toward missions. He urged us to make a closer study of the needs of the different fields and a personal knowledge of and acquaintance with the workers so far as possible.

He spoke of the power of prayer and the encouragement it gives the missionaries to know that their names are presented daily at the Throne by those who love God and his cause. Then he urged mothers to dedicate their children to the work and rear them to love it. Money, while necessary to the advancement of the cause of missions, is a cold and lifeless thing without love and understanding, he would have us know.

After a solo by Mrs. Olson we were told that the next number would be "Sidelights on Missions". Each lady had been given a slip containing the name of a country, and the small classrooms of the church had each been labeled with a similar name. At this point a group of little girls, each bearing a flag, entered and we were told to "follow the flag" and doing so, we were led to the "country" the name of which we had drawn. Here we found a committee who had prepared a short program giving facts concerning customs and conditions peculiar to that part of the world. At a given signal each group moved on to the next room. This was a very interesting and instructive part of the program. Our own ladies represented "China" and Mrs. F. E. Tappan as chairman gave a short talk on the place that great country now holds in the affairs

of the world. Mrs. Greene read one of Dr. Bessie Sinclair's letters and Mrs. Kelly read "China's Declaration of Independence".

At this point the signal for supper was sounded and all proceeded to the basement where at ten long tables a meal so delicious and abundant was served that it brought anew to our minds the unhappy condition of the less favored of God's children.

After all had eaten Rev. W. H. Phelps, pastor of the First Presbyterian Church, spoke on Americanization work in Battle Creek. Mr. Phelps is general chairman in charge of this work and briefly outlined the aims and plans of the committee. He then said he was sure we would like to hear a report from the two young women who were doing much of the actual work, and introduced Miss Helen Maveety, a domestic science teacher in the high school, who told of the labor of love she and her assistants are doing in trying to win the confidence and better the conditions of the Polish women.

Miss Glennie Weston of the Y. W. C. A. spoke on the work among the Bulgarians.

A vote of appreciation was given to Miss Weston to whom, as chairman of the World Fellowship Committee of the Y. W. C. A., belongs the credit for the success of the meeting.

The evening session was taken up by a concert by the orchestra of the First Baptist Church and a motion picture, "Ram Das", a story of missions in India.

The Seventh Day Baptist society ranked first in point of attendance, having 93 per cent of its membership present.

PRESS COMMITTEE.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, December 11, 1921, at 2 o'clock p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Theodore L. Gardiner, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Willard D. Burdick, Arthur L.

Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. David E. Titsworth, Mrs. William Seward, Mrs. Willard D. Burdick, and Antonio Savarese.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read and approved.

Vice President Hubbard presented a communication from President Corliss F. Randolph stating that pursuant to the advice of his physician concerning all such activities for the time being, he would not attend the meeting of the Board today.

The Committee on Distribution of Literature recommended printing small new editions of the following five tracts, the present editions being exhausted: "Why Sunday is Observed", "Her Wedding Ring", "A Sacred Day", "Lovest Thou Me?", "Familiar Quotations".

Recommendation adopted and referred to the committee with power.

The Business Manager reported the *Year Books* for 1921 completed December 2, and the books of President Boothe C. Davis' sermons on "Country Life Leadership", were now ready for distribution.

The Committee on Investment of Funds reported the disposal of four bonds and mortgages amounting to \$11,500.00, the proceeds to be loaned to the Denominational Building Fund.

The Committee on Italian Mission reported the presence of Mr. Savarese, and an informal conference with him was conducted, relating to the work of the mission. There has not been marked progress of late, and yet at the close of the interview the Board felt some substantial results have been accomplished along the line of Americanization. Rev. Willard D. Burdick and his wife very graciously offered their services for a time, to assist in conducting the Sabbath school at New Era.

The Treasurer reported the death of Calista A. Sears, which occurred November 22, 1921. He recommended that the income from the bequest of Electra A. Potter be continued to the estate of Calista A. Sears to January 1, 1922.

Recommendation adopted.

Corresponding Secretary Edwin Shaw reported that an edition of 2,500 of the De-

nominal Calendar had been printed, and were on sale at 15 cents per copy singly, or 10 cents per copy in lots of 25 or more.

Correspondence was received from the Commission of the General Conference; Marie Jansz, and Rev. Erlo E. Sutton. The latter was received with many expressions of appreciation and commendation, and referred to the Advisory Committee for consideration and report to the Board.

Voted that we are agreeable to the plan to have Editor Gardiner visit the south, and especially Daytona, Florida, for a period of five weeks, in the interest of the denomination and the local interest in Florida, his expenses and entertainment to be cared for by the Daytona Church at their suggestion and offer.

In compliance with the expressed request of Conference the Budget Committee reported a revised budget, as a report of progress, the complete report to be submitted to the Board at its next meeting.

Recording Secretary Titsworth presented in substance a communication from President Corliss F. Randolph relating to his resignation as a member of the Committee on Revision of Denominational Literature. By vote of the Board Secretary Titsworth was requested to visit President Randolph personally, and express to him the sympathy and regrets of the Board at his enforced retirement from activity, and to assure him that the Board earnestly desires him to continue as a member of the Committee on Revision, yet under present conditions desires to relieve him for the time of all anxiety and burden as such member.

Minutes read and approved.

The Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

"Is this a healthful town?" inquired the home-seeker of a native.

"Yes, certainly," was the answer. "When I came here I hadn't the strength to utter a word; I had scarcely a hair on my head; I couldn't walk across the room; and I had to be lifted from my bed."

"You give me hope!" cried the home-seeker with enthusiasm, "How long have you been here?"

"I was born here," replied the native.—
Kind Words.

YOUNG PEOPLE'S WORK

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

UTILIZING OPPORTUNITIES

Christian Endeavor Topic for Sabbath Day,
January 7, 1922

DAILY READINGS

Sunday—Opportunity to testify (Acts 16: 13-15)
Monday—To help (Luke 10: 30-37)
Tuesday—To serve (John 13: 3-17)
Wednesday—To heal (John 5: 1-9)
Thursday—To accept Christ (John 1: 6-13)
Friday—A lost opportunity (Matt. 25: 41-46)
Sabbath Day—Topic, Utilizing opportunities (Gen. 41: 14-20; 2 Cor. 6: 1-2)

UTILIZING OPPORTUNITIES IN THE CHURCH

REV. G. D. HARGIS

For every progressive Christian the church affords many opportunities for service, that may be and should be utilized. The truly converted man or woman has become a new creature in the Lord Jesus, and is anxious, even searching for a chance to live and tell the Good News. The organization of the church is such that all members of the church can be used. The greatest essential to being used is to be fired with such a zeal that you can not remain unused. The pastor needs aids of all kinds and every pastor would be pleased beyond imagining if inquiries for service came to him.

The church proper needs helpers in deacons, ushers, singers in the choir, organists, and other minor officers. The Sabbath school and Christian Endeavor prayer meeting are places of service in which every member of the church should have a part.

But remember to serve God is more than being asked to serve, more than just filling a need; it is the deep abiding demand of your heart that longs to "Carry On" for him. It is uncontrollable. You are compelled to do absolutely everything you can, and the best and most you can do, seems so little.

Be converted, have an undying zeal for service, snatch every opportunity with a gladness that is contagious. Search out ways to serve, and do all to the glory of God.

UTILIZING OPPORTUNITIES IN CHRISTIAN ENDEAVOR WORK

CLARA LEWIS

What a range of opportunities for service we find in Christian Endeavor! Are you a member of the Lookout Committee? Don't confine yourself to getting new members, look out for ways to keep old members interested. Does the Junior superintendent sometimes ask you to help with the music, or to tell a story to the little tots? Don't say, "No, I can't do it." Do the best you can, and God will add his blessing. Is your Missionary Committee content with holding a missionary meeting once in a while? Or have you found a larger field for service? One Missionary Committee holds services at a country schoolhouse in a community where there is no other religious gathering. Whatever your place in Christian Endeavor, don't think you aren't needed. Strive to do *whatever*. He would like to have you do.

UTILIZING OPPORTUNITIES IN THE SABBATH SCHOOL

REV. E. M. HOLSTON

To profess to be a Christian and to know Christ only by name, and his teachings only by hearsay, is to take a position along side the hypocrite. The Sabbath school for decades has afforded the greatest opportunities for the systematic study of the teachings of Christ, and free discussion of their application in our lives. Herein now, more than ever since the introduction of graded instruction and trained teachers, lie the widest opportunities for the Christian self-improvement, of child, youth and adult. Secondarily in the work of the officers and teachers there is a fine opportunity for our young people to perform the highest type of Christian service.

UTILIZING OPPORTUNITIES IN COLLEGE

GLADYS G. HULETT

Many young people who go to colleges and universities today, go with the idea that they will become popular and that they will be more capable of holding responsible positions, and of receiving larger salaries. That, however, is not the general attitude of the student who attends one of the smaller denominational colleges. How may we utilize our opportunities to testify, to help and

to serve? A student should see the little things about the campus which might need his attention. He might help a lower classman who needs his advice concerning various things. He serves not only by speaking but by doing. What better place is there to testify of Christ, and his wonderful significance to you, than in the Y. W. C. A. and Y. M. C. A. meetings? Also, why not apply the principles of Christianity every day by studying our lessons conscientiously with the purpose of getting the most from them that we can? Should we not all try to live lives of service for the Master who has given us our many opportunities?

UTILIZING OPPORTUNITIES IN ATHLETICS

GEORGE H. CRANDALL

Probably no other activity presents a greater opportunity for self-training and self-development than athletics. The athlete learns to meet defeat without grumbling; to win without boasting; to suffer punishment without flinching; to play the game fair. He feels the stimulus which comes from a clear thinking mind in a strong body. He knows the rules of right living, and if he has been taught correctly, he learns to fight for a principle.

These opportunities are open to the athlete who would accept them, and poor indeed is he who passes by these most important pillars in the formation of his character and plays the game only to win. Here is his opportunity for service to himself and to his fellows. And isn't that the true Christian life—service to others through a carefully guarded training of one's self?

SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR LIFE WORK RECRUITS

At the Commission meeting in Salem, New Jersey, it was voted to commend to the Young People's Board the plan of forming a fellowship to be known as the "Seventh Day Baptist Christian Endeavor Life Work Recruits". The Conference at Shiloh approved this action of the Commission and the board proceeded at once to enlist recruits to this fellowship. With the encouragement of pastors and other denominational workers the original plans have been somewhat enlarged. The board is submitting below the plan as now adopted. The cards may be secured upon request from the secretary,

Mrs. Frances F. Babcock, 156 Goodale Avenue, Battle Creek, Mich. Membership certificates will be issued to each person returning a signed card to the board. We are planning an attractive program for all the societies during Christian Endeavor week in February. We confidently expect that each church, Sabbath school, and Christian Endeavor society will put on an attractive campaign during that week to enlist Life Work Recruits.

SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR LIFE WORK RECRUITS

Class A—Full Time Service

Trusting in the Lord Jesus Christ for strength, I promise him that I will from this day forth strive to shape the plans of my life so that I may give myself wholly to the service of Christ and the Church.

I designate below the branch or branches of religious work to which I feel myself called:
The Ministry..... Teacher in one of our Schools.....

Mission Field: Home..... Foreign.....
Evangelistic Singer..... Special.....
My Church..... Name.....
Date Address.....

SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR LIFE WORK RECRUITS

Class B—Special Service

Trusting in the Lord Jesus Christ for strength, I promise him that I will from this day forth strive to shape the plans of my life so that I may give some definite time to Christ and the Church in some kind of specific religious service.

A suggestive list of activities follows: (1) Willingness to act on the Christian Endeavor Executive Committee, worker in Junior Christian Endeavor, Intermediate Christian Endeavor, Sabbath school, or on one of our denominational boards; (2) continued consistent service along such lines as church ushering, choir work, distribution of SABBATH RECORDER, Sabbath and other religious literature, and encouraging others in reading Christian publications; (3) readiness to assist church and denominational leaders with such work as financial canvass, mission and other religious study courses, and Vacation Religious Day Schools. Please indicate work interested in or being done and report frequently to the Young People's Board.

My Church..... Name.....
Date..... Address.....

SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR LIFE WORK RECRUITS

Class C—Active Honorary Fellowship

Trusting in the Lord Jesus Christ for strength, I promise him that I will from this day forth strive to shape the plans of my life so that I may give some definite time to Christ and the Church in some kind of specific religious service.

The activities for Class C are the same as for Class B. The difference between these classifications is that Class C is recruited from older and better established workers, while Class B is still in training. The Young People's Board wishes to keep in close touch with the younger group to encourage and help, and expects frequent reports as to their activities. After a satisfactory length of service members of Class B are promoted to Class C. As soon as members of Class A enter the life service they are promoted to Class C. Other persons who consider themselves beyond Christian Endeavor age but are interested in this movement and wish to encourage it are asked to join the Active Honorary Fellowship by signing below.

My Church..... Name.....
Date..... Address.....

A LETTER FROM THE TREASURER

DEAR CHRISTIAN ENDEAVORERS:

Into the midst of the many good things that all loyal Seventh Day Baptist Endeavorers are striving to accomplish comes the necessary plans for the finances with which to carry them on. It is to talk about them that the treasurer of the Young People's Board comes before you occasionally.

Between the end of the fiscal year, June 30, and Conference there always seems to be a period of marking time and so it then becomes necessary to work harder to catch up with our program by January 1. This is the situation with all our denominational interests. It is upon us as young people that the hope of our cause rests, and we know that we shall not fail. One never saw a better or more reliable set of young people than assemble at our meetings.

And so it is with confidence that the treasurer comes to you to ask that you devote a little larger proportion of the funds that you raise to denominational purposes. Will you authorize the sending to the Conference treasurer, Rev. William C. Whitford, Alfred, N. Y., a sum equal to at least 25 cents for each member of your church. Do this as a society through your church treasurer in addition to your individual pledges. It will be credited to your church and help it to go over the top. Could you do this at Christmas time? Our cause needs it and you will, in your turn, receive an added blessing.

Yours in the Master's service,

E. H. CLARKE,

Treasurer of the Young People's Board.

December 12, 1921.

YOUNG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board, December 12, 1921, was called to order by the President, Dr. B. F. Johanson, in Room 15, College Building. Prayer was offered by Mrs. Kelly and Pastor Bond.

Members present: Dr. B. F. Johanson, Frances F. Babcock, Frances E. Babcock, Dr. W. B. Lewis, L. A. Van Noty, Lyle Crandall, Paul Ressey, I. O. Tappan, Mrs. Ruby Babcock, Mrs. Nettie Crandall, E. H. Clarke, Marjorie Willis.

Visitors: Adam Clarke, Mrs. Kelly, Mr. and Mrs. F. E. Tappan, L. E. Babcock, Rev. A. J. C. Bond.

The President presented the following report:

The President reports that since the last Board meeting he has attended a meeting of the Commission. This body gave the Board much encouragement in the work we are attempting for this year. The President has consulted Editor Gardiner in regard to our reports in the RECORDER and President Wardner Davis in regard to our place on the Conference program for next year.

The following report was read by the Corresponding Secretary and accepted by the Board:

Number of letters written..... 25
Number of letters sent out..... 150

All non-resident superintendents and Associational Secretaries responded (upon request) with a report, except one secretary.

Correspondence has been received from: Rev. R. R. Thorngate, Mrs. W. D. Burdick, Miss Mary Lou Ogden, Miss Alberta Davis, Miss Clara Lewis, Miss Elrene Crandall, Miss Hazel Langworthy, Miss Vida Randolph, Miss Doris Holston, Miss Margaret Stillman Mrs. Isabella Allen, Miss Maleta Osborn, Rev. Edwin Shaw, Miss Margaret LaMont.

A short article has been prepared for the RECORDER about the Life Work Recruit Drive. The cards are being printed. We expect to have the Drive during Christian Endeavor Week, February 5-12.

FRANCES FERRILL BABCOCK.

Bills were allowed as follows:

Mimeographing and postage.....\$ 7 35
Corresponding Secretary, postage..... 10 00
Mrs. R. Babcock, trip to Walworth.... 21 50

\$38 85

Monthly reports from the several Superintendents were read: Goal Superintendent, Efficiency Superintendent, Tenth Legion Superintendent:

REPORT OF TENTH LEGION SUPERINTENDENT

The Tenth Legion Superintendent wishes to report that another circular letter has been sent to the societies. Three private letters, two of societies requesting literature, and one to Dr. Gardiner regarding our own publications on tithing. No communications have been received from societies during the month.

Respectfully,

LYLE CRANDALL,

Tenth Legion Superintendent.

December 8, 1921.

REPORT OF SOCIAL FELLOWSHIP SUPERINTENDENT

Eight letters have been sent out. Standard socials were sent to three societies. One new Standard social was received. One new social has been finished and two others are nearly completed.

MRS. NETTIE CRANDALL,

Social Fellowship Superintendent.

REPORT OF L. S. K. SUPERINTENDENT

Seven letters have been written in an attempt to locate L. S. K. young people. We now have a list of about 130 names and addresses. A letter is ready to be mimeographed. The present plan is to send a postal card questionnaire in each letter, that we may have a little more definite information about each one.

RUBY C. BABCOCK,
Superintendent.

Mrs. Ruby Babcock also gave an account of the ordination of Mr. Holston at Walworth, and the meetings of the Woman's Board, which she attended.

The resignation of Mr. Thorngate as editor of the Young People's page in the RECORDER was accepted by the Board. Mrs. Ruby Babcock was appointed to act as temporary editor.

A letter was read from Mr. Shaw, Secretary of the Commission.

Letters containing goals for the year from the Junior and Intermediate Superintendents, were read and discussed. Voted to appoint a committee to correspond with the Superintendents in regard to these goals. The committee is as follows: Miss Edna Van Horn, Dr. B. F. Johanson, Marjorie Willis.

A report of progress was made by Program Committee for Christian Endeavor Week in February.

Letters were read from five Associational Secretaries, reporting work from the different fields.

Pastor Bond then gave some very interesting remarks and suggestions in regard to the Board and denominational work.

Further suggestions made for welfare of young people, by members of the Board. Reading and correction of the minutes. Adjournment.

MARJORIE WILLIS,
Recording Secretary.

A GOLDEN WEDDING

[The following account of the golden wedding of Mr. and Mrs. E. D. Coon, in Milton Junction, Wis., appeared in the *Journal-Telephone*. Following the account is a poem written for the occasion by Mrs. Belle (Oviatt) Thomas, which was sent to the SABBATH RECORDER by a friend.—ED.]

Fifty years is a long time in anybody's life but for a couple to be happily married that length of time, is reason enough for a fitting celebration. Mr. and Mrs. E. D. Coon celebrated their fiftieth wedding anniversary last Sabbath and were royally entertained by over one hundred friends and relatives that evening in the parlors of the Milton Junction Seventh Day Baptist church.

After a short reception for Mr. and Mrs. Coon, a very interesting program arranged by Professor and Mrs. A. B. West was given. Mrs. S. C. Chambers and Mrs. E. R. Hull sang a very beautiful duet, "Those Golden Happy Days". An appropriate poem was given by Mrs. Belle Thomas. Letters were read by Professor Fay Coon. Mrs. A. S. Maxson also read a long but interesting letter from Miss Mabel West telling of her work in China. Rev. Clayton A. Burdick and Rev. George Burdick both gave short talks, complimenting Mr. and Mrs. Coon on their long and successful walk through life together. Mr. Coon gave a few experiences during his married life (until his wife pulled his coat-tail) and Mrs. Coon had the "last word" as usual and made the most of it, much to the merriment of all present. Date Coon led in the closing song selected from an old Utica church song book. A light luncheon was served immediately after the program.

Mr. and Mrs. Coon were the recipients of many valuable gifts during the evening, the shining gold pieces making them realize that their many friends were rejoicing with them in their happiness on their golden wedding day.

Those from out of town were: Professor Fay Coon, Wausau; Rev. and Mrs. Clayton A. Burdick, Westerly, R. I.; Mr. and Mrs. E. O. Burdick, Walworth; Mrs. Minnie Ernest Boothe, Cresco, Ia.; Mrs. Ida Howard, St. Paul, Minn.; Mrs. George B. Shaw and Mr. and Mrs. Harold Burdick, Salem, W. Va.

What is this bunch of young folks,
That's gathered here tonight,
With pleasant faces wreathed in smiles,
And eyes all beaming bright?
Pray, what is the occasion
That draws this happy crowd?
I think I'll join the circle
If I may be allowed.

On looking closer I perceive
That they are friends of mine—
The friends I've known the longest;
Now this is pretty fine!
Here are my dear old schoolmates,
With whom I used to play;
And some have been my teachers
Along the upward way.
And some are just old neighbors,
With friendship tried and true;

Experiences of various kinds
Together we've passed through.
Some have grown quite portly,
And some are worn quite thin;
But still I know the same kind hearts
Are beating warm within.
And they have brought their babies;
My sakes, how babies grow!
They now have babies of their own;
Strange, but it's really so.

Now here's a youngish couple,
As natural as life.
What's that you say? Fifty years
They have been man and wife?
Go on and quit your "kidding";
You know you can't fool me,
For I have known them all along.
How long? Now let me see.
My memory's rather tricky,
Well now I guess you're right;
For figures have to tell the truth,
Set down in black and white.
I never would have thought it,
And tell me now, would you?
But come to think it over,
I see it must be true,
Time must have been a flying,
More than I realize;
When facts like these confront me,
They take me by surprise.

So that is why we've come here,
Our best respects to pay,
And celebrate, with right good will,
Their golden wedding day.
We're glad to take them by the hand,
And wish them many more
Such happy anniversaries,

With gifts of love in store.
We praise them for their enterprise,
Their energy and pluck;
And in their ventures yet to come,
We wish them best of luck,
We're glad to have them back again,
Among their friends and kin;
So long they've dwelt in distant lands,
A homestead there to win.
And now as winners they've returned,
And here we hope they'll stay,
And be our neighbors as before,
Forever and a day.

HEADING FOR RUIN

If every voter in this and other lands could read the first article in the *Atlantic Monthly* for August, the several ships of state now headed for the rocks might easily be swung out toward the open sea. The author says that after wasting approximately 348 billion dollars in property and production in the late war, the several nations guilty of this stupendous madness are now spending the income at 5 per cent on 160 billion dollars of what they have left on their war budgets. This burden, it needs no argument to show, labor and industry can not stand. You can't consume more steam than you can make. When humanity understands what it all means it will refuse to make a galley slave of itself just for the sake of furnishing a few of its number the chance to start a war. This writer tells us that we, the United States, are spending today as if we had learned nothing, could learn nothing, would learn nothing, more in getting ready for future wars than the entire net expenses of the Federal government five years ago. Oh, but, says the defender of all this waste, we are insuring ourselves by this enormous outlay against another war! Here's the answer of our author: If a manufacturer devoted 80 per cent of his total income, as the United States government is doing, to paying insurance policies, his creditors would soon intervene and his case would also receive the careful attention of an expert in lunacy.—*Our Dumb Animals*.

"The ministry ought to be rescued from the curse of exaggerated pretensions and trivial jealousies which now darken the whole region included within the range of those pestiferous double D's."—*The Continent*

CHILDREN'S PAGE

THE NEW YEAR'S SHOP

"Good Resolutions for Sale Here Today!"
This was the sign on the door.
The children come flocking in throngs from
their play,
For they know it is only upon New Year's Day
That these can be found in the store.

Old Father Time keeps the shop where they're
sold,
And he keeps it in such a queer way.
Not one can you buy, for silver or gold;
You can take, though, as many as both arms
will hold,
Or but one need you carry away.

There is only one thing that each buyer must
do:
Before you can enter the store
You must leave all bad habits, be they many
or few,
And all things that hinder a life good and
true,
Outside, as you go in the door.

Before you come out all these habits and
things
As by magic have gone from the way.
At so many good sales old Father Time sings,
Then the door of the New Year wide open
he flings,
And the children troop gayly away.
—Selected.

A CRACKED NEW YEAR RESOLUTION

"Make me one, too, Will." Ned watched his brother while he lettered a large card with New Year resolutions. They were written in gold, with a great many ornamental flourishes.

Will held it up admiringly.

"Make me one, please," Ned repeated.

"You don't need any. You don't have to get up at six o'clock every morning and study an hour before breakfast; you can cuddle down and snooze till mother calls you. Besides you'd break them all to smash before night," he added.

"No, I wouldn't. You try me, and see if I do," Ned said. He brought a card and gave it to his brother.

"What shall I put on it?" asked Will.

"Oh, something about remembering. I want to remember that I promised to shovel off Aunt Tyson's porch and make her a path to the gate every time it snows

this winter. I wish it would hurry up and snow again, for she gives me ten cents every time. I've got thirty already.

"That's a lot. What are you going to do with it—buy an automobile?" Will asked teasingly.

"I'm going to buy Tommy Dixon a sled, so he and his sister can coast."

"There! How does that suit you?" Will asked, holding up the card on which was printed in large golden letters, with an elaborate border of holly leaves and berries: "Resolved, That I will not forget to shovel off Aunt Tyson's porch and make her a nice path to the gate every time it snows this winter, because she is too old to do it herself, and because I promised. Ned Darling."

"Oh, that is just grand! Now there isn't any danger of my forgetting," Ned said gleefully.

"Shan't I put on anything more—something about putting your sled away nights and hanging up your cap, for instance?"

But Ned shook his head.

"I'd better not try to remember too much at once," he said.

It snowed again Friday night, and next morning it lay in great heaps and drifts. Ned ran for the snow-shovel, but Will was already using it to make paths about the house. While he was waiting, Charlie came along with his new sled.

"Get your sled and come on down to the hill, Ned; the big boys have got it all cleared off already," he said. And Ned ran for his sled. It was fine coasting, and the sled flew down the hill like the wind. The time flew by, too, and presently a bell rang.

"Twelve o'clock!" called Charlie Logan, starting for home.

"Hello, Ned! Seems to me I heard something crack, didn't I?" called a familiar voice, and there stood Will.

Will laughed. "No, it wasn't your sled. I guess Aunt Tyson must have heard it, too, because I saw her looking anxiously out the door as I came by," he explained.

"Oh!" It was all Ned said, but he took his sled and ran hastily away. He stopped at Tommy Dixon's, and Tommy came out to meet him.

"Don't you want to take my sled this afternoon? The hill is as smooth as glass," he said.

"Don't you want it?" asked Tommy eagerly, but Ned shook his head.

"Oh, thank you!" cried Tommy, delightedly.

After dinner Ned took the snow-shovel and went to Aunt Tyson's.

"I thought you had forgotten me, Ned," she said.

"I did, pretty near; but I'm going to make up for it," he told her.

He could hear the boys and girls over on the hill, but he kept bravely at work until the snow was cleared away and a nice, wide path made around the house.

Aunt Tyson said he had earned double wages, and gave him twenty cents.

"It wasn't truly broke, Will—just cracked a little; and I've mended it 'most as good as ever. I'm going to watch it closer after this, too," he told Will that night, as he took pains to hang up the card where he would be sure to see it as soon as he woke up every morning.

Ned did not forget again, and before the New Year was a month old he had earned money enough for the new sled, which Tommy accepted joyfully.—*Christian Standard.*

DOUBLE TEN

There's something that vexes you, laddie,
I know by the flush on your cheek,
But just hold your temper a moment
And count double ten ere you speak.

There's some one has angered you, lassie,
I know by the flash of your eye:
Perhaps you can answer them sharply
But count double ten ere you try.

For words, dear, like horses, need reining,
Or else they will fly off the track,
And words that escape once, remember,
Can never be coaxed to come back.

—Unidentified.

EXPECT RETURNS

The farmer cultivates his land in expectation of returns. He enriches the soil that it may yield him a larger, finer crop. Self-culture should not be merely for show. Whatever we put into ourselves in the way of education, travel, reading, and study, should come out in our lives in a definite and practical form, making us better sons and daughters, kinder neighbors, more valuable citizens. Culture that ends with itself is a poor kind.—*Sabbath School Herald.*

TWO VIEWS

I know a woman who has an abundance of this world's goods. Among other things, she owns a large apartment house. She has a few chickens, probably two or three dozen. It costs her practically nothing to feed them, as she gets the scraps from all the tenants in her apartments. A pigeon, a pretty white fellow who had lost his mate, was in the habit of flying down in her yard and sharing the food of the chickens, to which the chickens did not object in the least. However, it hurt the puny soul of the woman to think that something which did not belong to her should even eat a few crumbs in her yard. She talked of having the pigeon killed.

"But why," I asked, "what harm does the lonely little fellow do?" "There is enough for all," I added.

"Of course there is enough," she answered, "but I don't propose to feed something that does not belong to me."

So one day she had him killed.

Shortly afterward I was visiting a friend who has a tiny house on the rear of this woman's premises. She rents this little house to a man, poor and old, and hardly able to keep soul and body together. However, he has a cat which he loves and feeds carefully before going to work in the mornings, and again at night. One morning, as he was feeding his cat, two lean and hungry-looking felines came sidling up, looking, oh, so longingly at the food of the feeding cat. Without a word, the old man stepped inside his door and presently came out with a bowl of milk, which he put down in front of the two unbidden guests. Needless to say, they lapped it up in short order.

"How can you afford to feed so many cats?" I asked wonderingly, "with milk as high as it is?"

"Well, you see," he replied, "I don't need very much myself, and it's such a privilege to be allowed to feed something that is hungry. I would much rather they should have it than to have it myself."

Happy old man with a heart of gold, and poor rich woman with a heart of stone.—*Our Dumb Animals.*

Another problem of private finance is to make the money saved for a rainy day last a rainy month.—*Boston Herald.*

HOME NEWS

ASHAWAY, R. I.—At a recent meeting of the local W. C. T. U. after the reading by the president, Mrs. Eva Kenyon, of an article from the *Providence Journal* entitled, "The Future of Prohibition", the following preamble and resolutions were adopted:

WHEREAS, On the morning of November 25, there appeared in the *Providence Journal* a full column editorial entitled, "The Future of Prohibition", in which it was sought to discredit the Volstead Act and the efforts being made by Federal officers to enforce the provisions of the same; and

WHEREAS, In said article the writer substantially declared that since human nature can not be changed, man having been free to indulge in alcoholic beverages from time immemorial, prohibition under said act is a mockery, that the fact of well enforced prohibition, over a large area of these United States, is due to a strong public sentiment back of state laws, rather than to the before mentioned Volstead Act, and also that the recent liberal using of law regarding prescriptions for the sick denotes a public desire for the reconstruction of the legal meaning of "intoxicating beverages", hence in view of these and other alleged facts, the Volstead Act should be repealed and in its place should be substituted a Federal statute permitting the manufacture, sale, transportation, import and export of light wines and malt beverages of sufficient alcoholic content to satisfy public restlessness in those States, like Rhode Island, where "bone dry" doctrine is not and will not be acceptable.

WHEREAS, Medical science has long since demonstrated that indulgence in all such beverages awakens and fosters in the partaker, the alcoholic thirst, deranging the physical functions and producing degenerates of the most vicious types, therefore be it

Resolved, That we, members of the Ashaway and Potter-Hill Woman's Christian Temperance Union, do most emphatically express our disapproval of said article and our utter condemnation of the *Journal* syndicate responsible therefor, which has thus wantonly betrayed the confidence of the thousands of fathers and mothers, into the sacred precincts of whose homes, because of its former high standing, the *Providence Journal* has been privileged to enter, and whereas, we perceive behind all this sophisticated multiplicity of words the twin demons, Appetite and Avarice, therefore, be it further

Resolved, That we call upon all patriotic men and women throughout the State to inaugurate at once a campaign of enlightenment regarding the pernicious effects of alcoholic

beverages to the end that the foreign element of Rhode Island shall no longer be made a catspaw with which greed may rake together blood money at its expense.

—*Westerly Sun.*

BATTLE CREEK, MICH.—Battle Creek keeps its place on the map. Its industries, however, are not up to normal and like some other cities, its factories are running on reduced time and reduced wages or not running at all. Some do not expect to begin work again until next summer or a year from now. But sick people continue to come for treatments though as usual the winter months show a great falling off. This makes it hard for some of the helpers and their families.

The church boasts of some of the most wide-awake young men and boys that have ever been seen. Five of them were sent recently to the great "larger boys' convention" held at Saginaw, Mich. On Sabbath, December 3, they all gave most interesting sermonettes on the convention and its work. They were inspired greatly and brought to us inspiration. We were all proud of them and thought we saw in them some of our future ministers of the gospel. They certainly showed talent and consecration for such an office after their college courses shall have been completed. Some are still in high school here. They were Ellis Johanson, Adrian Willis, Gerald Schepel, August Johanson and Leon Maxson. Five sermons on one Sabbath is a rare treat.

Brother A. J. C. Bond was here on Sabbath, the tenth, giving a message and report of the Forward Movement. On Sunday evening many met him at the parsonage for an exchange of views and for further information. Battle Creek, notwithstanding the hard times, is determined to square up with the Movement and if possible go over the top in good shape for there is hustling about in these parts.

We are sorry to report to the hosts of friends throughout the denomination, the serious sickness of Sister Martha Wardner. Many prayers are being offered for her restoration and that she may be able again to do her greatly appreciated work in the church and Sabbath school and society, and to write more for the SABBATH RECORDER. She is joyfully submissive to the will of God and full of Christian courage.

The winter has been mild thus far with two snow falls. We seldom hear the music of sleigh bells in southern Michigan.

It may interest many to know that Brother Henry Seidhoff who has for two years been a great sufferer from paralysis, is still in a critical condition, but waiting calmly for the eternal change. His Christian patience and readiness for the call of God is a sermon to us all.

Our church male quintet has furnished for many weeks excellent music for the Sabbath services and for other occasions. We have also been favored with many fine solos and duets. The choir is again being organized and is up to the standard.

The last social was held at the residence of F. E. Tappan, and was intellectually and socially a feast. Our young people know how to spend an evening cementing the ties that bind them together without penny grabs or ten-cent eats, though the eats are had. There is usually a program of real merit and music "to boot".

Pastor Kelly expects to administer baptism the Sabbath before Christmas.

CORRESPONDENT.

COAL AND OIL IN THE FAR NORTH

The fact that the axis of the earth is tipped so far from the vertical—about twenty-three and one half degrees—is responsible for the existence of climatic zones and especially for the prolonged cold and darkness of the Arctic winter. But the axis has not always tipped at that angle; through long periods the earth has spun round in a position that made the axis much nearer vertical. During those periods the climate was much more nearly uniform all over the earth, and the vegetation at the poles was not greatly unlike that in the tropics.

It is hard for us to imagine such a condition of affairs, but there is plenty of evidence that it really existed. One of the most interesting discoveries made by explorers in the far north is that of great coal seams freely exposed in the rocks of the seashore. The country that now lies under several thousand feet of ice and snow and that reproduces for us today the aspect that all the northern countries of the globe presented during the great glacial ages, was once warm and equable in climate and covered with luxuriant growth of tree ferns

that was the distinguishing characteristic of the Carboniferous period.

Northern Greenland above the seventy-eighth parallel has a very moderate snow-fall. Most of the moisture is precipitated farther south, and so the rocks along the northern coast are not covered as they are in lower latitudes with a load of ice. In those rocks Dr. MacMillan, the explorer, has seen coal seams ten and even fifteen feet in thickness, so easily mined that the Eskimos can pick the coal out with their rude implements. The difficulties of getting to the region, the inconveniences of living there and the still greater difficulties of getting any cargoes away make those great coal beds of no present commercial value; but it is interesting to know that they exist.

There is reason to believe, too, that in the barren and inclement region to the south-east of Hudson Bay there are great fields of oil. The country is almost unexplored, but there are Indian reports of oil oozing freely from the soil in several places. That means of course that the land, now so inhospitable and sterile, was once abundantly supplied with life, either marine or terrestrial. It is by no means unlikely that it will become in the not distant future one of the chief sources of petroleum.—*Youth's Companion*.

THIRTY MILES WITH WHEELBARROWS

W. T. Hobart, of Peking, who was sent to the famine country to superintend relief distribution in two counties, says that some of the people walked thirty miles to get their grain, and usually took it home in wheelbarrows. He distributed relief at the rate of about seventy tons of grain to over three thousand people per day. Schools for famine children have been started with good results in some places by our workers.—*Christian Work*.

UNSOLICITED TESTIMONIAL

"I think you have sent out a valuable bit of information when you mailed the *Calendar*. It is neat, splendidly arranged, a directory, adequate enough, has been carefully prepared, and I hope it will receive a cordial welcome by the greater part of our people."

PASTOR OF THE CHURCH, WIS.

TRAINING THAT MAKES MEN

It is believed that the fourteen points that a boy in the New York West Side Y. M. C. A. Camp must know to get his emblem are far better calculated to fit him for useful service than Edison's questions. This boy must know 15 important trees, 15 flowers, swim 50 yards, dive for form, row 300 yards in 4½ minutes, hike 25 miles, pass written examination in camp craft, make a plaque, take part in entertainment, finish in two events in athletic meet, and two in aquatic meet, play 14 innings of league baseball or four halves of league basketball, take 7 consecutive dips, and win the leader's approval as to being a good camper.

If he wants to win the high honor emblem at camp, he must have passed all these fourteen points and then succeed in negotiating thirteen more tests. He must know 25 trees and uses of their wood, 25 flowers, 10 stars or groups, play in 6 full games of baseball, swim 200 yards in a reasonable time, dive from high dive, pass first-aid test, do some entertaining stunt, take a 40-mile hike, take 14 consecutive dips, make something useful for camp, win approval of High Honor Club, and win approval of all the leaders.

Before the boy is accepted for the camp he must pass a physical examination to in-

sure his being free from all disease. On arrival at camp he must prove his ability to manage a canoe before he is allowed the use of one. The tests involve swimming 200 yards with all his clothes on, and righting an upset canoe and bailing and boarding it.

Add to all this a few weeks in the open with baseball, swimming, tennis, boating, and all sorts of inspiring and interesting recreation under wholesome leadership, and one has a recipe which will bring a boy back from his vacation vigorous in body, keen in mind, and prepared for the opportunities ahead of him.—*Y. M. C. A. Clip-sheet*.

Sabbath School. Lesson II.—January 7, 1922

ELIJAH THE TISHBITE

1 Kings 17: 1-24

Golden Text.—"But seek ye first his kingdom and his righteousness; and all these things shall be added unto you." Matt. 6: 33.

DAILY READINGS

Jan 1—1 Kings 16: 29-33

Jan. 2—1 Kings 17: 1-7

Jan. 3—1 Kings 17: 8-16

Jan. 4—1 Kings 17: 17-24

Jan. 5—Matt. 6: 25-34

Jan. 6—Exodus 16: 11-18

Jan. 7—Psalm 62: 1-8

(For Lesson Notes, see *Helping Hand*)

"If we do not destroy war, war will destroy us."—*Lord Bryce*.

YOUR MAGAZINES FOR 1922

Many magazines have reduced their prices at this time for a short period. We are therefore giving our readers the benefit of this reduction. Send your magazine subscriptions to us at once and save on your magazines. If you do not find what you want in the attached list, send us your list and we will gladly quote on it.

THE SABBATH RECORDER and

American Magazine for.....	\$4.75
Asia	5.35
Atlantic Monthly	6.19
Boy's Life (Boy Scout Magazine).....	4.25
Century Magazine	6.85
Christian Herald	4.25
Colliers' (The National Weekly).....	4.50
Country Life	6.85
Current History	6.10
Delineator	4.75
Designer	4.25
Etude	4.25
Everybody's Magazine	4.75
Harper's Bazar	6.10
House and Garden.....	5.35
Judge	7.25

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Ladies' Home Journal for.....	\$4.00
Little Folks	4.25
McCall's Magazine	3.40
Modern Priscilla	4.25
People's Home Journal	3.50
Popular Science Monthly	5.00
Pictorial Review	4.75
Review of Reviews	5.50
St. Nicholas	6.00
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Scribner's Magazine	6.00
Short Stories	7.00
Travel Magazine	5.50
Woman's Home Companion	4.35
World's Work	6.00
Youth's Companion	4.65

Any other magazines you wish will be gladly quoted.

Send all orders to

THE SABBATH RECORDER, 18 Madison Avenue, Plainfield, N. J.

DEATHS

CLARKE.—In Brookfield, N. Y., December 4, 1921, Mrs. Damaris Burch Clarke, aged 81 years, 6 months and 7 days.

Sister Clarke was born near Brookfield, May 27, 1840. She was the daughter of Paul B., and Cynthia Randall Burch. She was married October 11, 1858, to Norman L. Clarke, and has since resided in the village of Brookfield.

In 1877 she and her husband united with the Second Brookfield Seventh Day Baptist Church, of which she remained a faithful member until the time of her death. She is survived by her husband and two brothers, Randall and Calvin Burch, of Leonardsville, N. Y.

Her life was one of faithful ministrations to the aged and sick, ever characterized by patience and cheerfulness.

Funeral services were conducted by Rev. F. E. Peterson, and interment made in the Brookfield Rural Cemetery. "Blessed are the dead who die in the Lord."
F. E. P.

LANGWORTHY.—Lydia Shaw Langworthy was born November 15, 1835, and died November 10, 1921.

She was the daughter of John R. and Tacy Burdick Shaw, and was born in Alfred.

In 1855 she was married to Charles W. Langworthy, and made her home in Georgia for about twenty years. Later much time was spent in Huntsville, Ala., and Terre Haute, Ind. The past fifteen years she has lived in Alfred. Her married life was largely devoted to charitable work, teaching in the cotton district among the employees.

Her death was caused as the result of inhaling the smoke of the fire which occurred at her home on the night of November 8.

She was a member of the First Alfred Church. She is survived by a son, Herbert Langworthy, of San Antonio, Tex., three brothers, A. A. Shaw, of Alfred, Ed and Frank Shaw, of Alfred Station; and two sisters, Hattie Cook, of Hornell, N. Y., and Ella Conover, of Boontown, N. J.

The funeral was held at the home of her nephew, Dr. W. W. Coon, of Alfred, and burial was in the Alfred Rural Cemetery.
A. C. E.

BUTEN.—Amelia D., daughter of Joel and Huldah Crandall, was born in Little Genesee, September 19, 1843, and died in Little Genesee, September 15, 1921.

During a revival, conducted by Rev. A. H. Lewis, in 1870, she, with many others, confessed Christ and united with the Seventh Day Baptist Church of Little Genesee.

In September, 1868, she was united in marriage to Benjamin C. Buten. To them were born two daughters, Mrs. Estelle Lewis and Mrs. Bertha Champlain. They and the husband died some years ago.

Being confined to her bed for many years she has lived a somewhat lonely life in spite of her

many friends in the church and community who frequently visited with, sang for, and have been thoughtful of her. Kind words spoken, cheerful greetings written, busy fingers and a smiling face have been mediums through which she has served others and expressed the Christ life within her.
E. F. L.

BURR.—Sarah Emeline Hull was born in 1844, in the town of Berlin, N. Y. Her father was Daniel P. Hull and her mother's maiden name was Susie Burdick.

In 1867 she was married to Edward C. Burr and went to Napanock, N. Y., to begin their happy married life. Later, they moved to Petersburg, N. Y., and still later to Manchester, Vt., where they resided until they came to Chicago in 1887. Her husband passed away in 1899.

Mrs. Burr is survived by her only child, Mrs. Susie Whyland, wife of Calvin Arthur Whyland, of Chicago; by two grandchildren; and by a brother, A. M. Hull, a merchant of Milton Junction, Wis.

In her youth Mrs. Burr was baptized into the fellowship of the Seventh Day Baptist church. When she and her husband came to Chicago in 1887 she united with the Seventh Day Baptist church there and loyally and faithfully supported its interests so long as her health and strength permitted. Her friends testify to her love of justice, kindness and charitable attitude toward all.

Services were held in Bently Chapel, North Chicago, December 2, conducted by Rev. Henry N. Jordan. Burial was made in Mt. Hope Cemetery.
H. N. J.

BALDWIN.—James Baldwin was a son of James and Laura Chapin Baldwin. He was born in Plymouth, Sheboygan County, Wis., on November 8, 1856, and was deceased September 21, 1921. He is survived by a sister, Lottie, who resides in Milton.

James and his sister lived on a farm near Plymouth until their removal to Milton in July, 1918. They were humble, earnest Christian people who daily lived the truths of the Word and felt and lived the presence of God. They were loyal Seventh Day Baptists who accepted their place of service and faithfully invested the talents with which the Master entrusted them. Their home and hearts were always open to Christian workers. They were deeply interested in philanthropic, denominational and educational work and at one time had planned to establish an orphanage for needy children. More recently they arranged to bequeath to educational purposes such property as they might leave at their death.

In 1879 when Rev. Nathan Wardner was conducting religious services at the home of the Baldwins, James made a confession of faith in Christ, and, with his sister, became non-resident members of the Milton Junction Seventh Day Baptist Church. Since they resided in Milton they transferred their membership to the church in the latter on July 12, 1919.

On Sabbath afternoon, September 24, farewell services were held in the Seventh Day Baptist church at Milton. Interment was in the cemetery at Milton.
H. N. J.

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, Westery, 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

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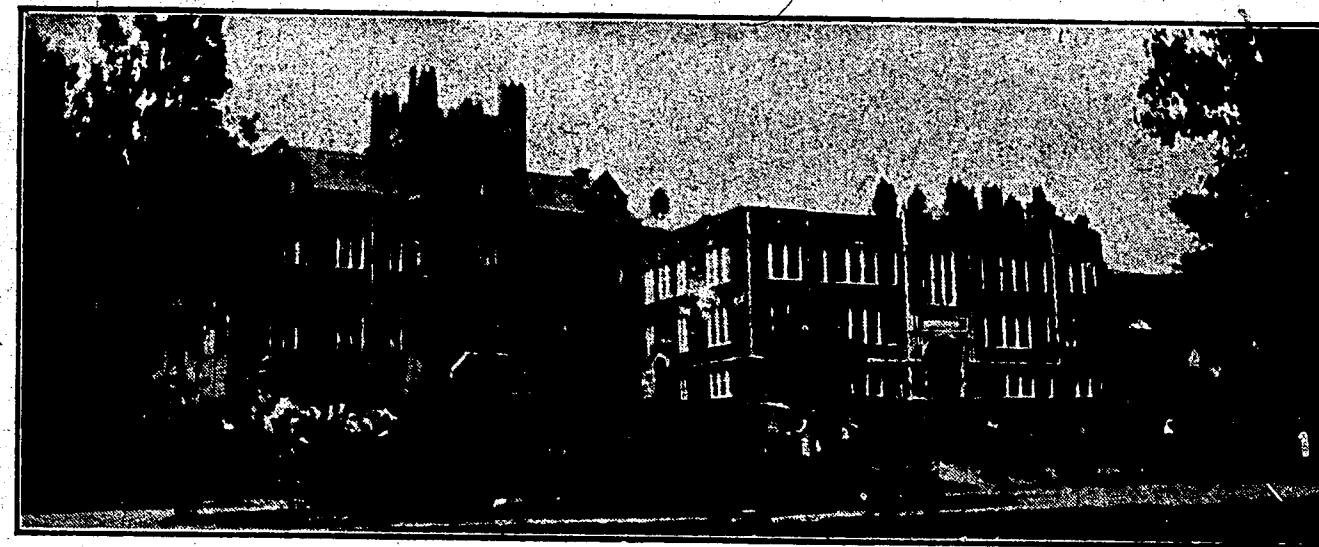
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Seventh Day Baptist Forward Movement

OUR PLATFORM

(Adopted by the Commission, November 21, 22, 1921.)

OUR FINANCES

1. We point out to our churches the imperative need of meeting the full denominational budget, if Seventh Day Baptists are to put their sickle to the ripening harvests.
2. In view of the present call for well prepared leaders and laborers we are opposed to any reduction of salaries. We urge the strengthening of the hearts and hands of our Christian workers by assuring them an adequate income.
3. We recommend a denomination-wide appeal for Salem College in its present extremity.

OUR COUNTRY CHURCHES

4. We authorize the awarding of prizes for the best studies by Seventh Day Baptists of the country church problem.

OUR BOYS AND GIRLS

5. We appeal to our people to stop the wastage in Seventh Day Baptist boys and girls by providing for their social, recreational, and vocational needs, and we suggest that some regular denominational agency undertake the solution of this pivotal problem.

OUR MINISTRY

6. We urge our pastors to assemble their boys of high school age and talk to them about the opportunities of the ministry, not with the purpose of getting an immediate decision, but with the idea of preparing the soil for a future favorable consideration of the ministry.
7. We request each church to set aside March 25, 1922, as "Ministerial Decision Day" and urge our pastors to preach at least on this Sabbath and that preceding, on the ministry.

OUR SPIRITUAL LIFE

8. We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.
9. We recommend an every-member simultaneous prayer circle for every church.

(For details see SABBATH RECORDER, December 12, 1921, page 739).