

Seventh Day Baptist
FORWARD MOVEMENT
LITERATURE

Country Life Leadership

(Just published)

A Collection of Country Life Sermons, by
 President Boothe Colwell Davis.....\$1.50

Reconstruction Messages

A Book of Prophetic War Time Sermons, by
 Rev. Ahva J. C. Bond.....\$.75

Seventh Day Baptist Hymns and Songs

Songs with a Message, by
 Seventh Day Baptist Authors.....\$.15

A Hand-Book of the Forward Movement

Presenting the Work of the Boards. Illustrated.
 Valuable as a Text Book in Study Classes.....\$.10

Sent postpaid at prices listed above, or all four for Two Dollars

American Sabbath Tract Society
 Plainfield, N. J.

The Sabbath Recorder

God created the week when he created the world—six days for work and a sacred day. He created man with that law stamped in his physical, moral and spiritual nature, just as he created man with the requirement, "thou shalt not kill", "thou shalt not steal", and each of the Ten Commandments. The Scriptures record this in the account of the creation—six days and a sacred day. "God blessed the seventh day and sanctified it." That was when he made the world. The people of God observed the Sabbath before the Ten Commandments were given. A tablet of baked clay now in the British Museum refers to the Sabbath not long after the days of Noah. Israel kept the Sabbath before the decalogue was given on Sinai. No manna was given on the Sabbath. When the Ten Commandments were given they only defined what was the law already, created in the nature of man. Jesus confirmed the Sabbath when he said, "The Sabbath was made for man." What was made but the sacred day of the week? Jesus and Paul denounced the traditions which were not of divine authority, but nothing was ever recorded setting aside the Ten Commandments or the week. Jesus said, "It is easier for heaven and earth to pass away than for one tittle of the law to fail." Paul wrote, "Do we make void the law through faith? God forbid. Yea, we establish the law."—James P. Hutchison, in "Christian Work".

—CONTENTS—

Editorial. —Our Stewardship and God's Tenth.—After the Tithes, Then What?—We Wonder How They Responded.—Preparing Oranges for Market.—"Sunday and the Real Sabbath."—A Leading Question.—Value of the Beautiful.—Some Christmas Offerings.....65-68	Education Society's Page. —Conditions for the Prize Essays on the Country Church Problem.—The Dominant Motive.—A Significant Book... 82
Change of Moderators.....68	Woman's Work. —Safe Conduct (poetry).—Extract From Letter From Miriam West.—Worker's Exchange.—In Memoriam .....84-87
Recruits Needed.....68	Home News.....87
A Hymn for China.....69	Young People's Work. —What the World Owes to Foreign Missionaries.—Suggestions for "Better Societies".....88
Battle Creek Tabernacle Burned.....69	Our Weekly Sermon. —The Christian to Lay Aside.....90-93
The Commission's Page. —Christian Endeavor Week.—The Standing of the Churches.—General Conference.....70-72	Marriages.....94
Reasons for Tithing.....73	Deaths.....94
Missions and the Sabbath. —Notes From the Field.—Ruth and Benjamin.—Open Letter No. 9.....76-81	Sabbath School Lesson for January 28, 1922.....96

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

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

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

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.

AMERICAN SABBATH TRACT SOCIETY

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.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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.

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Edwin Shaw, Plainfield, N. J.
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.
(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.

SABBATH SCHOOL BOARD

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.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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. 92, NO. 3

PLAINFIELD, N. J., JANUARY 16, 1922

WHOLE NO. 4,011

Our Stewardship and God's Tenth

We are glad to see the growing interest in tithing. If one can judge by the experiences of those peoples who are most thoroughly given to tithing their income for the Lord's work, we can but feel that our own people would be greatly blessed and our work wonderfully advanced if we were enthusiastic, whole-hearted tithers.

As a people we seem to forget that we are stewards in charge of whatever God gives us, and that there is no better way to show our appreciation of his manifold blessings than to devote at least one tenth of our income to his work.

If we really desire to give God the first place in our hearts and lives, how can we do so better than by setting aside one tenth of our income for his blessed work? Why not recognize him as the giver of all we possess, even of life itself, and, acknowledging his ownership, loyalty and conscientiously set apart, in the spirit of true worship, the portion which is due to him?

Think of it a little. What can bring greater satisfaction to our own souls than the assurance that we have consistently tried to make good our prayers by furnishing the means by which they can be answered?

To pray for the church, the school, our missions, and for the advancement of Sabbath truth and then withhold, even a part of the needed money due from us as God's stewards, is but little better than mockery. By loyally paying our tithe as servants of God we will offer to our fellow-men the most conclusive evidence that our prayers are something more than words.

It is well to remember that conscientious giving of our dues to God's cause is "a combined act of worship, prayer and stewardship" which brings its special blessing. To withhold our dues is regarded by the great God, as robbery.

"Will a man rob God? Yet ye have robbed me. . . . in tithes and offerings. . . . Bring ye all the tithes into the storehouse. . . . and prove me now here-

with, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3: 8-10).

After the Tithe Then What?

After the tithe comes giving. The tithe is a debt due and should be conscientiously paid. After this has been done and our families cared for out of our nine-tenths, then comes the blessed privilege of making free-will offerings, "as God has prospered us". Whoever is able and willing to make free-will offerings for the good of his fellows and for the upbuilding of God's kingdom on earth, should find a special added pleasure to that which comes from paying his tithe.

The tenth paid for the Lord's work gives visible and tangible evidence of the sincerity and genuineness of our worship. When properly done it is really an act of worship expressed in deeds which harmonize with our prayers. "Paid" is the word commonly used in connection with the tithe. "Give" is used of the tithe only twice—once by Jacob at Bethel, and once by the Pharisee who bragged about his giving.

The free-will offering is more properly regarded as a gift out of our nine-tenths. This will come as the result of a loyal, generous heart of a steward in God's service, who longs to do what he can to promote Christian institutions for human betterment. Truly unselfish persons upon whom God has bestowed more riches than are needed to provide for their families, have in the free-will offering plan an exceptionally good chance to provide for the permanent advancement of every good cause.

To all such, Paul's words to Timothy will come with great force: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute."

Open-handed liberality is certainly a Christian grace. "See that ye abound in this grace also" (2nd Cor. 8: 7).

We Wonder How They Responded As we write these words more than a thousand miles from the homeland we can but wonder how well our people responded to the Christmas-time call for free-will offerings from far and near to bring up our lagging Forward Movement. We are especially anxious to know what good gifts came to the denominational building fund as a free-will offering over and above our regular pledges.

If a good many loyal Seventh Day Baptists did as well in proportion to ability as did two or three of whom we have knowledge, there must be great rejoicing at home over the cheering prospects. On the other hand, if the response was very slow, and gifts few and small, we shall be sorry for the faithful ones who are trying to fulfill the expressed wishes of the General Conference.

When Nehemiah was in distress over his building work which had been committed to his care, he laid his burden upon the hearts of the people, after a sleepless night in studying the problem, and as soon as they understood the case, they said: "Let us rise up and build. So they strengthened their hands for the good work."

The story of loyalty and service by which all the families and sections and tribes rallied and stood by one another in that building work of old, makes one of the most interesting and instructive parts of holy writ.

Had it not been for the generous free-will offerings and loyal co-operative service of Israel, that glorious work could never have been completed. May the splendid way in which Israel of old made success possible, inspire our Israel to pull together until victory crowns every line of effort in our Forward Movement.

Preparing Oranges For Market One of the interesting experiences in Florida was a visit to an orange packing house. We had no idea of the method by which the golden fruit is graded according to size for the market, and of the cleaning process which gives the oranges a most inviting look. This is all done by machinery.

The oranges are placed in a sort of tray or hopper elevated about six feet, and thoroughly wet with a kind of sprinkler. Then they begin to run in a row down two inclined wooden spouts with sides so tipped

that they must run upon long, round, revolving brushes running the length of the long spouts right in their bottom. There are little blocks running on an endless chain far enough apart to let all water through, and made to bob up and down enough to keep the oranges constantly turning in close contact with the revolving brushes. And so the oranges go down the long spouts being cleaned, polished, and dried until they come to the first ring or screen-hole that arrests the very largest ones, which are switched off into a spout that lands them on a kind of cushion to prevent bruising, leaving them in a bin by themselves. The next screen-hole takes out the largest oranges left by the first, and so on, screen after screen, leaving the very smallest in the last bin.

When the process is ended, there are some six bins of evenly graded oranges looking as clean and bright as can be. The boxes also come down from an upper room, by machinery; and when all the fruit is neatly wrapped in silk papers and carefully packed in the boxes, it is ready for shipment.

Grape fruit is treated in the same way as the oranges.

"Sunday and the Real Sabbath" We were impressed by the wording of this article as we found it at the head of an address by one of the world's great Christian leaders of today, Mr. Frederick L. Smith.

After lamenting the fact that extremists were in danger of losing sight of the real Sabbath; and after expressing disapproval of both the methods used by civil law agitators and the opposers of "blue laws", the fear is expressed that the world may "lose sight of the *real Sabbath*, which was instituted ages before Moses reiterated the law of the Decalog or before Abram emerged from idolatry", instituted as the writer said, "by the very necessities of human life".

Further on in the discussion this writer speaks of Christ's work of "skill divine" in exposing the abuses of the Sabbath law and in "laying open to view the beauty and helpfulness of the original Sabbath which no nation has ever disregarded without suffering harm in its physical, mental, moral and spiritual existence." He not only declared the day as designed "for man" but made it equally clear that for man's good it "was made".

This seemed like good Bible doctrine. We too feel sure that Jehovah instituted the Sabbath "by the very necessity" growing out of the relation of the race to its Maker. We too understand that Christ emphasized "the beauty and helpfulness of the original Sabbath", and we believe that the nations have suffered from losing this idea of holy time established for a special purpose by God long before Moses reiterated the Sabbath law at Sinai.

But when this writer began to talk of Sunday as though it was the original institution which he had so truthfully portrayed, we were almost shocked at his inconsistency.

Does not so intelligent a Bible scholar as that writer know that the first day of the week commonly called Sunday—the heathen day once dedicated to Baal worship—was *not* the Jehovah-instituted Sabbath he exalted so highly in his article? Does he suppose this is the Sabbath so minutely described in the long-standing law reiterated by Moses?

Does he really think this to be the day Christ meant when he set forth its "beauty and helpfulness" as the "original Sabbath"? Christ referred to the Sabbath which he observed all his life; but that was by no means the Sunday.

If there is any sacred Sabbath day, the ground for it must be in the Bible alone. The great world knows this full well, and the inconsistency of trying to make people believe that Sunday is the Bible Sabbath is so great that we must not be surprised when they refuse to hear those who make such a claim for a Sabbath not even mentioned once in the Book of books.

The real Sabbath is sacred, not because it was commanded, but it was commanded because of its fundamental place in the nature of things. It was the one principle that was to bind man to God and hold him there. Its non-observance meant idolatry.

A Leading Question A good friend who is much interested in the Sabbath cause finds himself constantly asking, What more can we do to make the world see the force of the Sabbath truth. He firmly believes the Christian world would see and adopt the truth if it could only be put before them in the most forceful, attractive and convincing way. He also believes that we have in

our literature all needed data for such a presentation if it could only be properly culled out, condensed, and rearranged in the most logical way. He says he can not believe but that candid Christians would accept the Bible truth if it were presented in the right way.

The question was asked the editor: Has there ever been a request in the RECORDER for the people to state what method they think would be the best one to convince men of the claims of the Sabbath? The one asking it thinks there *must* be some among us able to devise or suggest a more successful way of Sabbath reform.

We gladly offer to our readers the privilege of stating if they will, whatever improvement they can suggest that would shed any light upon this important question.

Value of the Beautiful We pity the one whose heart does not respond to the beautiful as he goes through God's world so full of beauty. It seems that such an one must have lost something of the divine image in which man was created; for our God must be a supreme lover of the beautiful. If this be so then he must be pleased when his children come to admire the things he has made. True love of the beautiful must be God-like, and therefore a stepping stone to the higher plane of living in the beauty of holiness.

All about us in this universe there is beauty of sound and color, and grace of form. Some see it in cloud and sky, in field and mountain and sea, while multitudes seem oblivious to it all. As some persons are color-blind so it seems that many lack the aesthetic quality which enables them to receive messages from the divine Artist in the scenes about them.

The cultivation of love for the beautiful has greatly improved as men have come to know more of the higher life. There is a wonderful difference between ideals of beauty now and the uncouth notions of unenlightened races, who knew nothing of the God of beauty.

After all, much depends upon the inner life. There must be something within that responds to the call of the beautiful which appeals to man on every page of God's other book.

The essential element of spiritual beauty may be cultivated, and when this is well

developed, the whole earth becomes filled with the beautiful. And through it we may come to see the King in his beauty.

Some Christmas Offerings As stated in another editorial, we have looked with some interest for the responses to the appeal made for special Christmas offerings, and so were glad to receive on January 7, a report from Treasurer Frank J. Hubbard made on January 3, to the effect that there had come to his hands as Christmas gifts to the Tract Society's work, sums amounting to \$1,390.00. All but \$12.50 of this is a special gift for the Denominational Building.

We have no data at this writing—in Florida on January 8—as to the amount of Christmas gifts that go direct, for various items in the Forward Movement, into the hands of the Conference treasurer. Our readers will look for this in the reports of the "pastor at large" and of the treasurer.

The items sent us by Mr. Hubbard are as follows:

"In memory of Loren Gleason Waite"	
Denominational Building	\$1,000 00
Mr. and Mrs. I. A. Hunting, Plainfield,	
Denominational Building	50 00
Second Westerly Church, Denominational	
Building	50 00
William M. Stillman, Plainfield, Denom-	
inational Building	200 00
Mrs. Amanda T. Maxson, Plainfield, De-	
nominational Building	5 00
Mrs. Amanda T. Maxson, Plainfield,	
Debt	2 50
"In loving memory", Plainfield, Denom-	
inational Building	10 00
Ladies' Aid Society, Lost Creek, W. Va.,	
M. Jansz	10 00
Los Angeles Church	12 50
Editor SABBATH RECORDER, Denomina-	
tional Building	50 00
Mrs. Harriet Burdick, Lowville, N. Y.,	
(L. S. K.)	11 13
Total	\$1,401 13

CHANGE OF MODERATORS

At a meeting of the Executive Committee of the Northwestern Association, called December 22, 1921, at Milton, Wis., the resignation of Dr. B. F. Johanson, Battle Creek, Mich., as moderator was accepted and Prof. D. N. Inglis, of Milton, Wis., was elected to fill that office.

MRS. D. N. INGLIS,
Corresponding Secretary.

RECRUITS NEEDED

The purpose of this brief article is to call special attention to the plans of our excellent Young People's Board as set forth in the SABBATH RECORDER of December twenty-sixth, nineteen hundred and twenty-one, on pages eight hundred fifteen and sixteen; to express my hearty indorsement of these plans; and to contribute, if possible, to the emphasis that should be given to this important subject:

These plans seem to me to suggest several vital challenges:

1. The challenge of the world's greatest Master. It ought to be counted a privilege to be in the service of the King; and he who is the Savior and Lord of us all, calls us to a full time service of some kind, to which providence will guide us.

2. The challenge of goodness. Any one who undertakes to lead others into the way of personal goodness, should himself be good. That does not mean perfection of attainment in character and conduct, but that one is manifestly traveling in the right direction and toward the goal divinely appointed for our final attainment.

3. The challenge of service. Our Master said that he did not come to be ministered unto, but to minister and to give his life a ransom for many. We profess to be his followers; and if we are truly so, our time and strength must be given to such service as we seem to ourselves to be called to.

4. The challenge of education. More and more are we coming to believe that education means the training of the body, the care of the health, the forming of good habits, the possession of high ideals, the accumulation of vital interests,—indeed that education calls for the enrichment of the whole range of our being and a fitness to meet all of life's relations. With good reason we demand thorough training on the part of those who are to teach in our schools and colleges. Certainly the things of religion are, at least, of equal importance; and it seems, therefore, equally reasonable to demand that those who are to teach in the schools for religious education should also be thoroughly trained.

5. The challenge of culture. By this there is not meant any superficial refinement, sweetness, or beauty. It does mean

A HYMN FOR CHINA

(Tune: *The Church's One Foundation*)

Oh, ancient land of China,
Four thousand years the same,
Whose glory lay in wisdom,
Whose scholars gave thee fame;
Oh, China, we all love thee,
And pray that God may be
The source of all true knowledge,
And learning's deepest sea.

Oh, beautiful for rivers,
Rich plains and mountains vast,
Whose voice of inspiration,
Has sounded from the past;
Today God calls thee, China,
To stand with those who see
That problems of the future
Have also need of thee.

Though once thy gifted sages
Had seen a light afar,
They lost the purer radiance
Of Christ, the Christmas star;
His love, by faith illumined,
His peace, awaiteth thee,
To teach thee God, the Father,
Whose truth sets all men free.

May every gate be open,
May every city wall,
Behold the new world vision,
With Christ supreme o'er all.
Lord God, raise for us leaders,
That China strong may be,
And through thy Church Triumphant,
Attain to unity. —Margaret Dieter.

NOTE: This hymn is one of the numbers on the program for the 1921 Shanghai Community Chorus, rendered by over two hundred Chinese students, and all sung in the English language. Twenty-one young people, both boys and girls, connected with our Shanghai Mission are participating in this chorus. This year's Christmas Concert will be the third of its kind. M. R. D.

BATTLE CREEK TABERNACLE BURNED

The Seventh Day Adventist Tabernacle at Battle Creek, Mich., burned the evening after the Sabbath, January 7. This was where the Seventh Day Baptist General Conference was held in 1919. This will be a great loss not only to our Adventist brethren but to the city as most all large conventions and public meetings were held in the Tabernacle. It had the largest seating capacity of any auditorium in the city. No doubt a new structure will be erected the coming spring.

H. D. C.

all that is the opposite of rude and unattractive, and without any elevating influence. A really cultured person is surrounded by a spiritual atmosphere that tends to win and ennoble.

6. The challenge of the Bible. It is said that the Bible lends itself more easily to a good translation into the many other languages on mission fields than any other book. This suggests the universality of the Book of books. The Bible is for young and for old, for the unlearned and the scholar. Its literature is of a high order; and the most highly educated student of the Bible will find adequate opportunity for the exercise of every attainment of both mind and heart.

7. The challenge of the desire for friendship. Between one who has preached the gospel successfully, or done effective mission work, or been a real teacher in the spheres of lofty truths and high ideals, and those who have come under his influence, there springs up a genuine and satisfying friendship.

8. The challenge of real happiness which every normal person desires to possess. If permitted to refer to my own experiences, I have to testify, that among the happiest moments of my life have been those when persons have told me that in their efforts to increase their knowledge and to have their own inner lives unfold, I have been, to them, of some real help.

I am more than five years beyond the three score and ten of the ninetieth psalm; and it is not likely that there are many years of full time service before me; but, trusting in the Holy Spirit of God for strength, I promise that I will strive to shape the plans of my life so that along with my younger brothers and sisters I may give myself more unreservedly to the service of Christ and the Church.

ARTHUR E. MAIN.

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

"Learn a great principle and trust it constantly, then your thoughts will never be changed by the thoughts of those with whom you associate. This is the principle that will keep you: 'I am folded round with Divine Truth.'"

THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.

"Lo, I am with you always, even unto the end
of the world."—Matt. 28: 20.

CHRISTIAN ENDEAVOR WEEK

Christian Endeavor Week has come to be a very important date in the church year of many modern evangelical denominations. Decision Day is another important day in many churches. When these events are observed together then the results ought to be fruitful, indeed.

The Young People's Board in planning their program for Christian Endeavor Week this year, is seeking to give to every young person in the denomination the opportunity to commit himself or herself to definite kingdom service. There are two phases of this program, or two elements in this spiritual appeal to Seventh Day Baptist young people that I want especially to emphasize.

THE PASTOR AND HIS BOYS OF HIGH SCHOOL AGE

One of the planks of "Our Platform", as adopted by the Commission of the General Conference, reads as follows:

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.

It has seemed altogether appropriate to suggest to pastors who feel led by the Holy Spirit to talk to the boys of their congregation concerning the opportunities of the ministry that they make the opportunity to do so early in Christian Endeavor Week. No definite date is fixed, and no attempt is made to suggest a method by which this is to be done. Each pastor can best determine the time for himself, and no one else can know so well how to go at this sacred task. The purpose of this talk by the pastor to the youths of high school age is not to get immediate decisions for the ministry. The purpose is to have the opportunities of the ministry so presented to those who are not yet ready to make out-spoken decisions, to include the calling of the ministry in considering their life work.

Not every capable young man should enter the ministry, nor a majority of such men perhaps. Doubtless the Lord is calling young men into other lines of work, where they will be able to do splendid Christian service. But surely the Lord will call some of our brightest and most promising boys into the service of the ministry. Every capable boy therefore in all our families should consider this question that he may not mistake the call of God. God speaks with a gentle voice, but those who listen may hear.

Many will be praying that the seed sown by pastors in the hearts of the boys will bear rich and blessed fruitage in the coming days.

PART TIME SERVICE

The second item which I wish to emphasize in the program of Christian Endeavor Week is the second Life Work Recruit pledge. That which calls for committal to part time service. This is a new feature of life service pledge making. Something which I would like to exalt in the minds of our young people. The success of every line or phase of our work as a people depends upon the groups that make up our local churches. This is true of course in view of our ideals, organization, and history. Every one who thinks knows it is true in theory. But only he who is charged with the task of promoting a denomination-wide program of kingdom service realizes how literally true it is that success depends upon the local church.

How much it will mean therefore for the future of the denomination if in every church there are to be men and women pledged to serve in the local church wherever they can serve best, ready to respond to every opportunity as a call from God.

THE PASTOR, PLUS

Usually where the pastor is in heartiest sympathy with the Forward Movement, there it succeeds. But always there are laymen and women who stand with him and who work with him to make it succeed.

Where a pastor is hostile or indifferent, lay initiative, with consecration, has been able to accomplish something. Hence the importance in any case of enlisting our young people for special, part time service, which shall be as definite, and as conscientiously rendered as that of the minister or the missionary.

Our Forward Movement is nothing if it is not spiritual, and a spirit-filled life will be a serviceful life in the kingdom of Jesus.

Many will be praying that scores of our young people will pledge to Christ and the Church their consecrated service to whatever special tasks they may at any time be called.

THE STANDING OF THE CHURCHES

Churches	Quota	1919-20	1920-21	1921-22
Attalla	\$ 340	\$ 17.00	\$.	\$.
Adams Center	1,530	1,230.98	708.00	139.20
First Alfred	5,890	3,335.61	3,876.42	1,880.51
Second Alfred	2,940	768.34	1,145.90	858.90
Albion	1,870	622.27	279.83	10.00
Andover	620	148.49	201.25	10.40
Battle Creek	1,880	1,893.00	2,487.87	305.00
Boulder	920	460.00	920.00	460.00
Berlin	970	.....	308.37	225.00
First Brookfield	1,490	769.60	1,550.58	421.05
Second Brookfield	1,240	987.56	1,157.50	157.50
Cartwright	770	400.00	258.65	19.50
Chicago	830	1,009.60	926.60	589.63
Cosmos	220	46.00	88.00	40.00
Carlton	960	352.97	247.39	35.00
DeRuyter	910	910.00	677.00	193.00
Detroit	.....	(Joined Conference 1921.)	.....	120.00
Dodge Center	1,240	1,250.00	458.45	78.25
Exeland	220	45.00	20.00	20.00
Farina	1,650	1,650.00	1,019.95	509.80
Fouke	720	664.38	88.00	55.00
Friendship	1,200	430.00	679.83	324.00
First Genesee	1,970	985.00	1,895.79	750.00
Gentry	650	480.50	355.66	14.00
Grand Marsh	280	.....	98.01	5.00
Greenbrier	340	.....	70.00	50.00
Hammond	460	703.00	619.54	280.00
First Hopkinton	2,860	114.53	1,178.68	171.50
Second Hopkinton	880	132.15	75.00	80.85
First Hebron	520	.....	150.00	240.00
Second Hebron	370	.....	67.00	.....
Hartsville	700	80.00	110.10	5.00
Independence	1,070	1,360.00	1,100.00	265.00
Jackson Center	1,180	200.00	95.00	125.00
Lost Creek	910	910.00	910.00	471.23
Little Prairie	370	.....	150.00	30.00
Los Angeles	240	275.00	240.00	.....
Middle Island	730	90.00	100.00	59.00
Marlboro	990	1,030.00	1,004.51	244.44
Milton	4,460	2,300.00	3,501.24	770.70

Churches	Quota	1919-20	1920-21	1921-22
Milton Junction	1,990	1,138.74	2,240.00	200.00
Muskegon	.....	(Joined Conference 1921.)	.....	5.00
New York	660	1,075.00	948.06	342.21
Nortonville	2,240	2,240.00	1,440.00	177.00
North Loup	4,180	4,180.00	4,180.00	5.00
Piscataway	930	571.62	412.20	399.93
Plainfield	2,440	2,071.62	2,975.30	1,516.05
Pawcatuck	3,840	3,483.29	3,993.17	726.83
Portville	210	25.00	239.00	.....
Roanoke	400	97.00	114.00	35.00
Rockville	1,340	172.00	135.00	77.00
Richburg	390	293.00	390.00	35.60
Riverside	1,030	925.00	820.05	353.79
Ritchie	900	650.00	69.50	54.00
Rock Creek	.....	(Joined Conference 1921.)	.....	13.00
Salem	3,220	3,213.50	2,634.55	1,819.40
Salemville	580	80.46	290.00	.....
Shiloh	3,550	1,344.04	3,674.30	330.00
Scott	490	.....	1.00	.....
Syracuse	270	88.99	107.72	53.72
Southampton	90	120.00	40.00	20.00
Stonefort	350	107.00	100.00	15.00
Scio	180	7.71	.....	5.00
First Verona	820	800.00	827.12	57.00
Waterford	490	540.00	512.25	262.92
Second Westerly	220	275.00	230.00	110.00
West Edmeston	550	550.00	345.00	100.00
Walworth	880	248.60	499.56	48.50
Welton	700	610.00	700.00	443.09
White Cloud	1,020	185.00	26.73	88.25
Minneapolis	.....	\$7.00	.....	.....
Petrolia	.....	\$14.25	.....	.....

The receipts for December were several thousand dollars short of what I had hoped they might be. I am not going to say just what amount I had hoped for, but it was something more nearly commensurate with the demands of the boards and the needs of the whitening field.

The larger plans of every denomination, made when money was easier, have created a condition which is bound to result in one of two ways. There will have to be a curtailment of the work, or else a more heroic effort to meet the increased demands of an enlarged program.

Every denomination is facing this alternative, and much is at stake. It was discovered in a meeting of the directors of the various Forward Movements held in New York in November that Seventh Day Baptists had done better than the average denomination last year. But we dare not be content to measure ourselves by others. In the face of waiting fields, and of tasks that press themselves upon us with a divine urge, we must go forward.

There are some encouraging things in the treasurer's report for December which it will be well to point out. The number of churches that have made no remittance during the present Conference year were reduced from seventeen to six. Ten churches have made half their quota. Arranged alphabetically these churches are: Boulder, Chicago, Hammond, Lost Creek, New York, Plain-

field, Salem, Waterford, Second Westerly, Welton.

These churches constitute our new honor roll as we enter upon the last half of the Conference year.

Another thing that is encouraging is the fact that the treasurer received one thousand dollars more in December, 1921, than he did in December, 1920. Then again, the treasurer has received from one church since the first of January \$1,000.00. Doubtless many large sums will come in this month. With a start like that, January ought to beat December. Of course we were simply making our mid-year pay-up drive. The impetus given the financial part of the Forward Movement ought to carry through the rest of the year with increasing momentum. The treasurer of one of our boards has written me that he received over \$1,300 in Christmas offerings, which of course is not included in the Forward Movement treasurer's report.

The amount of the Christmas offering sent to the treasurer of the Forward Movement was \$405.63. The total amount received during the month was \$6,283.68. The total amount received for the first half of the Conference year is \$17,521.98.

**GENERAL CONFERENCE
Receipts for December, 1921**

Forward Movement:	
Adams Center	\$ 37 00
First Alfred	505 20
Second Alfred	25 05
Battle Creek	300 00
Berlin	113 00
Boulder	260 00
First Brookfield	103 30
Chicago	368 50
Farina	148 00
Fouke	55 00
Friendship	124 00
First Genesee	500 00
Greenbrier	50 00
Hammond	50 00
Hartsville	5 00
First Hebron	140 00
Little Prairie	30 00
Middle Island	37 00
Milton	174 60
Minneapolis	7 00
Muskegon	5 00
New York	65 21
North Loup	5 00
Pawcatuck	15 00
Petrolia	14 25
Plainfield	766 90
Richburg	26 60
Riverside	5 81

Roanoke	5 00
Salem	804 60
Scio	5 00
Syracuse	32 75
First Verona	17 00
Walworth	21 50
Waterford	118 00
Welton	130 18
West Edmeston	100 00
Second Westerly	110 00
White Cloud	88 25
Mr. and Mrs. J. W. Crosby	10 00
The Waldos	37 50

\$5,416 20

General Fund:	
Shiloh	\$ 2 41
Lost Creek	33 67
Scholarships and Fellowships:	
Shiloh	48
Historical Society:	
Shiloh	24
Seminary:	
Shiloh	58
Lost Creek	13 65
Alfred College:	
Shiloh	2 41
Milton College:	
Shiloh	2 41
Salem College:	
Shiloh	2 41
Lost Creek	55 51
Plainfield	5 00
Ministerial Relief:	
Shiloh	2 41
Woman's Board:	
Shiloh	100 00
Friendship	40 00
Walworth	27 00
Young People's Board:	
Shiloh	55 00
Nortonville	28 00
Denominational Building:	
Shiloh	7 22
Lost Creek	100 00
Independence	25 00
First Genesee	50 00
Shiloh (John W. Geisinger)	15 00
Tract Society:	
Shiloh	3 37
Lost Creek	50 00
Detroit	3 75
Friendship	10 00
Georgetown Chapel:	
Shiloh	29
Adams Center	25 00
Boys' School:	
Shiloh	1 15
Welton	15 00
Girls' School:	
Shiloh	1 15
Welton	20 00
Missionary Society:	
Shiloh	8 47
Grand Marsh	5 00
Lost Creek	95 00
Chicago (for debt)	1 50
Detroit	11 25
Middle Island	12 00
Friendship	10 00

For Miss Jansz:	
Welton	15 00
For Fouke School:	
Adams Center	6 50

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y., Dec. 31, 1921.

REASONS FOR TITHING

BERT WILSON

Most churches are looking for some panacea to cure their financial ills. Almost any feasible plan will be eagerly seized upon by despairing church boards.

Now we are having an agitation of the tithing system. Many will plan to inaugurate it in their churches. The testimonies are so overwhelmingly conclusive that the tithing system will produce the money, that short-sighted preachers and churches may hastily try it out. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely. As a warning and a protest against such a procedure this first chapter is written on "The Main Drive of the Tithing System". This will be discussed from two standpoints: First, What it is not; second, What it is.

WHAT THE PURPOSE IS NOT

1. It is not to get money to pay off church debts, nor to pay last year's deficit, nor to pay interest on money borrowed at the bank; nor to pay the preacher's back salary. If any such selfish low motive is presented as a reason for starting the tithing system many members will resent it from the start. The whole program should be put on a higher plane.

2. It is not merely a substitute for other worn-out methods of attempting to raise money. To start out with the attitude, "We've tried everything else, let's try this for a while", half defeats the thing before it starts.

3. It is not a cure-all to cure the many ills of the church. Some one reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of

necessity, because of the stupidity and negligence of the past. Hence the main point or purpose is missed altogether.

4. Primarily and fundamentally the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the church to launch a systematic and continuous campaign, teaching the high motives and purposes of systematic stewardship; these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

WHAT THE MAIN PURPOSE OR MOTIVE IS

1. It is to teach men to put God and the kingdom first. With most professing Christians self, home, business, pleasure come first. After time, attention, energy, money have been given to other things, if there be any left the kingdom may get it. God takes the last place instead of first. The main object, therefore, must be to reverse the order. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This, of course, gets the tithe, but it does vastly more; it gets the tither. It creates a new race of Christians who put God and his kingdom where they rightfully belong—first.

2. To teach men to recognize and acknowledge God's ownership. God owns the property, land, money and income which we call our own. It is God's world. The gold and the silver belong to him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. The tither then, recognizing and acknowledging God's ownership, pays his tithe from a high spiritual motive. He renders unto God the things which belong to him.

3. To teach men that God's ratio of giving is the tenth. On this point much

teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what their fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent; some less than five per cent. But God's ratio through the ages has always been the one-tenth. The tithe, therefore, has had the divine sanction and should be recognized by every follower of Christ as the ratio which God himself has established and expects us to pay.

4. To teach that tithing is an act of worship. Some one has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe not merely answering a temporary financial call; it is given as an act of worship. He goes to the Lord's house on the Lord's day, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

The main drive, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.

"To press the principle of the tithe to secure ready money is to do violence against God's purpose as well as against the tither. Preaching high truth for revenue only awakens suspicion. We must not cheapen a great message. We should teach that rendering the tithe means the identification of a man with his God, that it marks the entrance into the abundant life."

One of the very first objections raised by Christian people against the tithing system is that they can't afford it. The objection is urged because people see only the money side of tithing.

CAN THE MAN, FOR HIS OWN SAKE, AFFORD TO TITHE?

The starting point is the man himself. When he is asked to become a tither, let

him forget his money for the time and face himself. Can the Christian man afford to put God first in his life? The fact that he is a Christian presumes that he is dedicated to the work and program of the Lord. He has confessed Christ, he has promised to be his disciple, his name is recorded on the church records. Now, at this point, can he afford to deny his Christ a just proportion of his money? To do so is to lead a life of selfishness instead of a life of self-denial.

Can he afford to make a law of giving for himself? By refusing to acknowledge the principle of the tithe, he denies God's right to suggest what proportion he should give. He blindly understands that he should give something. God has plainly indicated that the ratio should be a tenth. He flatly refuses to accept this and begins a loose habit of irregular and unsystematic giving. This is nothing short of religious anarchy. Now the question is, Can the average Christian afford thus to classify himself? This means to lose spiritual fervor and interest in the kingdom.

The man, therefore, needs the principle of the tithe to fortify his own faith. On faith he accepts God's principle and ratio. He establishes the tithing principle as a life habit; thus begins a life of complete co-operation between the man and his God. Now this is the starting point of the tithing system. If a man denies God up to this point, then there is no use to talk about money. But if he will, on faith, accept God's will and God's principle of giving for his life, then the tithing system is already two-thirds on the way.

"It must be the preacher, and not the promoter, that calls men to be rich."

"What is this miracle of money that men will work for it, wait for it, fight for it, pray for it? It stands for all that men count precious."

"Christendom must be better than heathenism. Christ's man must be better than anybody else's man."

THE TITHING SYSTEM AND THE EVERY MEMBER CANVASS

There is a point where the Every Member Canvass needs enlargement. Its method has been definite and direct, its message has been indirect and general. It has asked all to give, but has not said what proportion

should be given. Here the tithing principle fills up the Every Member Canvass. It puts the right message into the right method. It puts a new content into the whole program.

1. It gives the advantage of a spiritual appeal. Practically every church member secretly admits that tithing is the proper thing. He knows it is right, although he refuses to do it. The direct canvass for the tithe is bound to touch the conscience of every man to whom the appeal is made.

2. A canvass for the tithe is fair to rich and poor alike. The larger the income, the larger the tithe. With a small income the tithe is small. It is often remarked that the rich do not give in proportion to the poor. The tithe would remedy this, and no other system will. The poor are usually willing to become tithers if the more able will join in the good work. To be sure, some of the wealthy should give more than the tithe. But there are few, if any, cases where they have done so, without previously getting the tithing habit fixed as a life principle.

3. It has the argument of success back of it. There are no records of failure among tithing churches. The examples of success are legion. To get a church to become a tithing church is to forever settle the financial problem, as well as many other problems. Why not do the thing right and be done with our "excursions" on church finance?

4. It would help to create tithing churches. A church that is taught tithing, that is canvassed for the tithe, that is kept thinking of tithing, will eventually become a tithing church.

5. It would tend to produce real missionary churches. There is no case on record of a tither being anti-missionary. Both the church and the individual are largely non-missionary through selfishness. But the man who recognizes that the tithe belongs to God is willing that a large part of it shall go to the Lord's world-wide program. The numerous reports of even small tithing churches show much more money freely given to missions, than by large non-tithing churches.

THE PREACHER IS THE STARTING POINT

1. Let the preacher get the conviction in his soul that it is his duty to teach and

preach tithing. It must not be a mere mental assent. He should not go haltingly, half defeated, into a tithing campaign. He must not start with the notion that it will do no harm to try, and then if he fails, no harm will be done. To fail will do great harm.

With earnest conviction let him vow before his God that he will lead his church into a greater life. That he will call them from stinginess and selfishness and indifference to real service for Jesus Christ. With fire in his soul and passion in his heart, he must forge conviction in the souls of his people.

2. There must be some clear-cut preaching on the subject. One sermon will not do. There should be many of them. And in his sermons let him remember that the main drive is not finances but to win men from greed and gold to the higher spiritual life.

3. The preacher should have faith in his people. He has a right to believe that many of his people will respond to the tithing appeal. The first clear, strong sermon will bring results. They will not disappoint him. Most Christian people at heart desire to do the right thing. In fact, most church members do about as much as they are taught. But the teaching along this line has been so little and intermittent that it could scarcely be counted as teaching at all. The church that is carefully, wisely and systematically taught tithing will become a tithing church.—*From Tract 19, Published by the Layman Company, Chicago, Ill.*

APRIL RAIN

It is not raining rain for me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hill.

The clouds of gray engulf the day
And overwhelm the town;
It is not raining rain to me,
It's raining roses down.

It is not raining rain to me,
But fields of clover bloom,
When any buccaneering bee
Can find a bed and room.

A health unto the happy,
A fig for him who frets;
It is not raining rain to me,
It's raining violets.

—Robert Loveman.

MISSIONS AND THE SABBATH

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

NOTES FROM THE FIELD

(Taken from the quarterly reports.)

Mrs. Lena G. Crofoot, West Edmeston

There are many problems and needs here, one problem is how to keep what young people we have. How to meet the need of the few and keep them from leaving the Sabbath. Thank the board for their help toward my support. I have been to Scott one Sabbath this quarter, it was so rainy all the time I was there that I could not make any calls.

Rev. Robert B. St. Clair, Detroit

It has always seemed to me that a four-page Bible Reading, a series of them, dealing with the Authority of the Word, Salvation, Baptism, Sabbath, Church Organization, Seventh Day Baptist History, etc., would be an excellent thing for city workers, and possibly for those residing in rural districts as well. A certain city block could be selected, a Bible Reading left at each house, if possible, and then, at next call, if interest is shown, leave the next in series. This would result in invitations to conduct Bible readings and meetings.

Rev. D. B. Coon, Home Field Secretary

During the quarter I have spoken in nineteen different places in the five States of Michigan, New York, Pennsylvania, Connecticut and Rhode Island. I have conducted three brief evangelistic campaigns in the three churches, Waterford, Conn., East Hebron, Pa., and Portville, N. Y. I presented in specific manner our missionary interests of the home field in sixteen places connected with our churches.

Rev. G. H. F. Randolph, Middle Island

Have tried to encourage the every-member canvass which shows a real advance. The special work at Cowen and Pleasant Ridge closed in this quarter. This work is quite promising if followed up faithfully. My last appointment at Smithton came in

connection with the United Brethren revival meeting. I preached twice. The interest is good here. The special need is a general religious awakening. The problem is how to get it. Please consider our need and help us out.

Rev. William Clayton, Syracuse

I am giving myself anew to the Lord, and pray that he may guide my feet in the way of true service. May this year be filled with more labor definitely planned and wisely executed. I have visited the Scott Church several times this quarter, and had good services. The people turned out fairly well. But their great need is leadership. The church is in great need of spiritual instruction.

Rev. R. J. Severance, Southwest Field

I have taken offerings several times which have been sent to the treasurer. Have also urged church members to endeavor to meet the apportionments for the Forward Movement. Aside from the work here at Gentry, which includes preaching appointments at Trammel School House and at Cross Roads, I have visited Belzoni each month, and made one visit to Little Prairie, stopping enroute at Lonoke where I remained over the Sabbath. We need a fuller consecration and a deeper spiritual experience among our members. Perhaps it is too early to begin plans for evangelistic work for next summer. I hope arrangements can be made whereby I can have some outside help for campaigns at one or two points.

Claude L. Hill, Welton

Visited the Marion, Iowa, Field; conducted services. Conducted three community services in an attempt to carry the gospel to unchurched community. Traveled 480 miles to assist in evangelistic effort at Fairview, Wis. Represented Milton College in the Thanksgiving drive at Garwin, Iowa, and attended the semiannual meeting of the northern Wisconsin churches as the delegate from the Iowa churches; while there I had the privilege of representing our people in the pulpit of a Presbyterian church at Ravenna. I am hoping that the way will open for some special meetings. I love this people and long for more of the consecrating fire of God in

my heart, that it may result in the drawing of them closer to him.

Rev. M. A. Branch, Michigan Field

My work is mainly in private houses; often preach to four or five, but always in regular order, with prayer. I am finding true friends, and I am delighted with the work. Visiting and praying with the sick is a part of my work. I believe the work in Michigan is looking good. Several of the members of the church in Muskegon have moved away on account of the factories closing down, but I have located new friends and I am looking for good results.

Rev. John C. Branch, White Cloud

During the past quarter I have held one protracted meeting at White Cloud and have visited Detroit once. While at Detroit I preached three times, and at the close of the last meeting, two young men made a public move in that they started to serve the Lord and keep the commandments of God. The most needed and coveted thing is more faith, more consecration, more of a spirit of work, more devotion and obedience, to become more closely wedded to the things that pertain to God and his cause.

Mark R. Sanford, Fouke

I hope that some plans may be worked out for some evangelistic work, but we have done nothing definite as yet. Would be glad to know if any of the field workers are to be in this section this winter. We are somewhat encouraged by the fact that a number who have appeared indifferent to the church for some time seem to be taking more interest. The reason why there have been only seven prayer meetings is that two of the regular meeting nights have been too stormy for the people to get together.

Miss Elizabeth F. Randolph, Hartsville

Encouraged the people at both Hartsville and Petrolia to make a Christmas offering to the Forward Movement. Calling attention to the good things in the SABBATH RECORDER. Am making plans with young people at Petrolia for a Christian Endeavor society to be organized soon. Have made arrangements for a cottage prayer meeting at Hartsville next Friday evening. There is need of a revival among many of our

own people as well as among others of the community. There are very few if any of the people at Hartsville who take the SABBATH RECORDER, some have expressed a sense of loss because they do not have it.

Charles W. Thorngate, Exeland

One of our church members is very handy with tools, and constructed two very neat free literature racks, which, after obtaining permission from the proper authorities, were placed in our railroad station, and in the station at Ladysmith. At times they are completely emptied. SABBATH RECORDERS and such are placed in them. Our society furnished prominent parts in Christmas community program at the M. E. church. We enjoyed the services held by Rev. H. C. Van Horn in November, and know they were both profitable and entertaining. Have nothing new to report, but would say the Lecture Course Committee has asked the Bureau that no entertainments come on Friday night. Also the school programs are held other nights.

Rev. William L. Davis, Ritchie

We have taken an offering for the Forward Movement. A part of my work at Cowen was in this quarter. I did a lot of visitation work and preached six sermons after Elder Randolph left. The Missionary Board is doing all it can do for this field at present. After our meetings in which Brother Coon is to help us, we will report more at length.

Rev. William D. Tickner, Grand Marsh

Two visits to Fairview with very gratifying results. Just now on account of cold weather and sickness we meet from home to home instead of at the church. In some respects it is an advantage. The attendance is certainly better, but it has its disadvantages. At Fairview the need of personal work is imperative. The situation is peculiar. Brother Hill seemed to fit himself into the situation in a remarkable manner. I want him again if possible. I have sent for ten Seventh Day Baptist Calendars for distribution.

Rev. C. B. Loofbourrow, Cartwright

The church prayer meeting has been abandoned because of lack of support.

However, we hold the Christian Endeavor on Friday night and call it Christian Endeavor and church prayer meeting combined, which is being attended very well so far. The trip I had intended to take by automobile to visit the Dangerfield family at Boyd, Wis., and the Hurleys at Owens, Wis., I had to give up because of winter beginning so early. We have had genuine winter here since November seventh.

C. C. Van Horn, Little Prairie

Brother Severance was with us the first and second Sabbaths in December, and Dr. Palmberg was with us Monday, December 19. These meetings were all well attended. Dr. Palmberg had a full house. We have had but little rain so far and the roads are good except where we have to cross the swamp. We had a good Christmas program and treats for the children on Sunday night. It was the only thing of the kind in the neighborhood and the church house was full. When we received the request for the Near East Relief collection, I gave the children each a paper hat (with slits in it) and asked them to save for the Near East Relief and a family that we are helping here, and we would divide the collection equally. I was much pleased with the result, \$3.00, for I know it meant sacrifice for almost every one of them.

Rev. R. R. Thorngate, Salemville

The average attendance has been about the best of any quarter since I have been here, with a fairly good interest in the work, though there is very much yet to be desired in many ways. At Christmas time the Sabbath school gave a very good program. Our Christmas offering to the Forward Movement was \$42.50 and \$32.50 to starvation relief in Russia through the Relief Committee of the Federal Council. Arrangements and plans are being made with Rev. W. L. Burdick to come for two or three weeks of evangelistic meetings about the middle of February.

Rev. Luther A. Wing, Boulder

On account of sickness the meetings in Denver have been discontinued, and for future services it is thought best to secure

another place in which to meet as the one we had was too expensive. As the time of my pastorate here expires the first of April I will probably be unable to do much more in Denver.

Rev. S. S. Powell, Hammond

Late in November I accepted chairmanship for our parish for Near East Relief. This has taken me to New Orleans, all over our parish, and will take me into two adjacent parishes, and to Shreveport and Alexandria. For one thing I am soon to put on in several places the moving picture play, "Alice in Hungerland". I speak in churches, schools, and see many people, at the same time keeping up the Hammond church work.

Rev. George W. Hills, Los Angeles

Our influence and standing is today much higher in the community than ever before. This counts nothing in a statistical way: but we here count it a great advantage. Much of the prejudice against us is fading away, which, we hope, may result to the good of the truth and cause we represent. We are surrounded largely by Roman Catholics, Jews, Christian Science people, and out-spoken infidels or doubters. This makes our field of effort quite limited. Yet we see some hopeful indications. There are some others, of course. We have raised a little money for the cause outside of our own local funds: (1) For Tuberculosis Association, \$10.50; (2) Christmas Thank-offering collection for our Missionary and Tract societies equally divided between them, \$25.00; making a total of \$35.50. We are beginning to collect for our Forward Movement Fund.

RUTH AND BENJAMIN

With apologies to Safer

Now it came to pass one evening as Benjamin returned home that Ruth questioned him, saying, What new thing hast thou learned today, and what good thing hast thou accomplished?

And Benjamin smote himself gently upon the forehead and replied, Although I am now well-nigh unto three score years of age yet it seemeth to me that the new things I

DOCTOR PALMBORG AT FOUKE

DEAR MR. SHAW:

I suspect you have already heard from Miss Palmberg concerning her visit at Fouke, however I shall endeavor to tell you about it from our point of view. It was a happy occasion when we learned that she was to take a trip as far south as Fouke, for she was to be our first visitor from the north. We felt also that it would be a great privilege to our people here to meet one in whom they had been so much interested, also a treat to other people at Fouke to hear such an able speaker from a foreign field. On December 9, she was met at the depot by a number of our people and entertained at Dr. Smith's for dinner. In the afternoon she visited our school. Plans had been made that she speak to all the school children at Fouke, so at 3.30 we all assembled at the public school where Miss Palmberg addressed about two hundred and fifty pupils of the grades and high school. The children were intensely interested, and many afterward went up to meet her and examine a few curios which she had with her.

On Sabbath morning she gave a most interesting account of our own work at Shanghai and Lieu-oo, and Sabbath night after a short literary program prepared by the pupils of the public school, she addressed a large audience of townspeople telling them of some of her experiences in China. Miss Palmberg certainly won her way into the hearts of the people here at Fouke and we were sorry that she could not stay longer with us. We have heard many words of commendation and appreciation of her efforts while here.

We have been enjoying a week's vacation. Our Christmas entertainment at the school was held Friday afternoon, December 23, with about sixty-five guests present. Our entertainment consisted of a short play by the older pupils, and a cantata entitled, "Christmas Fairies" by both primary and upper grades. Our rooms already looked quite attractive in their festal array of holly and mistletoe when several friends came early to the entertainment bringing a whole wagonload of holly and mistletoe to add to our decorations.

I have been working with the basketball teams of the public school and expected to

learn from day to day are but as a drop in the bucket when compared to the things I forget, and the good which I do is but as the dust in the balance beside the good which needeth so much to be accomplished.

But perchance thou canst interpret for me a strange fable which I heard in the gymnasium just before I came home. After the men had taken vigorous exercise and had waged a hard fought contest in volleyball, they all with one accord repaired to the shower baths, and then to the room wherein they had laid aside their raiments; and as they were dressing one of them spake after this fashion:

A certain man was sued at the law. And he said unto his lawyer, Behold mine adversary is a keen man and he doth press me sore, and I fear defeat. Would it not be a wise plan for me to send to the judge a gift of a large box of cigars?

And the lawyer said unto him, By no means, for he is a most just judge, and thou wouldest do thine cause harm and get in bad with the judge if thou sendest him a gift. No, never do such a thing as that, it would be most foolish.

Now after a few days the case came to court, the trial was held and the man was declared victor in the contest.

Then the lawyer took him aside and spake thus unto him, Said I not unto thee that thou shouldest not send a gift to the judge; for behold, if thou hadst sent him that box of cigars he would certainly have turned the case against thee.

Then answered the man, But I did send him the best box of cigars that I could find. You did? said the lawyer. Yes, continued the man, but I put in the box the name of mine adversary.

When Benjamin had ceased from telling the fable, Ruth said unto him, Why seekest thou an interpretation of the fable? Canst thou not discern the meaning thereof for thyself? It is a poor rule that does not work both ways, for the children of this world are wiser in their day and generation, and are quicker to see and to make use of successful methods of getting things done, than are the children of light. What is sauce for the goose is also sauce for the gander. Come now, the table is set, let us have supper.

go with them to Forman on Friday, December 30. That morning we started out to make a few calls but when we found that the game had been canceled we decided to use the whole day in calling. Especially did we enjoy the visit made at the home of one family where we had never been before. Their children attend our school and sometimes our Sabbath school, but illness has prevented the parents from becoming regular attendants of our church. They seemed to appreciate our little visit and we surely intend to go again.

From there we took a southerly course going through woods and fields for about three miles. It was a beautiful spring-like day. The warm sunshine penetrated the depths of the fragrant pine forest, the winter home of myriads of blackbirds, some bluebirds and warblers, and made a typical southern scene. Soon we came to the home of two of our young, faithful members where we were cordially received. On our homeward journey we passed through forests which were furrowed, showing where once were fields of cotton. Perhaps in the days before the Civil War this was part of some plantation where slaves "toiled 'neath the cotton and the cane". We reached home just before sundown feeling that it had been one of the happiest and most profitable days we have had in the south.

We have just returned from the annual "New Year's" dinner which was held at the spacious home of Dr. and Mrs. Smith. About seventy came from far and near to enjoy a bounteous feast such as is characteristic of the south. This is counted as one of the great social events, and it is truly an ideal way to start the New Year with a friendly, social feeling toward one another.

We join in wishing you a very Happy New Year.

Sincerely,
MR. AND MRS. M. R. SANFORD.

OPEN LETTER NO. 9

MY DEAR FOLKS:

Mrs. Coon and I arrived home a little before Christmas in our auto safe and sound. We had been gone from home nearly three months. We traveled with the car on this trip 2,232 miles. We made the

last lap of the journey from our Portville (N. Y.) Church, 465 miles, without having to pay out a nickle for repairs.

While on this trip, besides visiting fifteen of our churches where I presented our missionary interests, and attending the October Missionary Board meeting, I conducted three brief evangelistic campaigns in our churches at Waterford, Conn., East Hebron, Pa., and Portville, N. Y. During the three months I delivered more than sixty sermons and addresses.

It was my great privilege while engaged with the Portville Church to meet one day in two sessions with the pastors and missionaries of the Western Association at Andover, N. Y. Every one was there, and each one presented some of the problems and special needs peculiar to their several fields. After prayer and consultation together each felt that new strength and courage and faith and hope had come for the great battle of life for the right against wrong.

The great need of every church in the Western Association is a real old-fashioned genuine revival. But the churches of the Western Association are not peculiar in this respect. This kind of a revival is what is needed in every church of the denomination. If we were all really wanting, talking for and praying for and working for an outpouring of the Spirit of God upon us we would soon forget many of our troubles; little personal differences and narrow prejudices would be lost sight of, and we would all be happy in seeing lost souls saved. Would that the revival spirit might grip the teachers in our schools, our pastors and missionaries and churches, and all our people. The work to which God has called us would spread till we would see more missionaries going into the needy fields and new live churches organized. There would be no cry for "retrenchment" of worth while work, but a united cry for and a substantial support of a real Forward Movement in the actual building up of the cause of our God.

Encouraging reports are reaching us from the Southwest field. Larger average attendance at and better support of our Sabbath services in the Little Prairie church than ever before. More Sabbath converts at two other places where Brother Severance labors. Hopeful signs at Fairview,

Wis., as reported by Brethren Tickner and Hill. Four more people accepted the Sabbath at Detroit, reported by Brother St. Clair. There can be no question but that Brother W. L. Burdick is being used for the glory of God and the building up of his cause in the Western Association. Better church organizations where he labors; the coming of people to Christ and the Sabbath there; and the splendid companies of young people in the First Hebron and Portville churches doing better service than ever before are some of the evidences of the favor of God resting upon that work.

It is planned that I shall soon go to engage in evangelistic work with our Ritchie Church at Berea, W. Va. They wanted this special effort there long ago, but other engagements prevented my going before this time. Pray for the work there.

Sincerely yours,

D. BURDETT COON,
Field Secretary.

124 Ann Avenue, Battle Creek, Mich.,
January 6, 1922.

WALKING WITH EYES AND EARS

We all walk with our feet, and some of us walk with our eyes and ears. Mere walking with the feet is a splendid exhilaration. "Give me health and a day and I will make the pomp of emperors ridiculous." Ten long miles over hill and valley, with the wild brush of an autumn wind, make the cheeks and the spirit glow until the whole of life seems an ample region of contentment.

But the exhilaration of walking with eyes and ears is far beyond the pleasure of walking with the muscles alone. What a rich and pregnant sentence is that of Théophile Gautier: "I am a man for whom the visible world exists." How fully it suggests a man whose eyes and thoughts are open to the quick succession of images and impressions, who finds endless pleasure in the shifting spectacle of animate and inanimate nature, and who can never be bored or wearied so long as he can forget himself in the quivering intensity of diversion with which the visible world provides him.

Take the walk in city streets. Some persons pass hastily, as if their eyes were shut and their souls fastened to a tormenting or enchanting vision within. Some un-

thread most curious matter from the Babel of sounds. Others are enraptured with the bright, contrasted stream of color that flows round them. Others are alive every moment to the faces—faces quite unknown, yet revealing brief, fascinating visions of laughter or despair, of love or hate, of stupidity or cruelty or unachieved aspiration or illuminating hope.

And the walk in the fields! It is merry and restful to tired nerves. But how full of revelation and wonder it is to those who have learned to walk with their eyes and ears. Walk with a painter, and he will teach you secrets of light and shadow that will transfuse your spirit with a mysterious and far-reaching beauty such as you never imagined before. Walk with a naturalist, and flowers and birds, which were mere blotches of color and snatches of song, will assume a significance, a charm, a life that will make you seem to have walked right into an undiscovered country.

Walk with your feet by all means, even if you have to neglect your automobile to do it. But at the same time open your eyes and ears, direct them, use them, and they will lead you into new worlds of inexhaustible delight.—*Youth's Companion*.

COURTESY

Life's not so short but there is always time for courtesy.

To be born with a natural gift of being courteous is to be born with a golden spoon in one's mouth.

The habit of being courteous is an open sesame to all doors.

Courtesy is the lubricant which makes the wheels of life run smoothly.

Courtesy is a business asset that no one can afford to overlook.

Therefore, be courteous. Cultivate courtesy. Think courteously. Act courteously. Nothing brings larger returns.—*Mrs. E. A. Knapp*.

"Many tragedies have come from lack of thought, from too hasty thinking and from careless thinking; worth-while achievement results usually from thought, right thought, hard thought."

"Reach up as far as you can, and God will reach down all the rest of the way."

EDUCATION SOCIETY'S PAGE

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

CONDITIONS FOR THE PRIZE ESSAYS ON THE COUNTRY CHURCH PROBLEM

1. The essays may be on any phase of the country church problem and may be written by any member of a Seventh Day Baptist church, pastors as well as laymen.
2. The essays are to be from 2,000 to 3,000 words long. All contributions submitted must be within these limits.
3. Essays must be typed. In case any competitor does not know how he can get his manuscript typewritten, he may address Miss Helen A. Titsworth, Alfred, N. Y., who can inform him of some typist to do the work for a reasonable charge. The expense for typing need not exceed \$2.
4. All essays must be in the hands of Miss Titsworth by August 1, 1922.
5. Each competitor will leave his essay unsigned, but will enclose with his manuscript a sealed envelope giving his name, address, and the church to which he belongs.
6. The first prize is \$50, the second, \$25, and the third, \$10. The prize winners will be announced at the next Conference in Ashaway, R. I.

The purpose of this contest is to stimulate interest in and knowledge of the country life problem.

The winning essays, as well as all others that are worthy, will be published in the SABBATH RECORDER.

The committee suggests that any competitor can secure pamphlet material and list of books for his study of the problem from his state agricultural college. Also, by writing to Baker and Taylor Company, 354 Fourth Avenue, New York City, and stating the subject he is interested in, any essayist

can procure a list of appropriate books, with prices.

PAUL E. TITSWORTH,
Alfred, N. Y.

ALLEN B. WEST,
Milton Junction, Wis.

J. NELSON NORWOOD,
Alfred, N. Y.
Committee of Judges.

THE DOMINANT MOTIVE

ALBERT R. BOND, D. D.

The dominant motive in education should be development of character that will appropriate the culture of the race, that will hold adequate control over individual forces of life, that will give competent response to duties, and that will eventuate in sacrificial contribution to the welfare of men.

Such a motive can find its true dynamic only in intimate relationship to Jesus Christ. Such a character can find its sanction only in Christian ideals. Education that omits Christ from its ambitions and controls fails to give recognition to truths that are the ultimates of human worth.

A SIGNIFICANT BOOK

Country Life Leadership, a volume of ten baccalaureate sermons by President Boothe C. Davis of Alfred, has just come from the RECORDER Press. This book, of 158 pages, in soft-brown binding, with its clear print and good paper, delights eye and hand. With its discussion of such pertinent themes as "Country Life Leadership"—the title of the first sermon, which gives its name to the collection—"The Conditions of Country Life Success", "The Stout Heart", "The Influence of Ideals upon Character", "The Good Fight of Faith", and its introduction by Dr. Liberty Hyde Bailey, former director of the College of Agriculture at Cornell, the little volume offers a substantial repast to every soul hungering after personal and group righteousness.

Hidden below ground but serving as the manifest foundation upon which the thought of the book rises as a superstructure is the idea that all beauty and effectiveness of personality, all righteousness of social life, come about through the partnership effort of God and of man. Spirituality, not a gift but an achievement, is won solely

by struggle. To sea-anemones, fixed and with mouths a-gape, the ambient currents waft the requisite nourishment. To men, lazy and dormant, no spiritual food is granted. Not only does the non-struggling human soul not grow, but even the battling soul needs more than strength to fulfill its destiny, it needs direction. There must be in every life a divine compass that the striving soul may neither warp itself or another, but that it may take its way unerringly God-ward. Of course God is force, but every primary Sabbath-school child knows that he is more, that he is love. He is force controlled by a loving purpose.

In the introduction Dr. Bailey points out that, with all our attention to the factors of country-life—improved control of soil, more scientific business and housekeeping methods, better roads, the telephone, and the automobile,—“we must not forget the mainspring—the moral conviction of the individual men and women of the country-side”. Now, this moral conviction constitutes the spiritual dynamic of country-life. It is the gasoline in the motor which must be allowed neither to leak off nor to go off in futile explosions. Shall the ideals of us country-folk be left to wither? Shall they be “forced” by quack cultivators of the spiritual soil? Or shall they be tended by wise and loving husbandmen?

Are not those who are fitting themselves in our schools and colleges, for more productive and abundant participation in country life, faced with a definite responsibility for the moral and spiritual leadership of the country-side? Is it not they who must harness the latent moral conviction of us country-folk to a controlled loving purpose? How may these potential leaders envisage and fulfill such responsibilities?

It is in answer to questions like these that the sermons of President Davis were written and are now offered in book form.

The “laws of matter and life and force; of government and business and citizenship”—he writes—“all reach back to one Source, one Authority, one Law-giver, one spiritual God and Father.” Now, the laws of God are as the handles to the plow, or better, as the reins to the horse. They are the expression of his controlled loving purpose, the principles according to he acts and he wishes us to act. The graduates of an agri-

cultural school or of a college have been spending months, yes years, in learning God's controlled loving purpose in soil, in plant growth, in animal life, in business; in home, in social life, and in the heart of man. This knowledge, this divine purpose so variously expressed, is their field, their opportunity, their responsibility. It is theirs to guide the supreme power of country-life—its moral conviction—into an increasing ministry.

The world is a-building. God, the architect and masterbuilder, is on the job. He is calling into collaboration such as possess the requisite qualities of mind and of heart. Religion is a going concern. Hammers are resounding; steam riveters are rat-a-tat-tat-ing; great beams are being hoisted into place; beautiful cornices are beginning to appear on the magnificent temple of our God. The stupendous and fascinating construction work is not limited to a few zealots immured within a given creed, but is a challenge to every man who struggles individually, socially, professionally, religiously to realize truth, beauty, and Godliness.

For the most part the foregoing statements do not represent verbatim, I realize, the suggestive subject matter of the clean-cut, forceful discourses of President Davis. They are rather my reaction to his thought-compelling volume. I trust what I have tried to say is at least instinct with something of the same spirit as his sermons.

In perusing these discourses I have been impressed by their strong spiritual emphasis, by President Davis' statesmanlike grasp of the relation between education, vocation, and religion, by the amplitude of his vision. The book will help the unthinking Christian but little; it will mean nothing to the static Christian who, like Mr. Micawber, is always waiting for something to turn up, who has neither the purpose nor the force to turn something up. But its supreme merit is that it will make the dynamic Christian feel he must get busy—promptly, wisely, lovingly, vigorously—on God's construction program.

“William Penn was the apostle of fairness to the weak. He could have oppressed the American Indians, but instead he protected them.”

WOMAN'S WORK

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

SAFE CONDUCT

There isn't any danger in the kindly things you say,

There isn't any sorrow in the fine and manly deed,
No deep regret awaits you at the ending of the day,

There's always joy in knowing that you've played the friend in need.

There isn't any anguish in the cheerful words you speak,

The happy salutation never leaves a bitter sting,
No man has met dishonor being gentle with the weak

And unselfishness has never caused an hour of sorrowing.

It's the petty little failures which disturb us most at night,

The little acts of meanness and the trivial things we do;

The conscience never troubles us when we have done what's right,

It's when we've failed to be our best that shame begins to brew.

Oh, most of us are honest in the larger fields of life

And most of us are brave enough in times of stress and woe,

And most of us are fine enough in days of cruel strife,

But it is in the little things the worst begins to show.

The danger of our peace of mind lies in our selfishness,

In cruel little bits of speech which thoughtlessly we say,

In pressing on so eager to achieve our own success.

That we neglect the kindly folks we pass along the way.

—Edgar A. Guest.

EXTRACT FROM LETTER FROM MIRIAM WEST

By this time I think that most of you may know that I have at least thought of going to Russia or you may quite possibly know that I have started. While in Riga Beulah Hurley, the other one of the so-called Russian convicts, and I were interviewed both by reporters for the United Press and the Associated Press. They were sending the story to America that

we were the first women to be sent in under the auspices of the American Relief Association. That does not happen to be true but despite that fact they intend to send it because it makes a good story. Some weeks ago Mr. and Mrs. Hewson went in for the Friends but it seems that because she is a wife she does not count. The A. R. A. themselves do not allow any women to go in but there were English and American women in the Friends Unit there before the A. R. A. started their work. You may not know just what our connection with the A. R. A. is. Most if not all of the American Relief organizations in Russia have formed an agreement whereby the A. R. A. gets permission for their workers to come in, and looks after the transportation of supplies. A certain district is assigned to each organization. As soon as money is on hand in Philadelphia for the work, a cable will bring us food in a few days, for the food is in Russia now up a three months' protection. Americans not coming in under the A. R. A. must leave their passports outside because of the fact that the U. S. A. does not recognize the Soviet Government but we have permission to carry ours in. They are not any good to us after we get in but one feels rather lost without one.

To go back to the beginning of my story. Knowing that I might possibly be called upon to go to Russia towards the end of the year and not having any pressing job at the moment, I went off to Sweden some five weeks ago for a vacation with Julia Branson and a wonderfully good time we had there seeing Malmoe, Lund, Stockholm, Upsale, and Raettvik on Lake Syljan in Delecarlia. When we returned at the end of the third week we were surprised by the news that Berlin had telegraphed Philadelphia suggesting that Beulah and I be released to go to Russia immediately. For some reason Philadelphia did not answer for two weeks or more. I wonder whether they consulted with our families or not. I had not been home more than three days when the word came. Then it was one grand scramble.

I will continue the story at the point that I left off yesterday. Monday noon we had our Thanksgiving dinner with the members of the mission who are in Berlin. It was only an ordinary meal at a restaurant

but they were all there and that was the important thing. They also came to the train to see us safely off and waited for more than an hour before it came. When it did arrive we had an elegant compartment in an international sleeper. Mr. Brown, the head of the A. R. A. work here in Europe was on the train, on his way to Riga. There were with him a Mr. and Mrs. Bland who were to be connected with the A. R. A. in Riga. We had a comfortable journey except for getting up at two o'clock at night to go back to the baggage car to have our luggage examined and waiting for most of the day on another border. You see this is what we did in the way of borders which are always sources of interruption, all the way from a few minutes to nine hours. We went from Germany into the Polish corridor and from there into East Prussia. If you only have permission to leave Germany you get into trouble here when you have to come back in. Then into Lithuania where the money is really German. It has the same value as the German and is backed up by the German Government. From there into Latvia.

We arrived at Riga early in the morning and nearly forgot to get up because we did not reckon on the change of time. We were met by the A. R. A. man who took us to the hotel and later attended to our getting our passports attended to. In the afternoon we went out with two A. R. A. men who were also headed for Moscow, in the small sleighs, which are their winter taxis, to see the town. It has an interesting Russian church and other public buildings. We had our Thanksgiving dinner that evening with these young men and the Blands. Instead of turkey we had roast goose, which was brought in on a platter in truly festal style. Thursday we were invited to have tea with two Y. M. C. A. girls who wanted to come down on the same train with us to Moscow but were held up because they could not get permission to come in, in as much as they had been here at the time of the revolution. It seems that any one who has been in Russia has more difficulty in getting in than new comers. We had tea with them at the Y. W. C. A. Clubhouse and shared with them a real American cake with whipped cream which was made to celebrate their departure.

That night we started for Moscow in the private car of Colonel Haskell, who is head of the A. R. A. people in Russia. He was accompanied by his wife and four of us made up the entire party in that car. In the next car were four more A. R. A. people. We felt rather strange going into Communist Russia to do relief work and riding in a private car but we had no choice and enjoyed our comparative comfort. The car had once been quite comfortable but the furnishings were in a bad state of repair, the water did not run in basins and there was no bedding except what one brought himself. We had blankets but no sheets. We had great fun trying to give the man instructions for cooking the meals. We tried several times to get him to make scrambled eggs but they always came on soft boiled three times a day. The car consisted of a salon, three bed-rooms, a bath room which contained a real tub. (This room was used for a baggage room), the man's room and a kitchen. The man had to keep the car warm in addition to cooking and other things. Each car is heated separately by its own hot water boiler. At various stations along the way the various cars are supplied with wood. If you have an energetic man your car is probably kept warm. Ours was.

We were met at Moscow last night by two Englishmen who hauled us and our baggage up here to the house in a truck. There is a very large family here now, many of them on their way somewhere else, about sixteen in all, so that tonight when we are all here we are eating in two relays. The table accommodates twelve nicely. Last night four of us slept in a room with one bed. The first one in got the bed. We came in about twelve from the opera and rolled in on blankets on the floor. I have slept on softer beds but it was not uncomfortable. At least I was warm. We will be here until Thursday and then there is a train down to the famine area of Buzuluk.

You probably have many questions about conditions in Russia and I know only what I have heard others in the mission tell. Since the decree in April allowing buying and selling, shops have been opening up in Moscow so that now you can buy a great many things. The streets are in a dreadful condition for want of repair, including the

sidewalks. We found it very difficult walking last night. Sometimes the streets were better than the sidewalks and vice versa. The opera was lovely. The name I do not know; it was a Russian fairy tale. But the clothes that the people attending in the opera wore were certainly a rough sort for the most part but better than the average on the street. The foreign office here is open from 12 o'clock midnight until 2 or 3 o'clock in the morning. One of our men went after the opera last night. This seems to be due largely to the eccentricities of the head, but late hours are not unusual here.

The conditions in the Buzuluk district are terrible. Out of a population of 650,000 in August, they calculate that about 200,000 will have died by the first of the year. It is going to be a pretty stiff proposition with not enough food to go around to know just how best to distribute our food stuffs. While children are being saved, the parents die, and leave them orphans. While people are being saved, the horses, which are the only means of transportation of food in much of the area, die and food can no longer be gotten to the people. This gives a little idea of the problems we will have to face. Our two head men, English and American, came up from there last night for consultations with A. R. A. and Soviet authorities. We ought to be feeding about 400,000 or practically all the people in the district after Christmas. It costs about \$1.00 a month per person for the limited ration which we give which is about equal to one meal, I think.

You will probably find that mail from here will be slow. It will be carried out of the country by A. R. A. couriers though we can send it out by regular post. I may try some experiments to see which is faster. It will be interesting to know how long it takes.

This is a queer sort of a letter for a Christmas one, but here is wishing you all a Merry Christmas and please do not worry about me for I am going to be all right with private cars and all such things. I have not mentioned the prospects, unpleasant little things which I have yet to experience.

Love to all.

Address: American Relief Association, Riga, Latvia, Friends Unit, Moscow.

WORKER'S EXCHANGE

Independence, N. Y.

The Ladies' Aid Society of Independence is endeavoring to carry on its twofold mission of raising money for denominational and local interests and, at the same time, being the center of our social life of the community.

During the past year our society has served six suppers on evenings after the Sabbath, and three dinners, which added approximately \$165 to the treasury. The people from within a radius of six or eight miles attend these social gatherings, and there are often as many present from other denominations as from our own people.

We have contributed to the China Relief, local improvements and other needy causes after first paying our Forward Movement apportionment.

We have had with us during the year some outside talent which has been attractive and beneficial to all. At one meeting, which was a dinner, representatives of the Home and Farm Bureau brought messages to us; Mr. Raymond, county agent, conducted one meeting for the men, while Mrs. Jones, of Ithaca, spoke in an adjoining room to the women. She also introduced our new local agent, Miss Neva Woods, to us on that day.

Mr. Morehouse, coming all the way from our metropolis, was present at one evening gathering and very impressively pictured conditions in the Near East. Individual contributions were made to this cause at that time.

Another treat came to us recently, when, under the auspices of the Ladies' Aid Society Miss Susie Burdick gave a most interesting lecture, with the help of stereopticon views on China.

Mr. Lester, a Y. M. C. A. leader from Wellsville, who is a specialist in recreation, has also been here. He had old and young playing games enthusiastically and all came home refreshed and feeling years younger for our fun of the evening. The recreational hour was followed by a short talk by Mr. Lester in which he emphasized the benefit received from wholesome amusement and the great need for enlistment of young people in Y. W. and Y. M. C. A. work.

EUPHEMIA CRANDALL,
Press Committee.

Independence, N. Y.

IN MEMORIAM

Again the portals of the Great Beyond have opened wide, and another of our members has joined her loved ones, in the Eternal City. Mrs. Agnes Brace was released from pain and suffering December 10, 1921. While we shall miss her, we will try to emulate her cheerful patience and faith in God.

We would convey our sympathy to the mourning family and with them, strive to say—"Thy will, not mine, be done."

In behalf of the Woman's Missionary Society of the Seventh Day Baptist Church of North Loup, Neb.

NELLIE BLACK,
MYRA HUTCHINS,
LOUISA BARBER,
Committee.

HOME NEWS

ALFRED, N. Y.—At their annual church meeting December 11, 1921, the First Alfred Church passed the following resolution:

"Resolved, That we hereby authorize and request our pastors, the deacons and deaconesses to seek to provide all possible aid and comfort for the needy sick and poor within an area that may be reasonably called the parish of this church. No great expense shall be incurred without the approval of the trustees or a vote of the church.

"This aid and comfort is to be given without regard to creed, race or color."

A. CLYDE EHRET.

WELTON, IA.—The annual dinner of the Welton Church was held the first of the year instead of Thanksgiving time as has been the custom, so that we might have with us the five young people who are attending Milton College from this place, this year. The dinner was served in the basement of the church and was a time of splendid social enjoyment, marred only by the fact that some were detained at home on account of sickness. A recommendation from the committee on Near East Relief to the effect that we contribute the amount of the cost of our Christmas dinner, would have meant a splendid donation in the case of our New Year gathering. There was no evidence of hard times as one sat at the table, and the smiling faces, jest and laughter would indicate that whatever the past had cost, or the future held in store,

this should be an occasion of rejoicing. Many of the friends and neighbors joined us on this, as on other occasions, and their presence added to the general good time. After dinner the annual church meeting convened and the reports of the committees, treasurer and pastor were listened to with interest.

The treasurer's report showed that there had passed through his hands \$2,300. There had already been paid about \$450 of the budget, third year, and there was quite a substantial balance on hand. (This is the first church report that I have ever listened to that showed a balance on hand at the first of the year.) The committee on the proposed budget for the year 1922 reported the need of \$1,750.

A committee was authorized to attempt the endowment of the church cemetery, and all who may be interested in such a movement are requested to inquire of Brother O. W. Babcock, of Delmar, Iowa.

A call was extended to the pastor for another year. The election of officers resulted as follows: Moderator, A. E. Forsythe; clerk, Mrs. Hattie Loofboro; treasurer, Horace Loofboro; Ministerial Committee, L. A. Hurley and O. W. Babcock; trustee, L. L. Loofboro; collectors, Elston and Howard Loofboro, assistants, Kenneth and Burlson Van Horn.

The pastor was requested to send his report for the nine months of the year 1921, beginning April first, to the RECORDER.

PASTOR'S REPORT TO THE WELTON SEVENTH DAY BAPTIST CHURCH

In making this report the pastor wishes first of all to express his thankfulness to God, the common Father of us all, for his love, mercy, forbearance and for his grace which has been sufficient for every task.

The pastor also wishes to express the thankfulness of himself and family for the sympathetic and encouraging words, and for the united attempt to rally to the support of whatever project has been undertaken. God grant that this loyalty may not have been misdirected.

The work while it has not been easy, in so far as the pastor has been able to carry on has been delightful, his only regret being

(Continued on page 95)

YOUNG PEOPLE'S WORK

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

WHAT THE WORLD OWES TO FOREIGN MISSIONARIES

CLIFFORD BEEBE

Christian Endeavor Topic for Sabbath Day,
January 28, 1922

DAILY READINGS

Sunday—Knowledge of God (Rom. 10: 20, 21)
Monday—Civilization (Acts 28: 1-6)
Tuesday—Road openers (Rev. 3: 1-8)
Wednesday—Ideals (Rom. 10: 13-15)
Thursday—Law and order (Rom. 13: 1-5)
Friday—Democracy (1 Cor. 12: 12-18)
Sabbath Day—Topic, What the world owes to
foreign missionaries (Matt. 28: 16-20)
(missionary meeting)

What doesn't the world owe to foreign missionaries? Practically every advance step in Christianity has been due to foreign missionary effort; and all the best elements in our modern civilization are due to Christianity.

Christianity was a foreign missionary movement from the beginning: Christ's great commission, "Go ye into all the world, and preach the gospel to every creature" inspired the apostles with the foreign missionary spirit, and sent them out on the work of evangelization which has never ceased. The missionary spirit is the very essence of Christianity.

I am reminded in this connection of a story my pastor once told. An usher, passing the plate for a missionary offering, came to an old man who shook his head vigorously, saying he did not believe in missions.

"Then take some out," replied the usher, "this is for the heathen."

I have been wondering where we would all be if it hadn't been for foreign missionaries. I imagine we would still be roaming the forests of France or Germany or Ireland, just as our ancestors did two thousand years ago. I don't mean to say that Christianity has been the only factor in the development of our modern civilization, but I do mean to say that it has been the determining factor in giving it its present form. It is due to the leavening influence of Christianity that civilization has

not developed into rank militarism and exploitation of labor.

And I am wondering what would have become of the Christian religion if the apostles had not taken up the foreign missionary work. I think it would have remained, as some of the shorter-sighted of the early disciples expected it to remain—merely a Jewish sect.

And the great work of foreign missionaries for the world is not all in the past. Practically all of the friendly relations of the great Powers with non-Christian nations have been preceded by the work of foreign missionaries, who have entered and gained the good-will of the people.

Since the Christian foreign missionary movement is the greatest advance movement the world has ever seen, let us feel more individual responsibility for it, and be less ready to put a penny instead of a dollar into the missionary offering, for Christ is depending on us.

A SUGGESTED PROGRAM FOR THE MEETING

The missionary meetings, like the work of the Missionary Committee, are sometimes something of a problem. They should not be. There are plenty of things to bring into a Missionary meeting to make it interesting. It would be well to ask the chairman of the Missionary Committee to lead the meeting. Don't ask the pastor, because then you may let him do all the talking.

This program might be helpful:

PIANO PRELUDE (while people are coming in).
Use some old familiar missionary hymns, such as "Greenland's Icy Mountains", or "The Morning Light is Breaking".

SENTENCE PRAYERS. Pray for the Master to lead you to a feeling of personal responsibility for work in the foreign field. This plan will give an opening which is "different" without taking from the devotional spirit, as some "stunt" meetings do.

SINGING. (Select appropriate missionary hymns).
SCRIPTURE LESSON. Matt. 28: 16-20, with brief remarks by leader on the topic "Christ's Great Commission".

SHORT ASSIGNED TALKS BY ENDEAVORERS. The following topics are suggested: Paul, the first foreign missionary; Foreign missions in relation to world brotherhood; Foreign missions and better international relations; Our own foreign missions and what they are doing for the people; Christian Endeavor as a missionary movement; The need of workers on the foreign field. (This topic should be given by one of the society's Life Work Recruits, or, if there are none, by the pastor.)

GENERAL PARTICIPATION.
SINGING.

PRAYER. By the pastor, for workers on the foreign field.

MIZPAH BENECTION.

Have a good selection of missionary hymns to sing during the meeting, so it won't drag.

Don't let anybody talk too long. That is a big danger in a missionary meeting.

Don't follow this program slavishly or mechanically. Vary it to suit the needs of your society.

Don't cut up the *Christian Endeavor World* (or the *SABBATH RECORDER*) and pass it around to be read in the meeting. That's not what it's made for.

Coudersport, Pa.,

December 26, 1921.

SUGGESTIONS FOR "BETTER SOCIETIES"

Gleaned from the Christian Endeavor meeting of December 31, 1921, Battle Creek, Mich.

Better Endeavorers make better societies.

"Keep on keeping on." Christian Endeavor is for training and practice.

Do my own part promptly and cheerfully.

Be faithful. If we're faithful in the duties of the meeting, we will be faithful tomorrow and in the days to come.

Pray more, and pray for each other, it will make us better and stronger.

Every committee faithful and every member at the committee meetings, is one evidence of a good society.

Bring the experiences of your life into the meeting and take the spirit of the meeting into the life of the week.

Study the lesson through the week, and be so full of helpful thoughts you can't wait to speak.

Come with the idea of giving something to the meeting, rather than of taking something away.

The one enjoys the meeting best, who best prepares for it.

Emphasize the pledge. Remember that we have promised "in His strength".

Feel individually responsible all the time. It is the steady pull that counts.

Co-operate. Responsibility is necessary, action is necessary. Co-operation increases their effectiveness.

Attend Christian Endeavor rallies and conventions whenever possible. Their enthusiasm is worth while.

THE FORCE THAT IS OURS

The apostle Paul must have seemed ridiculous to the men who thrust him into a Roman dungeon and kept him there. He asserted that he had all things and abounded, when he was living in manifest distress. He taught that the faith of which he was the teacher was to conquer the earth, and yet he himself was suppressed by Roman power. He would have been ridiculous if he had possessed no power except that which men saw.

Did ever a man seem more foolish to his contemporaries than William Carey when he started out to convert the world? One can hardly wonder that men who did not understand his secret were accustomed long afterwards to point out to travelers the little shop where once a crazy cobbler worked.

There has never been a time when the missionary enterprise was not a small group of people engaged in a task of the largest imaginable size. Even now, when it has grown to such dimensions, it almost staggers the imagination. There is a pitifully small force and a task of the utmost dimensions.

That force is there and the people back home are supporting it because One whose authority we acknowledge has commanded us to go into all the world and disciple all nations.

If the world ever laughs, if perchance it even sneers at what seems to it folly, the Christian churches will yet keep calmly on their way. They know deep in their hearts that the impossible is going to be achieved. For the same Mighty One who gave the command said also, "Lo, I am with you always, even unto the end of the age."—*The Baptist*.

"Look alive or you will soon look dead."

OUR WEEKLY SERMON

THE CHRISTIAN TO LAY ASIDE

(Preached by Rev. E. Adelbert Witter at the Yearly Meeting at New Market, N. J., and requested for publication in the "Sabbath Recorder".)

Text. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12: 1-2.

It is evident that the apostle, in the words of our text, is referring the minds of those addressed, back to the teachings found in the former chapter. In this chapter is collected quite an array of witnesses to the power and value of faith. This compilation of evidence makes a good backing for the argument which the apostle makes use of in our text.

In this argument the apostle makes a free use of the rules used in the Olympic games, as a means of teaching the things essential to success in the Christian life. To run successfully, it was necessary that the runner should observe carefully and continuously the things that would give fitness for the race. It was necessary to practice self-denial and sacrifice. This idea the apostle brings to our attention in the words "let us lay aside every weight and the sin".

Let us see what the Scripture says about this putting off. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3: 8-10). "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious" (1 Pet. 2: 1-3).

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13-14).

In 1 Corinthians 9: 24, the apostle exhorts to "So run that ye may obtain. . . ." All will agree that the things thus mentioned in the Scripture should be observed that the Christian race may be well run. A wonderfully helpful thing for the Christian race is found in the apostle's words—"Forgetting those things which are behind." How necessary it is that the Christian shall forget those things which are of the world and entanglement till the love and forgiveness of the Christ is manifest, in the personal experience, that there may be a "reaching forth unto those things which are before", and a "pressing toward the mark for the prize of the high calling of God in Christ Jesus."

Let us look a little farther into "this weight that doth so easily beset us." In this word the apostle is making reference to the necessity of the runner to be stripped to the last degree of weight of clothing that he might be free to use all his powers in making rapid progress. To have hope of success it was necessary that all trinkets and adornments, howsoever much prized, should be parted with, laid aside. I once knew a man who had a colt highly prized for its speed. He entered the races in his home State. In the county races he won over all competitors. His prospects were good for the races in the state fair. Before starting in the race he took the colt to the track blacksmith to see that her shoes were all right. He did not stay to watch the work. He entered the race with confidence, for he was pitted against the same horses he had distanced. What was his chagrin when he found his colt in the home stretch falling behind so it lost out by just a length. His excitement was almost beyond description. Upon investigation it was found that the blacksmith, at the solicitation of the jockies, had added one ounce to each shoe. This extra weight was just enough to weary her limbs as she struggled for victory. A small thing in itself, but enough to bring defeat.

One day on the Thames River at New

London the boat crews of Yale and Harvard were lined up for the race. Interest ran high for Harvard was greatly favored above her Yale opponents. As the men took their places in the boats a young lady threw to a young man in the Harvard crew a beautiful bouquet of roses. They were to him a token of her confidence in his ability to win. It was love's token, and was prized therefor. He could not pin the bouquet to his scanty clothing so he hung it over his oar lock and let it drag in the water at the side of the boat. They lost the race by less than half a length, and their defeat was traced to the effect of that love token. As its weight dragged in the water it retarded the boat enough to cause defeat. It was just this principle in life that the apostle had in mind when he gave the exhortation to "lay aside every weight and sin that doth so easily beset us." It is easy to see how the great sins of life, the great things that stand between us and a full devotion to God, will cause defeat, but how easy is it to lose sight of the little things that we hug to our hearts and feel they are too small to do any harm. The Wise Man also warned against these things when he said: "Take us the little foxes that spoil the vines." Sometimes the most dangerous and destructive things, those that most threaten the issues of a life, are the little things that are almost unnoticed.

Is it not true that the world and the church are getting too much alike in their social relations and pastimes for the growth of real piety and Christian activity?

We hear much these days about the need of church people mingling with the people of the world in their pleasures that they may draw them into the church. The Bible teaches otherwise when it says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and will walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the

unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Card playing and dancing are sure death to spiritual growth and activity. They are as sure death to warm spiritual activity as is Paris green to bug life. They never prepare the heart and life for the presence of God and communion with the Holy Spirit. This is not the statement of an ecclesiastic alone, but the world recognizes this fact. In a Christian Endeavor social one night a young lady was engaged in a game of cards with some of her worldly friends when a young man, not a professed Christian, came into the room and said to the young lady: "Why, I thought you were a Christian." This is but a straw, but it shows the thought of the world respecting the acts of a professed Christian. It is a wonderful thing to be an "epistle known and read of all men to the glory of God." That the reading shall be to the glory of God there must be the laying aside of all that is not in accord with the teaching and nature of God.

That there is real power in a life that does not enter into harmony with these pastimes of the world is to be seen in the following incident. Two young men, Seventh Day Baptists, were invited to an evening social in a home in one of our great cities. When they arrived the rooms were all set out with card tables and most of the company were engaged in progressive euchre. After being received by the hostess they were invited to join with the party in their games. They excused themselves with the word they did not care to play. After sitting about for a time they were again approached by the hostess and urged to join the rest but this time they told her they did not play. One of them was a fine pianist. He was urged to play the piano, which he did to the enjoyment of the company. It was then arranged that the other, being a singer, should sing some of his favorite songs. This he did. While the singing was going on all the cards and tables were removed and the company entered upon an evening of social converse and music. The one was dispelled by the introduction of something of a higher order.

This is God's way of overcoming evil with good.

A lawyer of note, keen of mind, and well read in all that has to do with the activities of life, from a worldly point of view, felt the call of God's spirit. He studied the claims of the gospel as he would study a case before the bar. He was converted and gave himself to the Lord. After his conversion, in a public meeting, when speaking of the reality and worth of religion, he said, "Before I was converted I took great delight in card playing, dancing and theater going, but since Jesus came into my life these things have no interest for me, I have something so much better in the religion that Jesus brought into my life." Such testimonies should lead us all into thoughtfulness.

I sometimes feel certain that the "movies" are as much of a hindrance to religious life as are these other things. I am not condemning moving pictures, for under God they might be one of the greatest instruments for good in the realm of education and religion it is possible to find. But is it not true, that a habit of attending these shows as they are conducted today weakens the moral concept, detracts from high intellectual ideals, dwarfs the spiritual nature and fills the mind of the young with nervous excitability and unwholesome estimates of life?

It is so easy to walk carelessly in the very presence of danger, danger that would be horrifying if our eyes were opened to see the danger, my soul longs with a longing intense to help to arouse to thoughtfulness all who may be thoughtlessly in the very midst of danger. When visiting Italy I stood on the top of Mount Vesuvius with a company of tourists. Lester Randolph, who was one of the number, persisted in running about in close proximity to the crater very much to the discomfort of the guides, who warned against the danger of a cave in under the weight of a person. So nervous did they become that they came and urged me to use my influence to get Mr. Randolph to desist as they could not be held responsible for what might happen. Mr. Randolph did not see the danger and was not easily persuaded to desist from his wanderings. Is it not possible that some may be standing on the very edge of

a moral volcano who, not seeing the danger, are slow to take warning?

My heart was rejoiced and I felt to shout, amen, when I read in an editorial by Dr. Gardiner, a short time ago, these words: "There is a world-wide difference between the Grecian ideal of culture and self-development, the modern sociological schemes for human betterment, and the ideals of Christ who seals his true followers with the self-sacrificing spirit of the cross—and that only as they have been brought to heart-felt, sincere repentance, through the foolishness of preaching."

"Never did the world need the old-fashioned saving gospel of Peter and Paul as much as it does today. . . . The sooner Christians throughout all lands return to this God-appointed way the sooner will they be able to pull the torn and distracted old world together again." When I hear a man say something like the following my mind is led to ask some very pertinent questions. "We like to think of ourselves as enlightened, educated, thinking in terms of progress and growth. The appeal which grips men today is not so much the appeal to come and be saved, but come and join in the great kingdom tasks that will help to save others." It is, indeed, a great thing to be able to think highly of ourselves, but no amount of such thinking can bring us into fellowship with God and his son Jesus Christ. An appeal to "come and join in the great kingdom tasks that will help save others" may go far toward enlisting certain philanthropic souls in a great work of social betterment, but how far short must it fall of gripping a soul for the kingdom of our Lord and Savior Jesus Christ, for there is no remission of sins without a real sense of guilt and real repentance.

We sometimes hear these days that, "Men are not interested so much in the cure of disease as in the prevention of disease. The best kind of salvation is the salvation that prevents a man from falling into sin." Prevention of disease is surely a great thing. It is a thing worthy the thought and effort of great souls, but when applied to the spirit life with the thought of fitting for the kingdom of God and a home in heaven it is but a snare and a delusion, remission

of sin is impossible but through faith in the Son of God.

"The emphasis of modern evangelism is on the moral and religious training that keeps and prevents boys and girls and men and women from falling into sin." Much has been gained to the world through the methods of teaching that so acquaints boys and girls and men and women with sin in its various forms that they are saved from entering into these forms of sin. Much has been gained by the work of real philanthropists in purifying the atmosphere with which young life is surrounded in the moral, social and intellectual world in which they move, but to teach young minds that improvement in these lines gives assurance of heirship with Jesus Christ and prepares for an abundant entrance into his kingdom, is to shoot wide of the mark and fail to meet up with the plain standards set for us in the teachings of the Word of God for that teaches that "all have sinned and fallen short of the glory of God". It also teaches that "there is none other name under heaven given among men, whereby we must be saved". I know there are people who, following the lead of Coe, declare that the child should be so taught and surrounded in the home that it will come into the kingdom of God without knowledge of sin. I am wondering if this is not a mistake. If I read aright the Word it teaches that none can come into the kingdom of God but by the cross. Jesus, the sacrifice for sin, hung upon the cross and by my acceptance of that sacrifice my sins are washed away and I am made an heir of eternal glory. There surely is no hope for an abundant entrance into the kingdom of God but through the washing of regeneration and that because we feel guilt and a need of cleansing through faith in Christ.

I am willing to run the risk of being called a little old-fashioned by saying that the new birth, a passing from a condition of guilt and alienation from God into that of sonship with God is fundamental to the teachings of the religion of the Bible. This is what Jesus taught when he said to Nicodemus, "Ye must be born again."

God help us to think upon these things that we may "come into the fullness of the stature of men and women in Christ Jesus."

YOUNG MAN, DOES THE MASTER CALL YOU?

In my reading during the past week I came on two items that interested me much. One home in a certain town had two sons in the ministry, and three more sons were now preparing to enter the ministry. Happy home, give me the secret! How did you win five of your number to go out in life work for the Master?

The other one was this: At the close of a service one Sabbath morning the pastor appealed to young men to give themselves to the ministry. He told of its hardships, its privations and its shadows. Then he told of its joys, its necessity, its blessedness—and called for volunteers. And five responded.

Talk about enlistment in the U. S. Army and what it means, and then compare it with an enlistment in the army of King Emanuel; how much more does the latter appeal to us! Our Master may need his volunteers in Africa or in the far-away isles of the sea; or service may come away out on the frontier of our own country, where homes are few and far between, and where ignorance and vice are present. The service may begin to build at the very foundations. But it will mean to be a worker together "with him". With Jesus the Savior of men, who gave his life for his enemies. Who would not enjoy a life of service with such a friend, one who says, "I will be with you always, even to the end of the world"? —David J. Wood, in *The Continent*, by permission.

CHICAGO HAS 805,482 FOREIGN BORN

The foreign-born population of Chicago, according to the preliminary figures of the 1920 census, is 805,482. The largest foreign-born element is Polish; there are 137,611 native-born Poles in the city. Nationalities of other foreign-born residents are: German, 112,288; Russian, 102,295; Italian, 59,215; Swedish, 58,563; Irish, 56,786; Czecho-Slovak, 50,392; Austrians, 30,491; English, 26,420; Hungarians, 26,106; Canadians (including French Canadians), 26,054; Norwegian, 20,481; Lithuanians, 18,923; Greeks, 11,546; Danes, 11,268. There are 3,016 Asiatics in the city. —*The Continent*.

MARRIAGES

WHITFORD-SOLDNER.—December 3, 1921, Orlo J. Whitford and Mrs. Caroline R. Soldner were united in marriage at the parsonage of the Seventh Day Baptist church of Farina, by Rev. Jesse E. Hutchins.

WARNER-CAMENGA.—At the home of the bride's parents, Mr. and Mrs. Claude W. Camenga, in Brookfield, N. Y., December 26, 1921, Mr. Stanley N. Warner, of Durhamville, N. Y., and Miss M. Elmina Camenga, of Brookfield, Rev. T. J. Van Horn officiating.

LOW-WILLIAMS.—At the home of the bride's parents, Mr. and Mrs. Marsden Williams, near Oneida, N. Y., December 31, 1921, Mr. John A. Low, of Oneida Castle, and Miss Sarah L. Williams, of the town of Verona, Rev. T. J. Van Horn officiating.

DEATHS

BURDICK.—At his home in Leonardsville, N. Y., December 22, 1921, Carl H. Burdick.

Brother Burdick, the son of William H., and Elizabeth Stillman Burdick, was born in West Edmeston, August 2, 1865. He was married October 13, 1886, to Emogene E. Dye, who survives him. He leaves two brothers, C. Kerrie, and Louis H. Burdick. He was a member of the Seventh Day Baptist Church of Leonardsville, where he leaves a wide circle of friends.

Funeral services were conducted at his late home, Sunday afternoon, December 25, by his pastor, Rev. F. E. Peterson, and he was laid to rest in the new cemetery. F. E. P.

SWINNEY.—Ethan C. Swinney was born in Smyrna, Del., August 27, 1876, and died in Bridgeton Hospital, Bridgeton, N. J., December 25, 1921. He was the son of Dr. John G. and Margaret McCracken Swinney.

A year or so ago his health failed and he came to Shiloh hoping to find relief. He seemed to gain almost his usual vigor and went to work in a garage. However, for some weeks he had not felt well and complications developed which terminated in his death.

He is survived by his wife, to whom he was married January 11, 1916, and two small children. Also by two grown sons by a former marriage, and the aged mother, and two brothers, John and Chester.

Funeral services were conducted in the home of his mother in Shiloh, Wednesday forenoon, December 28, 1921, by Pastor Erio E. Sutton and the body was laid to rest in the Shiloh Cemetery. E. E. S.

CLARKE.—Norman L. Clarke, of Brookfield, N. Y., son of Hosea B. and Lurana Clarke, was born October 10, 1838, and died January 1, 1922, aged 83 years, 2 months, and 21 days.

On October 11, 1858, he was married to Damaris Burch, who passed away just four weeks ago, on December 4, 1921.

Brother Clarke was a great lover of music, and had composed several pieces. He was a kind neighbor and genial friend.

Funeral services were conducted from his late home, January 4, by Rev. F. E. Peterson, and interment made in the Brookfield Cemetery. F. E. P.

CHASE.—Libbie M. Campbell was born in Adams Center, N. Y., May 15, 1861, the third in the family of George A. and Sarah M. Campbell. She was a granddaughter of Rev. Alexander Campbell.

She was married to Theodore L. Chase March 1, 1893, in New York. For about five years she has suffered as an invalid. On coming to New York she united with the Baptist Church of which Dr. Spinney was pastor. She died in Brooklyn, N. Y., December 9, 1921. T. J. V. H.

SHINER.—At her home in Friendship, N. Y., November 26, 1921, Mrs. Mary Shiner, widow of Ebenezer Shiner, aged 75 years. Mr. Shiner died nearly ten years ago.

She was baptized and united with the Seventh Day Baptist Church of Richburg, N. Y., in early life, of which she remained a faithful member. She leaves one son, William Shiner, and one daughter, Mrs. Myrtle Wightman; also one brother, Joseph Mesenge, and one sister, Mrs. Martha McGibony. She has made her home with her sister for the last four years.

Funeral services were held at her home in Friendship conducted by Elder G. P. Kenyon, assisted by Pastor Randolph, of Nile. Interment was at Richburg, N. Y. G. P. K.

MCKEANE.—Mary Irene, only daughter of George W. and Nellie McKeane, was born August 11, 1892, in Ashland Township and died at Fairbault, December 21, 1921, of acute jaundice, being 29 years, 4 months and 10 days old.

She leaves to mourn her going, besides her parents, three brothers, H. E., of Minneapolis, W. R., of Mantorville, and E. J., of Neilsville, Wis., together with many friends and relatives.

It was a great shock to the bereaved parents when the message came that she was gone. Funeral services were conducted by Pastor H. C. Van Horn at the Seventh Day Baptist church, Christmas afternoon, and burial followed at Riverbend Cemetery. H. C. V. H.

GREENE.—Wallace Lamont Greene, son of William and Ellen Fidelia West Greene, was born at Sheboygan, Wis., June 1, 1855, and died at Dodge Center, Minn., December 28, 1921.

He was second of eight children of whom five are still living—Clarence, of Salt Lake City,

Utah; Fred, of New Auburn, Wis.; Mrs. Addie Becwar, Hingham, Mont.; Mrs. Ella Bieloh, Wazeka, Wis.; and Mrs. Myrtle Loofboro, Milton, Wis.

In 1863 he moved with his parents to Wasioja, Minn., and has continued a resident of Dodge County ever since. He was united in marriage to Miss Addie Mills, October 10, 1874. To them were born three sons, Fred and Orph, of Byron, Minn., and Mack, of Lansing, Minn. In 1873 he gave his heart to Christ, becoming a member of the Dodge Center Seventh Day Baptist Church, remaining a faithful and active member till his death.

After many months of intense suffering which he bore patiently and cheerfully he passed "from death into life", triumphant in a Savior's love and mercy. He leaves to mourn his going, the wife, the sons and their families, seven grandchildren, the brothers and sisters, many other relatives and a host of friends.

Farewell services were conducted by Pastor H. C. Van Horn, Friday, December 30, and the tired and worn body was laid to rest in the beautiful River Bend Cemetery. H. C. V. H.

BROWN.—Carlton B. Brown was born on the Brown ranch, near Los Banos, Merced County, Cal., November 27, 1876, and died at the St. Joseph's hospital in San Diego, Cal., on Thanksgiving Day, November 24, 1921, as a result of an automobile accident.

At the age of eight years, he came to Irwindale, Cal., with his parents, George Tracy, and Mary Clark Brown, who were formerly from Leonardsville, N. Y.

On December 31, 1901, Mr. Brown was united in marriage to Miss Frances Wady, of Los Angeles.

He was a very public spirited man, possessing much more than ordinary executive ability. When the First National Bank of Baldwin Park was organized, although so young a man, he was a member of its first board of directors. In 1904, with his family, he located in Calexico, which is situated on the California side of the Mexican boundary line, where he was station agent for the Southern Pacific R. R. Company for seven years. He then became expert accountant for the California-Mexican Land and Cattle Company, which carries on a very extensive business on both sides of the national line.

At the time of Mr. Brown's death, he was in very vigorous health and conducting an extensive business for himself, on a large alfalfa and cattle ranch near Calexico. He was also chief accountant for Mr. Lee Little, a capitalist and extensive contractor of the Imperial Valley. It was while he and Mr. Little were enroute to San Diego, to procure a new set of books, which he was to audit for Mr. Little before the closing of a large business transaction, that the accident occurred, near Grosmont, the California home of Madame Schumann-Heink. In passing from the dry concrete boulevard to a wet macadam road, the car skidded and over turned.

Funeral services were held at the Holy Trinity Episcopal Church, at Covena, near his old Irwindale home, of which church Mrs. Brown

is a member. The services were conducted by the pastor, Rector L. M. Idleman. Interment was made in the Oakdale Cemetery, under the auspices of the Masonic Fraternity, in which Mr. Brown was a member of high standing.

He will be greatly missed by the general public, and he leaves in bereavement, his wife, Mrs. Frances Wady Brown, and five children, ranging in ages from eighteen years to seven months. Beside these are his mother, Mrs. Mary Clark Brown, and his sister, Miss Phebe, on the old homestead at Irwindale, and many other relatives, both east and west, and a wide circle of friends. G. W. H.

BURDICK.—Annie F. Burdick, youngest child of Henry G. and Sarah M. Babcock Burdick, was born August 29, 1870, at Hopkinton, R. I., and died December 17, 1921, at Hope Valley, R. I.

On April 24, 1886, she was baptized by Rev. Joshua Clarke and joined the Rockville Seventh Day Baptist Church. She trained herself to become a nurse, and although failing health prevented her carrying out this plan, yet she never lost the desire to be of service to her fellow-men.

Her sickness kept her confined at home a good deal, but this burden was borne with Christian fortitude. Loved ones did for her all that was humanly possible until the time came for her to be called home.

At her request, a favorite chapter, John 14, was used at the funeral, and members of her choir sang two comforting hymns. The service was held at the home, December 21, conducted by Rev. Paul S. Burdick, and burial was at Pine Grove Cemetery near Hope Valley, R. I.

Of the immediate family there remain a brother Alva L. Burdick, and a sister, Mrs. Clara J. Woodmansee. P. S. B.

(Continued from page 87)

that he did not do better and accomplish more.

During the year I have spoken at 62 appointments, in 10 different pulpits, to a total attendance of 3,969, an average attendance of 64; led 36 prayer meetings; conducted three funerals, five community services and one baptismal service where three were baptized; made 244 pastoral calls; written 76 letters; traveled by auto 1,206 miles, and by rail 3,400 miles, at a cost to myself of \$184.15—largely auto expense; received into the church by baptism and letter, 8. This does not include a host of detail work such as committee, choir, Sabbath school and Christian Endeavor work, where the pastor has been present and tried to be helpful.

During the nine months there have been with us the following ministers who have

occupied our pulpit: Brothers A. L. Davis, Eugene Socwell, Loyal Hurley, Burchard Loofbourrow, Herbert Cottrell, Rev. M. McBeth, Assistant Superintendent Anti-Saloon League, Rev. Mr. Maxwell, of the M. E. church, of Delmar; Iowa. Throughout the pastorate we have had with us the helpful and encouraging influence of our brother and fellow-laborer, Rev. James H. Hurley. We rejoice and thank God for his return to health and strength.

The church has given at special collections \$89.29, and so far as I know has met every financial responsibility. Something has been accomplished; not all that should have been. A large amount of money for so small a church has been spent. Have we had value received? Has there been sacrifice? I hope so, for upon sacrifice the Christian faith is founded. May we be willing to endure hardness as good soldiers of the cross, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and who is set down at the right hand of God; so in due season we shall reap if we faint not. As to the future, there is nothing to fear if every one is in his place ready to answer: Here am I. "My yoke is easy and my burden light."

In conclusion I would like to say that in all the work due credit should be given to the wife and mother who has made it possible, and who is willing to carry more than her full share of the load in every task and undertaking.

Respectfully submitted,
C. L. HILL.

Are YOU One of the 100?

We want 100 women, preferably those already employed in large plants, to handle our Brushed All Wool Angora Scarfs, selling direct from maker to you.

Our line of beautiful scarfs for men, women, and children, sell at such low prices that you will have no difficulty MAKING MONEY.

Write us today for full information, telling us where you work, so that we may show you how to cash in with our other agents, who are making from \$25.00 to \$50.00 per week, in their spare time.

AMERICAN KNIT FABRIC COMPANY
312 York Avenue Philadelphia, Pa.
1-1-4w.

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year\$2.50
Per Copy05

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

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

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

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

Advertising rates furnished on request.

DOLLARS NOT SAVED

A Washington statistician reports that as against \$418,000,000 the country spent for the army \$750,000,000 has gone on candy and chewing gum. Sweetens the discontent with military expenditures, does it not?

And \$834,000,000 for soda and other soft drinks and \$959,000,000 for perfumery, jewelry, silk stockings and kindred luxuries. And the pin money pleasantly expended on theaters, concerts and baseball was \$897,000,000. And, above all, the tribute to My Lady Nicotine cost her devotees \$1,151,000,000!

Doubtless these figures tend to prove something, one knows not what. They certainly show that Americans are not excessive hoarders and ought to bring a little more sense of proportion to indignant taxpayers. It is not fair to assume that people are unduly self-indulgent. Yet it does make one dizzy to think of a billion gone up in smoke—not the smoke of the battlefields, however.—*New York Tribune.*

Sabbath School. Lesson V.—January 28, 1922

ELIJAH IN NABOTH'S VINEYARD

1 Kings 21: 1-29

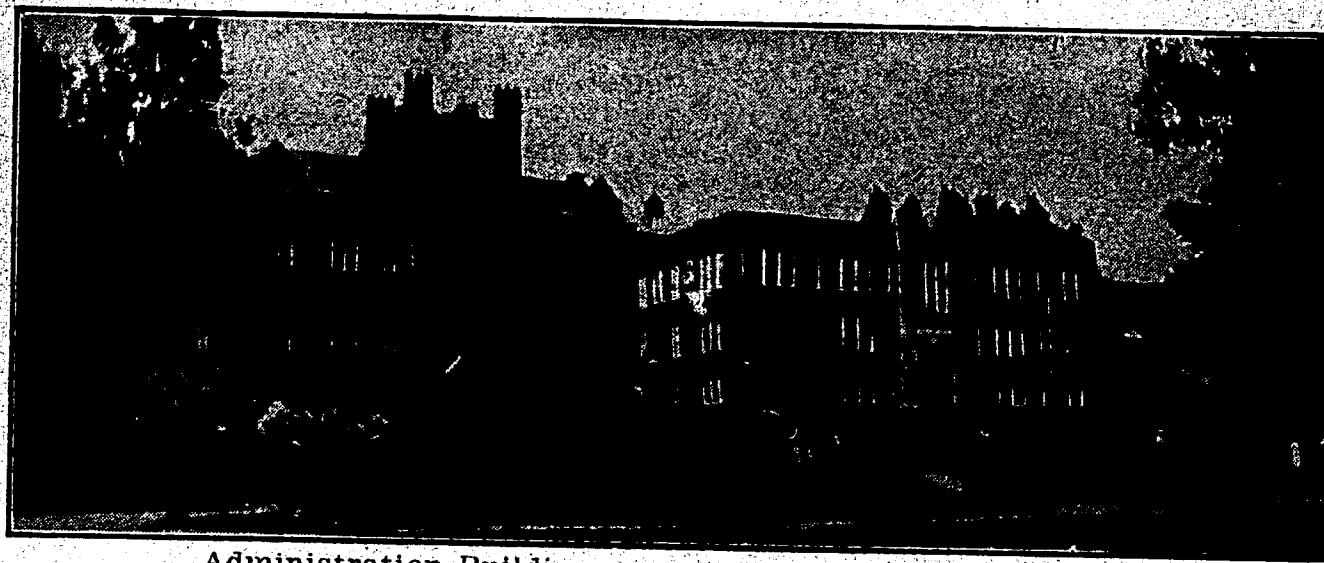
Golden Text.—"Be sure your sin will find you out." Num. 32: 23.

DAILY READINGS

- Jan. 22—1 Kings 21: 5-14
- Jan. 23—1 Kings 21: 17-26
- Jan. 24—Amos 8: 4-10
- Jan. 25—Josh. 7: 16-22
- Jan. 26—2 Kings 5: 20-27
- Jan. 27—1 Tim. 6: 1-11
- Jan. 28—Psalm 43: 1-5

(For Lesson Notes, see *Helping Hand*)

SALEM COLLEGE



Administration Building Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlarging service and broadening opportunities.

In the ten years 1895-1905, Alfred College graduated 55 Seventh Day Baptists; in the ten years 1910-1920, Alfred College graduated 110 Seventh Day Baptists. The class of 1921 has 16 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up eighty per cent of the total University enrollment.

For catalogues or other information, address
BOOTHE COLWELL DAVIS, LL. D., President
ALFRED, N. Y.

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

Other competent teachers will assist. Former excellent standard of work will be maintained. Address for further information, Rev. Paul S. Burdick, Fouke, Ark.

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

Milton College

A college of liberal training for young men and women. All graduates receive the degree of Bachelor of Arts.

Well-balanced required courses in Freshman and Sophomore years. Many elective courses. Special advantages for the study of the English language and literature, Germanic and Romance languages. Thorough courses in all sciences.

The School of Music has courses in pianoforte, violin, viola, violoncello, vocal music, voice culture, harmony, musical kindergarten, etc.

Classes in Elocution and Physical Culture for men and women.

Board in clubs or private families at reasonable rates. For further information address the

Rev. W. C. Daland, D. D., President
Milton, Rock County, Wis.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY

Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION

In paper, postpaid, 25 cents; in cloth, 50 cents. Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY

ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building, Phone Central 360

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year 60 cents
Ten or more copies, per year, at 50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.

Intermediate Series—Issued quarterly, 15c. per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

Seventh Day Baptist
FORWARD MOVEMENT
LITERATURE

Country Life Leadership

(Just published)

A Collection of Country Life Sermons, by
 President Boothe Colwell Davis.....\$1.50

Reconstruction Messages

A Book of Prophetic War Time Sermons, by
 Rev. Ahva J. C. Bond.....\$.75

Seventh Day Baptist Hymns and Songs

Songs with a Message, by
 Seventh Day Baptist Authors.....\$.15

A Hand-Book of the Forward Movement

Presenting the Work of the Boards. Illustrated.
 Valuable as a Text Book in Study Classes.....\$.10

Sent postpaid at prices listed above, or all four for Two Dollars

American Sabbath Tract Society
Plainfield, N. J.

The Sabbath Recorder

SOMETHING TO LOVE

There is never a pathway so barren
 But in it is something of love,
 Some bright, little scent-laden blossom,
 Some star gleaming clearly above,
 Some soft, floating cloud, rich and golden,
 Some songbird melodious and fair;
 There's never a pathway so barren,
 But something to cherish is there.

There is never a form so corrupted,
 But eyes looking only in love
 May find something there worth a blessing,
 Evoked from the Father above:
 Some remnant of beauty, though clouded,
 Some gleam of the soul once so fair;
 There's never a form so corrupted,
 But marks of God's image are there.

There is never a tempest-tossed ocean
 So deep that the pearls lightly cast
 Upon its mad billows may settle
 Down, down to its calm bed at last.
 There's never a spirit so reckless,
 But some tender whisper or prayer
 May sink to the heart through its raging,
 And rest like a bright jewel there.

—Matie C. Forbush.

CONTENTS

Editorial. —The Heart and Soul of the Law—Is It The Key to World Betterment? — "His New Day". — Is There Not a New Day for You, My Boy?—No Signature.—The Voice. —Picture of the New Building....97-99	Plans—To Do Our' Work a Little Better.—Letter From Java.....109-112
The Meeting of the Executive Committee of the Federal Council of the Churches of Christ in America.. 100	Woman's Work. —The Market in Moscow, December, 1921.—Russian Supplement to the West Bulletin, December 4, 1921.—Minutes of the Woman's Board. — Workers' Exchange.—Treasurer's Report ... 113-116
The Commission's Page. — "Golden Rule Nash" 102	H. R. H., The Prince of Ethiopia, Addresses the Detroit Seventh Day Baptist Church of Christ..... 116
The New Testament Sabbath..... 104	Young People's Work. —The Importance of Christian Endeavor Week. —Note.—Christian Endeavor Around the World.—Our Finances.—An Open Letter to Pastors.—Young People's Board Meeting.—Riverside Christian Endeavor Society 118-120
Wages Up, Hours Cut for Thousands. 104	What We Are and What We Shall Be. 121
Education Society's Page. —Conditions for the Prize Essays on the Country Church Problem.—Seventh Day Baptist Education Society Executive Board Meeting 106-108	Home News 122
Annual Meeting of Walworth Seventh Day Baptist Church 108	Sabbath School. —Consequences.—Lesson for February 4, 1922..... 124
Missions and the Sabbath. —East Portville.—Lend a Helping Hand More Often.—Smile a Little More.—Our	Tract Society—Treasurer's Report.... 125