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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.

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The Sabbath Recorder

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PLAINFIELD, N. J., JANUARY 23, 1922

WHOLE NO. 4,012

The Heart and Soul of the Law In the Recorder Is It The Key to World Betterment? No v e m - ber 28, page 678, stands an article on the Sabbath question, by George A. Main of Daytona, Fla., which will bear reading more than once. And since we fear that perhaps some of our RECORDER family did not read it at all, we are calling attention to it here.

After a third reading we are more and more impressed with the thought expressed in its title: "The Key to World Betterment", and also with the distinction made between the fourth commandment and the other nine as to their origin and purpose. We call attention to a paragraph or so of the article hoping that our friends may be led thereby to give the entire article a more careful study:

There must have been a reason, and an exceedingly important one, for incorporating in this great moral code a command so wholly different from the other nine as the fourth. Clearly it was not placed there for *Hebrew* guidance, solely; for the numerous ceremonial laws were destined sufficiently to direct the Jews in the matter of Sabbath observance as well as in other details. Why then was this Sabbath-observance law, the confirmation of which must needs come wholly from *without* ourselves, and which for that reason is so utterly different from the others, made one of the ten laws, the other nine of which are self-evident, indisputable, eternal?

Is this a question referring to times so ancient that an answer, even if found, could have no bearing on present world problems? Shall we pass it with the remark that we are under the New Testament only, and have no use for the Old, permitting the popular but fallacious interpretation of the term, "New Dispensation" to relieve us of any feelings of responsibility in this and similar matters? Or shall we seek the powerful reasons which must have existed for placing this law, which unmistakably defines both the length of the week and the particular, definite day which was thereafter to be known as the Sabbath and to be used for rest and worship, among God's special laws, trusting . . . that there may be found a key to the solution of present world problems? The world-wide disobedience to the other nine commandments supplies the answer. We should face the question squarely.

It may be that having read thus far you will desire to turn to the issue of November 28, page 678, and give Brother Main's arguments a careful study.

The thought of the Sabbath as being necessary in the *very nature of things* for the continued obedience of the other nine precepts, is one we do not remember of seeing stated this way in any of our literature. But we are forcibly impressed with the soundness of the position.

These thoughts seem plausible when we remember that the fourth commandment is admitted by Bible scholars to occupy the important and emphatic position in the Decalog. It is the only commandment that carries with it Jehovah's signature to the law. No other one of the ten items in the list tells you what God made that law.

Take the first commandment: "Thou shalt have no other gods before me," and the Baal worshiper could claim that, as referring to *his* god. He could say: "That is all right. It is good; Baal is the god who commands it"; and no one could show that he is not right. And so could any idolator claim every one of the nine aside from the fourth, as the decree of his god, whoever he might be; but not so when we come to the fourth. That commandment tells us what God made the law. It contains the signature of the Author of the ten commandments so plainly that there could be no mistake. Baal, the sun god, could not claim the authorship; for the fourth precept shows that they were promulgated by the God who created the heavens and the earth—the one who made all the heavenly bodies including Baal, the sun, and Ashtoreth, the moon—the earth, the sea and all that in them is.

This fact then, that the fourth commandment to keep holy the seventh day is the one containing Jehovah's signature to the whole, makes another remarkable and significant difference between the Sabbath law and all the others.

"His New Day" This is the title of a fine large painting—regarded as a masterpiece—which is going the rounds in the various Young Men's Christian Associations in the South. It was painted in 1920, and exhibited at the great state convention of North Carolina last May. We saw it in Daytona, Fla., where it was being shown for a few days only, in the association rooms. All young men and those interested in helping young men to a higher life were invited to study the picture.

The artist has made a splendid representation of an athletic young man who has "struck the higher trail" after a struggle in which he has avoided the many lower trails leading astray from the pathway up which he has climbed to the heights of "his new day".

At last his feet are planted on the solid rock of an upland where, clean-faced and honest looking, he gets a vision of the beautiful and inviting landscape stretching away before him, inviting him to a happy and useful life. Every poise of the body, every feature of the manly face, indicates something of the heroic character of a noble-hearted American boy who has been victorious over the tempter until actuated by the highest ideals, and is ambitious for some noble work. This bright and hopeful outlook, gained after an upward climb of years, is represented as: "His New Day".

The scene in the background with its coloring is most appropriately cast in the Blue Ridge Mountains of North Carolina, where the painting was first exhibited in the Y. M. C. A. convention, and where it was purchased for \$1,000 by the delegates.

Behind the hero of the picture, lower down the mountain, still under the shadows and bending upward in the trail, may be seen other boys looking up to him and following in his footsteps.

The artist has shown in this picture, not only the beautifying, transforming effects of a persistent fight against temptation until victory is gained; but also the splendid, uplifting influence of one victorious young man over the other boys who follow in his path.

Eugene C. Foster has written this little poem to accompany the picture, and to be given with the compliments of the association to every one who looks upon it. The poem is entitled: "His New Day".

Last night I was a care-free boy,
My play was life, my life was play;
No future called; from day to day
I laughed and romped and lived—a boy.

But now another day I see,
A day to do with as I will;
Shall it be fraught with good or ill?
What message does it bring to me?

I catch its gleam! I breathe its air!
I hear its ringing call to me,
It calls to live, to serve, to be,
My beating heart finds voice in prayer—

In prayer that I may find the way,
The way that He in service went;
A life for others freely spent,
To meet the torn world's need today.

To help that other boy who gropes
Along the road I just passed through,
Storm-swept with feelings strange and new;
Help him to realize his hopes.

And now life calls me to a quest,
To love, to laugh, to work, to play,
To serve, to sacrifice, to pray;
He calls—and He shall have my best.

Is There Not a New Day For You, My Boy? We wonder if this question will not find a responsive chord in the heart of some dear boy who reads these lines. Look at the question a moment, please, in the light of the picture and poem given above. Then think of some consecrated worker whose new day dawned years ago, and whose life has been spent in faithful, helpful services for the good of his fellow-man.

As such a servant of God looks back over the years he sees, as no other can, how true to life both the artist and the poet have drawn and interpreted that picture. To such a servant, it seems but yesterday that he "was a care-free boy", and that it was only "this morning" that his new day dawned full of hope. Never can he forget when the call came for him "to live, to serve, to be". He hears it "ringing still". The very thought of it stirs his soul. He remembers his prayer that he "might find the way" of the Master and be led to serve freely for others. Then it was that he pledged his life-service for work "to meet the torn world's need".

That day dawned when he decided to leave the shop, or the store, or the school-room, or the old farm in order to give his entire life to loving service for his Master and his fellow-men. Ask him if he has

ever regretted that decision. He will tell you, not only that he never has regretted it; but also that if the morning of his new day could come once more he would make the same choice over again. He would tell you what a new and restful experience came into his life, and how much brighter the world seemed after his choice was made. To him that was the brightest day he had ever known.

The time has fled on swift wings since that morning dawned. And now the evening shades begin to fall. It has been a happy and hopeful day. There have been clouds and sunshine, but God's grace has always been sufficient. Pleasant has been the service for the Master, and evening-time brings no regrets for the choice made in the morning.

My dear young friend, is not the testimony of those who chose the gospel ministry of loving, helpful service for the good of others, and who have found their Master's work so rich in blessings, worth something to you as you look out upon the needy world and think of your opportunity to make the most of your ability to help it find a higher life?

Did you ever know one who had responded to the Master's call to the ministry, to regret his choice after a life of faithful service? Don't you think his choice on the morning of his new day was a wise one?

Let me ask you again, my dear boy, Is not your "new day" about to dawn? Can you not get the glorious vision of a useful, helpful, uplifting Christian service that moves you to say: "He shall have my best"?

No Signature Now and then we receive an article with no name of its author to be found. Such a one is now before me forwarded from the office in Plainfield. It is really a little personal pleasantry aimed at a friend who had written something for the RECORDER; but we hesitate to crack a joke on a friend, for another friend whose name does not appear, when we know so little about the merits of the case.

While we are explaining the reason why some articles do not appear in the RECORDER it may be well just to drop a hint about how *all but impossible* it is for busy editors and

crowded linotype men to read an article written with a *hard lead pencil* on *very sleazy* pad paper. We know a word to the wise will be sufficient.

The Voice The *Voice* is a live little monthly paper of four pages, published by our Detroit friends, with Robert B. St. Clair as editor.

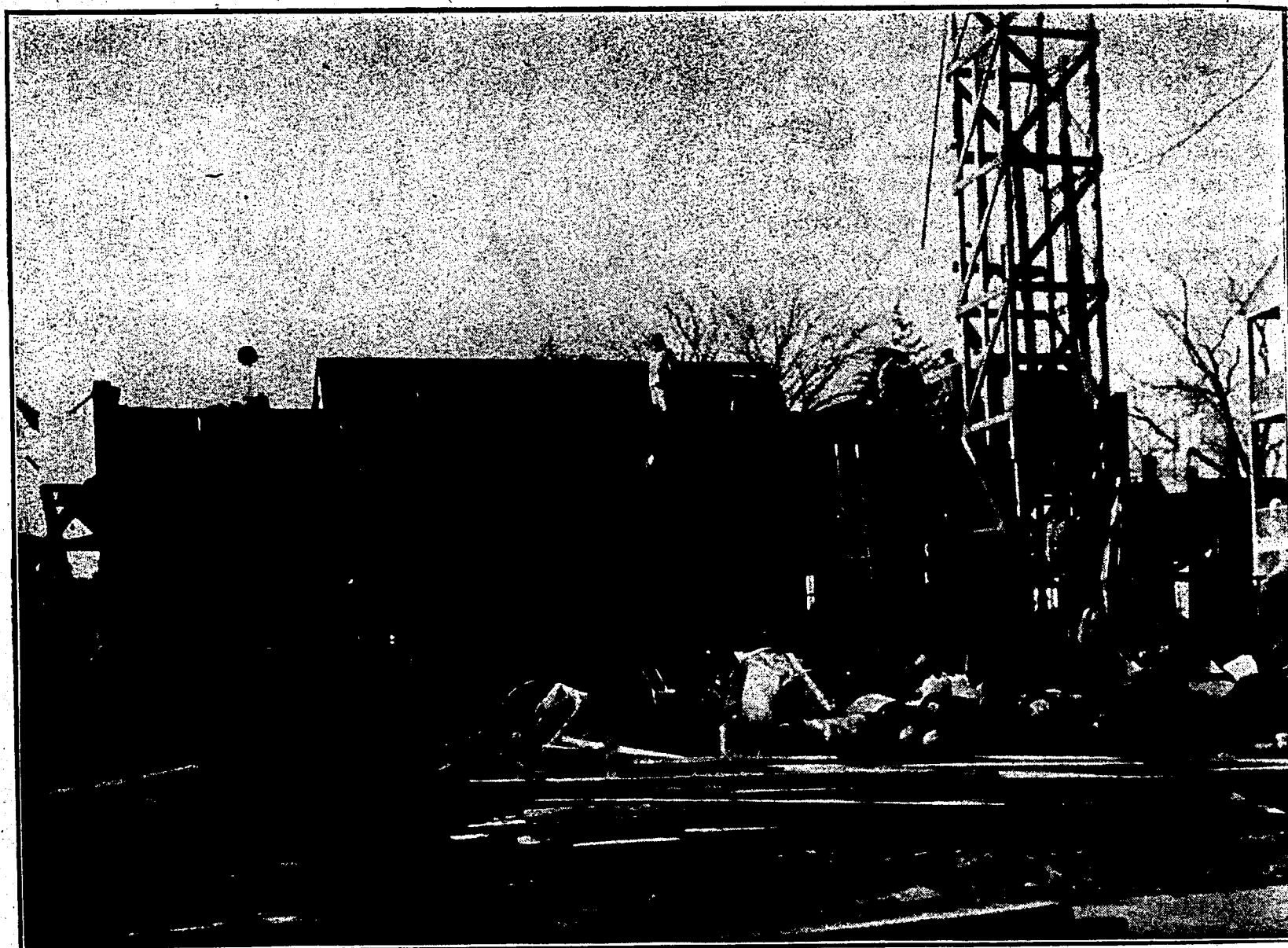
Volume one, Number two, was forwarded to us in Daytona, Fla. It announces as its policy: "The *Voice* never compromises truth to make a friend, never withholds a blow at error lest it make an enemy."

We publish elsewhere a brief article from the *Voice* on "The New Testament Sabbath".

Picture of the New Building The picture this week shows considerable progress in the new building. The pine tree that is shown in former pictures had to be sacrificed, only the tall stump appearing here. The top was used for Christmas decorations at the Plainfield church. This picture should have been in the SABBATH RECORDER last week, but a strike among the people who make the cuts interfered. Mr. Hubbard, the chairman of the Building Committee, can be seen in the picture. He has given weeks of most valuable expert service to the building. At the time of writing this paragraph, January 16, a chimney is nearing completion and the wooden tower is being taken down. The huge pile of gravel which was seen in former pictures has become a part of the floors, roof and walls. The glass is in most of the windows, plumbers are at work in the basement, and the inside partition walls are being put in place. E. S.

THE MINISTER IN HIS HOME

The minister who does not carry his religion into his home-life, who is not a good father if he has children, a good husband if married, a devout Christian in the home, and who does not live the same careful, considerate life at home that he is supposed to live in the community, the church, and the pulpit, is not fit for the ministry. Let him tarry a while until he is qualified, and then let him "make full proof" of his ministry in the home, in the presence of his wife, family, and guests.—*Gospel Trumpet*.



The New Building, January 6, 1922

THE MEETING OF THE EXECUTIVE COMMITTEE OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

A. J. C. B.

The Executive Committee of the Federal Council held its annual session in Chicago, December 14, 15 and 16.

The session Wednesday afternoon was given largely to reports of committees, of secretaries, and the treasurer. The usual procedure was taken with these reports and they were referred to the business committee.

The new Commission of Negro Churches and Race Relations reported Wednesday evening, and the program centered around the theme: "The Church and Inter-Racial Brotherhood". Mr. John J. Eagan, a business man of Atlanta, chairman of the Commission, presided. The speakers were all from the South, and represented both races. Representative men and women of the two races in the South are co-operating through this Commission to promote better race

relations. Women of the South are organized to protest the idea that to lynch a negro for the "usual" crime is any protection to them. Perhaps there was no more tragic moment during all the sessions than when a southern woman, from a family who formerly owned slaves, told how she had awakened to the fact that virtuous colored women were more in need of protection from the white man than were the white women from the negro. She told how pure, refined colored women had come and pleaded with her for the protection of their homes against the sensuous white men.

Every southern State is being organized, and the state organization is seeking to extend its influence for mutual understanding and co-operation between the two races into every community.

As usual one of the most interesting reports was given by the Commission on Evangelism. Pastoral evangelism always receives great emphasis in the report of this Commission. Their report, and that of the Commission on Christian Education

was given at the same session, which in the present day seems most appropriate.

It was a surprise to many of us to have our friend Dan Poling conduct the devotional services Thursday morning. It was his first public service since "love called him back" from what seemed a fatal accident in July. He was somewhat paler than usual, but was equal to the opportunity that the occasion afforded to lead our hearts in devotion.

Under the theme, "The Church and International Relief", Charles V. Vickrey spoke for the Near East, and Miss Anna J. Haines for Russia.

It was a day or two after this meeting that I learned that our own Miss Miriam West is in Russia. I thank God for that, and pray for her in this ministry of mercy. Miss Haines has recently been to the Volga Valley, and her description of conditions was graphic.

I have understood that Dr. Palmberg was given five dollars recently, and was told to spend it for something for her own comfort. She did, and sent it to famine-stricken Russia. One would have to give something for his own comfort after Miss Haines had described the children's hospital. She asked "Could you stand it to hear a hundred little kittens mew?" These babies are too weak to cry as normal babies do. I never have heard of conditions anywhere as she described them to be in Russia.

The two speakers on Thursday evening, when the Commission on Social Service gave its report, were Mr. J. W. Kline, president of the International Blacksmith's Union, and Arthur Nash of Cincinnati. It is rather unusual for a blacksmith to address a company of ministers. But the Carpenter confused the rabbis. Reference has been made in another article in the SABBATH RECORDER to Mr. Nash.

International relations were considered Friday afternoon and evening. A copy of the statement of the Commission on International Justice and Good-will has been sent to all the pastors of the denomination. It is the plan of the Council to furnish every pastor in the country with a copy. The Forward Movements of the various denominations were asked to perform this service for their respective churches.

G. Sherwood Eddy spoke of the moral

and spiritual poison of the deliberate propaganda of hate practiced by all parties in the late war. It is time for understanding to displace false attitude of mind, and for love to burn out hate; vicarious and saving love.

To have a Japanese and a Chinaman address the audience from the same platform was another unusual feature of this great meeting. Hon. K. Tawaga who spoke is a member of the Japanese Parliament, and is a Christian. Hon. Wellington Koo, official delegate to the International Conference on Limitation of Armament, was unable to leave Washington, and one of the Chinese secretaries at that Conference spoke.

The general theme for this session of the Council was "The Church and World Brotherhood". The outstanding accomplishment was the preparation, discussion, and adoption of "A Declaration of Ideals and Policy Looking Toward a Warless World". Much thought was put upon the preparation of that document both before the meeting and during its sessions. It is a splendid pronouncement of the Protestant churches of America on the important and insistent question of international relations.

This report has appeared in the SABBATH RECORDER, and as I stated above copies have been sent to all our pastors. I trust it will receive more than a casual reading. I know it will with many pastors.

The only other Seventh Day Baptist present at this meeting was Professor A. E. Whitford, who was compelled to leave Thursday afternoon. Dean A. E. Main, a member of the Executive Committee, and who has attended these meetings for more than a dozen years, was unable to be present. Wayland Coon, a medical student in Chicago, and a former parishioner at Milton Junction, enjoyed the program Friday evening.

"The world is divided into two classes, and only two—employers and employees. There are no others; there can be no others."—*Samuel Gompers to Railway Car-men.*

The arrows of slander and calumny, that you send off from the bow of malice will some day change into a boomerang, and return to pierce your own soul.—*D. Meyer.*

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.

"GOLDEN RULE NASH"

A. J. C. B.

The whole country has become interested in the business methods of Arthur Nash of Cincinnati. For some of us special interest attaches to his early religious experience.

Mr. Nash was brought up a strict and devout Seventh Day Adventist. He was a student for the ministry, and knew the New Testament almost by heart. He later suffered a reversion from that faith, which drove him into infidelity. In more recent years he has come back to a faith in God, and gone forward, I should say, to the practice of the Golden Rule in business. His tailoring business has gone from the verge of bankruptcy to a million dollar corporation since he established it on the Golden Rule basis.

An account of Mr. Nash's experience appeared in the October *American*, to which article I would refer readers of the SABBATH RECORDER who are interested. Doubtless many have read it.

I was very much interested in the article and immediately wrote Mr. Nash a letter, in which I said in part:

"I read with very great interest, your

article in the October *American Magazine*. My mind and heart approved every sentiment and action in relation to your business methods.

"I was very much interested to learn, also, that you were one time a Sabbath-keeper. I have no doubt you dumped the Sabbath overboard as a hindrance to your Golden Rule Christianity.

"I am a member of a Christian Denomination that believes in the practice of the Golden Rule and that has been keeping the Sabbath for two hundred and fifty years in America.

"In preparing for that talk in the First Universalist Church of Cincinnati you made the discovery that those who claimed that Christianity was a failure, were not condemning Christianity but the lack of it. May it not be that the right kind of Sabbath-keeping on the Holy Day of Scriptures would contribute to the kind of religious life you are now living."

I did not receive a reply, but in that I was not greatly disappointed. Men in his position must get many letters which can only be ignored. I could not be sure it had passed his secretary.

At the recent meeting of the Federal Council in Chicago Mr. Nash made the principal address at an evening service devoted to the subject of social service. I was interested again in his account of his personal and business experience.

He exalted the Golden Rule, and condemned formalism in religion which detaches the Christian from life, and makes Christianity consist of a creed. Perhaps his message was a good deal like that of Amos. Even a Seventh Day Baptist could but sympathize with him in his condemnation of Saturday-keeping, when he fully appreciated the artificial and non-Biblical character of the sanctions of the Sabbath in the past experience of Mr. Nash.

I was very thankful that night that Seventh Day Baptists have been connected with the Federal Council all these years, and that as a Sabbath-keeping denomination we were participating in this social service program. Our presence was a testimony to our attitude toward these vital matters with which the church should concern itself.

At the close of the address many went forward to greet and to congratulate the speaker. Of course I had no good oppor-

tunity to say much to him. I told him of course that I was a Seventh Day Baptist, and that I represented that denomination on the executive committee of the Federal Council.

In the *Cincinnati Post* for January 3, there appeared an article by Mr. Nash, which was the big headline article for that issue. My attention was called to the article by a Methodist minister who said he had always been opposed to the five-day week, but henceforth he would advocate it, not on sentimental grounds, but on the ground of justice.

I read the article and immediately wrote Mr. Nash again. Following is what I said, in the main, in my second letter:

"I enjoyed very much your address at the Federal Council meeting at Chicago. I was impressed with your sincerity in endeavoring to live, and to conduct your business, by the Golden Rule. I read with interest, also, your article in the *Cincinnati Post* of January 3. Your actions are most heartening to the religious leaders of the country who are anxious to make Christianity the practical and vital force in human life that its Founder intended it should be.

"I have not forgotten your request for the prayers of the delegates at the Federal Council meeting. I am praying that you may be sustained and guided in the great work you are doing, and that others may catch your spirit and incorporate your methods in their business.

"As a Seventh Day Baptist I appreciate your efforts to help conscientious Sabbath-keepers to enjoy industrial and religious liberty. That is a gracious and charitable position for one to take who is not a believer in the Seventh Day Sabbath."

To this letter Mr. Nash made reply, saying he greatly appreciated it. He assured me he was acquainted with Sabbath-keepers who do not belong to the Adventists, heading the list with the name of Elder Fifield. He made reference to certain Adventist doctrines which he condemned, but did not refer to their Sabbath-keeping in this letter. In his last paragraph he says:

"You speak of two volumes of your own sermons, and I assure you that I always appreciate everything of this kind, and will gladly look them over if you desire to send them to me."

I had assured Mr. Nash in a previous

letter that my purpose was not to proselyte. The latter half of my third letter read as follows:

"I am sending you, under separate cover, the two volumes of sermons, to which reference has previously been made. I was moved by your description at Chicago of your own personal experience, intensified as it was by the fact of the war, and in the enlistment of your own sons. You may appreciate all the more the simple wartime sermons, preached not for publication, but for the purpose of trying to lead the thoughts of my own congregation in the right way during those troublous times.

"Thanking you again for your response to my letter, and assuring you that I do not desire to impose myself upon your good graces further than may be agreeable to you, but feeling that you have something which the whole church of Christ needs, I am

"Sincerely yours,"

At the risk of making this article too long, I desire to say in this connection that I appreciate the position taken by Brother Ray G. Thorngate in a recent issue of the SABBATH RECORDER. There are other interested laymen among us who take the same position, and they are among our most loyal advocates of the Bible Sabbath.

Doctor Gardiner assures us that this is not a new attitude for Seventh Day Baptists to take. Doubtless he is right. I have no doubt his interpretation of the policy of Dr. A. H. Lewis is absolutely correct. But I would make the following observations: (1) Old methods on being rediscovered by a new generation may have all the freshness of new methods, and may give the same impetus to the work. (2) Old methods of Sabbath reform may find a new opportunity for success on account of a changed attitude of mind on the part of those to whom we would carry this truth. (3) Seventh Day Baptists themselves during these recent years may have been catching up with the advanced position taken by our leader who often sought in vain to arouse the people. So much by the way.

Mr. Nash's *Post* article appears elsewhere in this issue of the SABBATH RECORDER.

The successful man makes something besides money.—J. G. Holland.

THE NEW TESTAMENT SABBATH

The old Westminster Catechism boldly stated that the seventh day was commanded from creation down to the crucifixion of Christ, and that thenceforward the first day was the Christian Sabbath. No Scripture verses adorned the pronouncement.

Now comes "The Dictionary of the Apostolic Church," edited (1918) by James Hastings, D. D., in Volume 2, page 423, under sub-caption, "The observance of Sabbath in the Early Church," and we are informed:

"So far as we can see, there was no thought on the part of the first disciples of ever discontinuing an observance to which, as Jews, they had been accustomed all their lives. Whilst Jesus was in direct conflict with the religious authorities as regards their interpretation of the Sabbath and its law, we hear no word of any complaint of his primitive followers on that score. They seem to have thought that the old faith could live with the new, or at least that old customs and habits which did not appear to clash with their loyalty to Jesus could still be maintained."

Surely, that is a great advance upon the Westminster Catechism. Hastings' Dictionaries are held in great esteem by a large section of the Protestant world. We agree with Dr. Hastings, or rather with the writer of the article in question, John Samuel Clemens, B. A., B. D., Hon. D. D. (St. And.), Governor of the United Methodist College, Rannmoor, Sheffield, England, that Jesus did right in rejecting the man-made traditions with which the rabbis and others surrounded the Sabbath of Eden, and we also concur in his statement that there was no thought upon the part of the early disciples of discontinuing the Sabbath of Eden and of Christ, which observance could be continued without disloyalty to Jesus. We would even go a step farther and assert that, at least to those who have light upon this subject, the observance of the Sabbath could not be discontinued without disloyalty to Jesus and his Father. We advise all our readers to go more fully into this subject by obtaining for 3 cents postpaid from our business manager, the tract entitled, "The Sabbath: Is it for all Mankind, or Merely for the Jew?" If you are a Sabbath-keeper, secure a supply of Sabbath literature for

your friends from *The Voice*. We have a large supply, under many titles, at your disposal.—*The Voice—Detroit, Mich.*

WAGES UP, HOURS CUT FOR THOUSANDS

ARTHUR NASH

We have made great forward steps, yet we are not blind to the fact that we have reached no final goal. We are not even now met to point out a final goal, but to take a definite step toward the emancipation of women who work in industry.

For some time I have had a growing consciousness that no group of women can work forty-four hours per week in a factory and attain the spiritual growth that the awakened conscience of the world demands of them.

Most of our workers who have children have told me that during the week, while their children were in school, they felt reasonably comfortable and assured regarding them, but on Saturday morning, when their children were released from the restraint of school and they do not know where their children are, that they are worried constantly. One of them said to me that because of this worry when she did get home she found herself irritable and nervous, and unfitted to be a mother to her children.

So long as a very large percentage of the children of this country are growing up with lack of a mother's care, just so long will we continue to produce a large crop of criminals and outlaws, and I am sure that the time has come when, if civilization is to be saved, that our industries must stop using men and women to make money and go to using money to make men and women. When this is done the men and women will take care of our industries, and we will not need Marine Corps to guard our mails.

The thing that has been wrong with our industrial system up to this time is that neither workers nor stockholders have received anything from the corporations except their pay envelope and dividend check, and I am confident that we should render a service tending to the development of a well-rounded out humanity.

And it is my firm belief that if the heads of our industries will recognize brotherhood with the workers in their shops, and those of us who employ a large percentage of women will work with them and treat

them as we would want our mothers, sisters and daughters treated, then our present industrial system will live the Golden Rule and become a most potent agency in bringing heaven to earth.

Most of us have come to think of our education as ending about the time we enter manhood or womanhood; the fact is, that is the time we really begin to think of ourselves. As we offer you this proposition for your approval we feel certain that when the world sees the benefits to be derived from this move, and other industries begin to follow, we can then go farther and make of our industry a place where we can complete our education, making of ourselves men and women of full stature, completely developed mentally, morally and spiritually.

The church lays upon us the duty of going to service on the Sabbath.

If a woman works six days at a machine how is she going to church on the Sabbath? That is the only day she has to clean house, tidy up her home, and perhaps do her washing if she is married and has a family. If she is single that is her only day to meet her friends and seek rest and recreation, and she is not apt to be overzealous about going to a church that does not lift up its voice against these injustices. If she is entirely dependent upon herself she uses the Sabbath to take a little beauty sleep, mend her clothes, do her washing, and in the evening she longs for amusement; hence is not ever zealous to pass up a theater to go to church.

There is another point that I would have no one overlook. We profess to have religious liberty in this country, and perhaps we have in political theory, but in this, like many other things, what our laws say and what our industries do are two different things.

Our laws allow every man the privilege of observing the Sabbath which he believes conscientiously to be right, but our industries say to the Seventh Day Adventists, Seventh Day Baptists, and orthodox Jews, you can not observe what you believe to be the Sabbath of the Lord your God and hold a position in our place.

When we put our factories on a five-day week basis, we will make religious liberty a reality in industry.

Our churches will never be filled on the Sabbath so long as our women workers

have to work six days, but when Saturday becomes a holiday the women can do the tasks on that day that they have been doing on the Sabbath and still have a day for rest and spiritual development. If they do not have the obligation of a home they can use Saturday as a day of recreation, then perhaps there would be some justification in asking that our places of amusement be closed on Sunday. But so long as that is the only day that our working people have for recreation, my voice shall be raised without qualification against all blue laws, or anything that would restrict the pleasure of the laboring people for this one day.

I have more respect for the preacher who raises his voice against the injustice of our "Industrial System" than for the one who argues that we ought to close our amusement places on Sunday.

A question will be raised in the minds of some regarding the proper hours for men workers. We are not entering into a discussion at this time regarding that feature. About 65 per cent of our workers are women and our duty toward them is so obvious that we can not even stop to argue what the hours of men should be. I am proposing for all our week workers a 40-hour week.

Now, fellow workers, there is one thing that I want to bring very forcibly to you, and that is that no blessings come to us without obligations. The eyes of the world are now upon us, and the first question that the world is going to ask is how are the Nash workers spending this extra time. Yes, they are even going to want to know whether you go to church on the Sabbath and if there is the least ground for any one truthfully or maliciously to say that this is harmful rather than helpful to yourselves, then our efforts will all be in vain.

Now, in taking this first step toward the emancipation of the woman workers in industry, I appeal to you all, men and women alike, to use this extra time for the greater happiness of your homes, the better care and education of your children and the improvement of yourselves and of the community of which you are a part.

Let us each one here resolve to seek every Sabbath in the church of your own choice the largest possible interpretation of the Golden Rule, which has been our guiding star, and which Jesus declared to be "The Law and the Prophets."—*Cincinnati Post*.

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.

WHY I SPENT MY LIFE IN TEACHING

FRANK L. GREENE

If I were twenty again instead of three score and ten, I would again devote my life to teaching.

The articles of Messrs. Groesbeck and Robinson in *The Outlook*, issue of December 21, have spurred me to challenge and comment.

My good mother had been a teacher and gently encouraged my leaning that way. My instructors urged me to study for the ministry, but I said, "No, I fear I have not the qualifications for that sacred office. I will choose the next best thing—teaching." Long years have convinced me that I builded better than I knew, and really chose the best—for me at least.

A beardless boy of eighteen I began in a large country district on the munificent salary of five and a half dollars per week, and "boarded around". Then followed village school, four years in college, high school work East and West, and more than a score of years in a great city. More than 25,000 young people have been under my immediate care. I mention this that you may know something of the experience from which I speak.

The genuine teacher sees much more in teaching than the mere moneyed compensation. "The life is more than meat." He is able to get into the very heart of the life and longing of youth. He is not held aloof by the "cloth" and the feeling of awe which too often handicap the minister. In fact the devoted teacher often has more influence over students of a certain age—the age of choice—than the parents themselves.

Mr. Groesbeck says, "The teacher receives so little money that only if he is willing to take a celibate vow can he live like a human being. If he is unselfish enough to want to bring up a family, he must resign himself to seeing his children consort perforce with

classes to which their up-bringing makes them alien."

I challenge that statement.

I came out of college with twelve hundred dollars debt for my education, with no reserve funds, and no influential friends to boost me. Nine children have been born to me, no one more welcome than the last. Seven are left to me, two having been taken in early youth. All save the youngest have had a high school course and beyond, and he is coming on; three are college graduates and one a junior in college. It *can* be done. It means self-denial, but we have never suffered for the comforts of life. "Lo, children are an heritage of the Lord: Happy is the man that hath his quiver full of them: they shall not be ashamed."

But he continues, "May not a teacher be permitted to be a father first and a teacher second?" I answer, "He may be permitted to be a father and a teacher at the same time, and a better teacher thereby."

Again, "Having the power of life and death year after year . . . the teacher is absolute. Experience teaches him that unless his discipline is automatic, inevitable, unchanging, his teaching will suffer."

Can that be so? It is not my experience. Is it so with the true father? Is it so with the wise judge of the children's court? Is the teacher turning out paving blocks? I do not like those words *automatic, inevitable*. The teacher who does not see anything more in the students before him than mere material to be chipped and hammered, ought to go into business.

I admit there is a tendency toward egotism in the teaching profession, but the wise teacher can and should mingle with cultured people in all walks of life, and he will find an antidote. Are there no egotists in business? No doubt there are many noble men of vision in business life, as he says. A lifetime in the classroom and in the supervision of hundreds of teachers has shown me very, very few who were not animated by a marked spirit of devotion and service, and many of culture and wide vision.

To quote Mr. Robinson, "Except for the few teachers who are investigators, the path is clearly defined. The textbook is the guide." That suggests machine methods, traveling in a rut. It smacks too much of the popular disparagement of teachers and

teaching. The teacher is more than the textbook, the personal spiritual touch more than the curriculum. Yes, it is a noble profession, but a poor job.

The consciousness of having inspired and guided many, many youths to a fuller training, a longer vision, and a larger life is a great happiness.

A few months ago a pupil of my first term, more than fifty years ago, came from a distance to pay his respects. More recently a mining superintendent in the far southwest writes with expressions of appreciation and affection. And not long ago a major general in the United States Army who has seen varied and successful service, who led his division up Broadway in the post-war parade, himself a grandfather, wrote with much feeling and signed himself, "Yours affectionately—Eddie."

Do these things count?

And now in the sunset of life I am happy in blessed memories and in the affection of a great army of one-time youths.

Yes, if I were twenty again, I would again devote my life to teaching.

SEVENTH DAY BAPTIST EDUCATION SOCIETY EXECUTIVE BOARD MEETING

The Executive Board of the Seventh Day Baptist Education Society met in quarterly session at Alfred, N. Y., January 15, 1922.

Members present: William C. Whitford, Arthur E. Main, A. Clyde Ehret, J. Nelson Norwood, Alpheus B. Kenyon, Curtis F. Randolph, Paul E. Titsworth, Earl P. Saunders.

Prayer was offered by Pastor A. Clyde Ehret.

The Treasurer presented his quarterly report. Following is an abstract of the Revenue account:

<i>Receipts</i>	
Balances October 1, 1921	\$ 506 04
Interest	559 77
Contributions	28 08
Forward Movement funds	2,547 31
Transfer from Principal	9 05
Overdraft, General Fund	14 69
	\$3,664 94

<i>Disbursements</i>	
General Fund, overdraft October 1, 1921	\$ 13 62
Alfred University	496 43
Theological Seminary	161 76
Supplies	1 07
"Christian Education", 15 copies	6 00

Blank books for Treasurer	6 86
Corresponding Secretary's expense to a convention	77 84
Typing for Corresponding Secretary	90
Interest accrued on bonds bought	27 81
Printing, annual report	21 00
Treasurer's salary	25 00
Transfer to Principal	50 00
Balances:	
Alfred University	739 25
Theological Seminary	386 73
Milton College	744 73
Salem College	832 95
Natural History Fund	6 13
Special Betterment Fund	4 28
20th Century Fund	25 53
Young Men Preparing for the Ministry	30 55
Fouke School	6 50
	<hr/>
	\$3,664 94

The Treasurer was instructed to pay over the balances shown in his report.

A bill from the American Sabbath Tract Society for the Society's portion of the *Year Book*, amounting to \$123.73, was ordered paid.

E. P. SAUNDERS,
Recording Secretary.

ANNUAL MEETING OF WALWORTH SEVENTH DAY BAPTIST CHURCH

The business session of the Seventh Day Baptist church was called at ten o'clock, Sunday, January 1, 1922, and was then adjourned to meet again at two o'clock in the afternoon. By noon all the baskets had been emptied of their contents and a little later we sat down to tables heaped with every good thing. After a great fellowship dinner we were called to order by the vice chairman of the church, Brother N. D. Maxon. The reports given at this time were inspiring as evidenced by the enclosed figures. The different departments of the church raised the following sums: Church, \$1,893.66; Ladies' Aid, \$136.47; Helping Hand Society, \$109.99; Sabbath school, \$117.00; Christian Endeavor society, \$31.00; Junior Christian Endeavor society, \$6.00. This leaves every department out of debt and a goodly balance in the bank. Much credit is due individuals in every organization, particularly Brother H. I. Coon, our treasurer, who is untiring in his efforts to go over the top.

The church extended a unanimous call to their pastor to remain with them for another year.

The pastor's report was in brief as follows: Sermons preached on 66 Sabbaths; calls made in and out of church, 133; officiated at 18 funerals and burials. Six have been baptized, 5 of whom united with the church. Two have been added by letter.

Some missionary work has been possible, because of the kindness and the great heartiness of the church, by pastor in outside preaching; 106 sermons have been preached to other congregations; 6 community services have been in pastor's charge; 32 have accepted Christ and been baptized.

Owing to the pastor's having to be in school in Milton much has been left undone, but the good people have aided where he was unable to work and we have wrought for God.

The election of officers gave the following: President or chairman, N. D. Maxon; vice president, W. R. Bonham; clerk, Nettie Hibbard; trustee, H. I. Coon; chorister, Marion Hargis; organist, Jessie Coon.

The service adjourned with every heart made glad by our outlook. God has blessed us in an unusual way and we are determined by his grace to make the coming year the greatest ever. Pray for us.

G. D. HARGIS,
Pastor.

WOULD YOU BE HAPPY IN HEAVEN?

Of course you want to go to heaven. No one wants to miss heaven. But what says the Scripture? "Thy kingdom come. Thy will be done in earth, as it is in heaven." Whether God's will is done in earth or not, of one thing we are sure, it is done in heaven. Do you want to go where God's will is done? Would you be happy there? You know that nothing else can be done there. The test of whether you would be happy in heaven, where only God's will is done, is this: Are you willing to do God's will here on earth? Are you willing to let God's will be done in you? You are the earthen vessel in which he desires that his will shall be done here and now. If you are not willing to allow his will to be done in your life here upon earth, heaven would not be a pleasant place for you. Then, make the surrender of your life to him now and be prepared for heaven.—*Gospel Trumpet.*

MISSIONS AND THE SABBATH

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

EAST PORTVILLE

REV. W. L. BURDICK

I have been asked to write regarding a series of meetings recently held in East Portville, N. Y.

East Portville? Yes. Every church as well as every person is entitled to be called by its real name. To many East Portville may be a new name, but not to the church whose house of worship is only two miles from the neat and prosperous village of Portville, N. Y., for a good many years ago the name was changed by vote of the church from the Seventh Day Baptist Church of Portville to the Seventh Day Baptist Church of East Portville.

This church is located at the junction of the Oswayo and the Allegany. The valley widens here to two miles or more and is a beautiful as well as a fertile farming section. A state road, trolley line and railroad are all within a few rods of the church, while the main line of a second railroad is two miles distant at Portville and a third railroad eight miles away at Olean.

Seventh Day Baptist history at East Portville dates back ninety years. The first church was founded in 1834. It was known as the Second Seventh Day Baptist Church of Genesee. Owing to trouble the church disbanded in 1861. The next year the present organization was formed and called the Seventh Day Baptist Church of Portville. Some years past (the date is not at hand) the name was changed to the Seventh Day Baptist Church of East Portville. The well-kept and beautiful little cemetery near the church is chartered as the East Portville Cemetery. Why the name of the church has not been changed in denominational minutes, I will not venture to state here.

This church is one of those coming under the care of the general missionary of the Western Association. There has been a good attendance at the Sabbath morning service, and up to the time winter set in a

gratifying attendance at the Bible school; when present one session last summer, the writer counted forty-six, mostly boys and girls.

For many months some have felt that a series of meetings should be held with this church. As Home Field Secretary D. B. Coon was to pass through this section, he was asked to assist the general missionary, and Pastor Loofboro, of Little Genesee, ten miles away, was asked to help particularly in leading the singing. Mrs. D. B. Coon was on hand to help as opportunity offered. It proved to be a favorable time and the meetings continued seventeen nights. Secretary Coon gave strong sermons, with splendid thoughts, intensely presented. As a result of the meetings fifteen boys and girls took a public stand for the Christian life, while others were strengthened in their determination to be true to their vows and promises already made.

Portville, N. Y.

LEND A HELPING HAND MORE OFTEN

LEONA HOFFMAN

Are we not constantly surrounded with various possibilities of service? Some one needs just a smile or pleasant greeting, a word of praise and encouragement. Can not each of us carry a little more of the responsibilities at home, at school, or at our business places? How many times do we hear elderly people speak of their loneliness. Are we willing to sacrifice a small part of our twenty-four hours to read or visit with them. There are so many times when we could easily help our neighbors at the expense of only a little kind thought.

Are distress and helplessness necessary invitations to service? No. Although too often, I fear, we wait for them to knock at our door. It is true there are many lessons of service in the Bible which were performed in time of great need but it seems to me that the purpose was one of greater appreciation.

The joy and happiness we receive from helping others is the basis of a contented and satisfied life, for God has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Life becomes richer, fuller, and sweeter because of such service. Service is the leavening of life. As our bread is ex-

panded and made lighter because of its leaven, so is life's value increased by it.

When we have tasted the fruit of service that appetite grows unconsciously, it becomes a natural tendency. So often the hesitation which prevents our doing the little kind tasks of life is so much harder than the real doing. If only we have courage to act once it is so much easier the next time, and continues to grow easier and easier until we are not afraid to face the world and offer to help bear its responsibilities.

Christ throughout his entire life taught the lesson of service. Even though his life was a very busy one, never did he refuse to help out his neighbors. No one was ever too poor or lowly for his notice. Are we, as Christian Endeavorers, following Christ's policy when he said, "The Son of man came not to be ministered unto, but to minister."

SMILE A LITTLE MORE

RUTH FITZ RANDOLPH

Like measles, mumps, and whooping cough, smiles are contagious. It is almost impossible to resist a happy smile. No doubt all of you have brought an answering smile to a face where a frown was clouding it. That is one of the little things which all of us can do.

It is said that the Japanese require their servants to smile. A girl can not find employment until she can smile. If this smile will not come naturally and spontaneously, she must practice in front of a mirror until she can smile her way into the heart of some employer. It might be well for some of us to "practice" a little, for it would be time well spent, if we could smile ourselves into the hearts of those with whom we daily come in contact.

If you were to go to a fruit stand to buy an apple, which would you select, a green, glum looking one, or a rosy smiling one? Why! the rosy smiling one, of course, wouldn't you? People would much rather have the smiling happy faced person as a companion and friend than the sober, discontented one.

A person whose heart and soul are happy and smiling will smile in spite of all else. He can't help it. Sometimes a smiling countenance covers a heavy aching heart.

This same smiling face may lighten that same care beladen heart to a remarkable degree, for we can not smile without feeling a little happier within.

Many times we have heard it said that the eyes are the lights of the soul. It might just as aptly be said, I think, that smiles are the flowers of the soul.

OUR PLANS—TO DO OUR WORK A LITTLE BETTER

ESTHER VARS

"Count that day lost in which the low descending sun views from thy hand no worthy action done." It is hard to make definite plans, but it is sometimes harder still to carry them out. However, daily plans are only a drop in the bucket compared to making the plans for our life-work. Of course it is more vital and so takes more strenuous thought, but the principle is the same.

I am sure that every day each one of us thinks, "Today I'm going to follow my job through to the end. Yesterday I left it dangling, but today I'll finish both yesterday's and today's." I know hardly any one of you is studying Vergil, but just as an example I will take that subject. As sure as you have something unusual to do, your teacher gives an extra long assignment. It is very easy to do only a half or a quarter of your job and say, "I'll finish it tomorrow." But tomorrow, because your lesson is almost twice as long as usual, and nobody is to blame but yourself, you fall asleep. And so it goes. Each assignment is incomplete and when the final test comes, your brain is just a mist. I am sure each of you can apply this to yourself by saying "boss" for teacher and "job" for "lesson".

Let us think just for a minute about how we can do our part in the church a little better. Christian Endeavor stands for Christ and the Church, but only very few of us support the church as we should. We are not as loyal to the church work, its appointments, its activities and its finances as we might be. How many Christian Endeavorers are giving a tenth of their time, their talents, and their strength? But it is as much a duty to tithe in such matters as it is to tithe our incomes. If you have never thought about it, think about it now.

Try the plan and see how much better and easier you can work.

Then there are the plain every day duties which many of us wholly overlook. If we could only get the right spirit,—the spirit that seems lacking in this day and age,—the spirit that keeps things moving, but the right sort of things of course. Sabbath afternoon Christian Endeavor meetings are a duty; not a duty which drags you down just to think of it, but that gives pleasure. Suppose that it is a lovely day and you want to walk or ride, just to be out doors, and quite naturally you ask a friend to accompany you. That takes two from the meeting. But doubtless others have felt the same as you and when the time for Christian Endeavor comes, the leader finds only ten or twelve people to support him. This takes all the vim and interest out of the meeting. Whereas, if you had stayed, it would have been a little better for every one including yourself.

So to do our work better, we must be unselfish, conscientious and modest. The best way to be all three is to "live our lives in the spirit of the Master from now on and every day will be the best day."

LETTER FROM JAVA

MY DEAR FRIENDS:

I am very, very thankful for your lasting sympathy towards us,—yes, more than I can express. You still think of us here in this little corner, although I can not write often. I wish I could write more; but I feel my physical strength is quite exhausted. Perhaps I could regain it, if I could have a thorough rest. But I can not stay away for a long time, except when there is somebody at the head of this work, who is able to carry it on, and I have not been able yet to find such a one. Still our Father knows all, and I am willing to stay and to die on my post.

I have just read the article from Mrs. D. L. Babcock in the SABBATH RECORDER about me and my work. I do thank you, dear friend, for those words of living and loving interest. But you have made me a little younger than I really am. I was born (not in Japan, but in Japara, a little town in Java) in 1864, so I am 57 years old.

As about my boy (the Switzer), who had planned to start a sugar cane plantation for

the colony. The work here and all the difficulties connected to it proved to be too much on his nerves; so the head official of Pati (the town nearest by), who has taken a special interest in him for several years already, took him to the hospital. He has worked very faithfully here in the colony; but he is suffering from epileptic fits, and wants special medical treatment. The converts here are fervently praying for him every day in our earthly praying meeting. Dear friends, who of you will join us in believing prayer on his behalf? If the Lord would heal him and fill him with his blessed Spirit, he would make a real good help and be a blessed instrument in his hands. This is his own wish too. When I visited him in the hospital, he said to me: "Why can not I become a missionary by and by?" Poor boy, he does not know anything about his fits. But our dear Savior is almighty, the same yesterday, today and forever. I will trust him for my poor boy, who loves me so dearly.

And what can I write to you about the work? Sometimes one would think it is all in vain. Just now Brother Vizjak called me in the field to show me a little trap a man had made to catch the fowls. The man was taken in the very act, watching the fowls, and yet he denied, and made all sorts of excuses. Now, he professes to be converted, and is baptized; besides he is an old man and not far from his grave. "Well," he said, instead of confessing his sin, "wherefore should I pray every night, if I still should do things like that?" Are not experiences like that utterly disappointing and discouraging.

But no, the work *can not* be in vain! Glory to our mighty Savior! Eternity surely will reveal to us—to you and me—many glorious victories "through the precious Blood". I believe it. Not long ago one of our men died from cholera. He had been here about two or three years. I still can see his large, laughing eyes. A cheerful fellow he was, always willing to do any work. Still not a bit of light on eternal things seemed to penetrate his heart. My good and faithful Javanese overseer, Kerta, often felt quite disheartened about him, as for his conversion; and in our prayer meetings he would pray for this man especially. Oh, those prayers were not lost. Hallelujah!

One morning I was told that the man was very ill. I went to see him immediately, and I found he had cholera. "You are very ill," I said to him, "Have you prayed to our Lord Jesus Christ?" "Oh, yes," was his answer. And he started to pray again: "Lord Jesus, oh, help me, and forgive my sins; and when I must die, please give me a good place over there, that I may be with you." And whenever I came to give him his medicine, I found him praying. I prayed fervently to restore him to health but God saw fit to take him home and to "give him a good place over there". His wife and his little boy were quite heartbroken. Oh, it made my heart bleed to hear her crying: "Lord Jesus, come, oh, come and help us! Are not you almighty? Why then did you take my husband away?" I could not help crying with her. And then I told her about the beautiful Paradise. I said to her: "You know how it is when you have to shift to another village. The man goes first and prepares a home for his family; then his wife and children follow him and join him in their new home. And so your husband has gone before you, and the Lord has given him a beautiful house to live in—not an old ugly bamboo cottage as this one you are living in, but a fair house of stone; and there are lovely rice fields, too, and buffaloes and all your husband could desire. And now he will be busy to make things ready for your coming, if only you will accept Jesus as your Savior and cling to him till the very end." I could see how she took my words to heart. But her sorrow was very, very deep, not like with other Javanese who cry and scream fearfully and then forget within a few days. This poor woman went to work the next day. I saw her faithfully working in the fields with an expression of deep sorrow on her face that made my heart really ache. And the boy, too, missed his father dreadfully. One night I had been reading and praying with my boy (the Switzer)—he used to read the Bible to me before going to bed—but all the time I had heard a child crying. So when I had said him good night, I went to see the child, and I found out it was that poor boy, Wage. They told me he had been crying for his father the whole afternoon already, and the mother who could

not succeed in comforting him, went away in the fields quite in despair. I talked to the boy, and told him to be a comfort to his poor mother, as she felt so sad already. "Now," I said, "come with me and we shall find her." So we went together and soon found the mother. I put my arms around her and tried to comfort them both; and the dear woman knelt down there and prayed for help and comfort, for a new heart and for the Holy Spirit.

I told my boy what had happened, and he was quite moved. "Oh, mother," he said, "can not you take the poor woman in your house?" (He always thinks this would be the best remedy for all sad hearts.) A few days after that both mother and son got sick with fever, and it took a long time before they got better. "It is their sorrow that makes them ill," my boy said. And one night, after I had gone to bed already, he went round in the colony and called for the Christians to come and pray with him for the poor woman and her boy. I only heard about it later on from one of the Christians. Next morning he said to me cheerfully, "She will be all right, you'll see." And really, they both got better, and the dear woman looks all right now, with a cheerful smile on her face whenever she meets me.

So, dear friends, you see, there is darkness, but, bless God!—there is light too, and the light will surely conquer the darkness. Amen, I believe.

May our Lord bless you all with the riches of his love and reward you for all you do for us.

Yours in Him,

M. JANSZ.

*Pangoengsen, p. o., Tajo, Java,
November 23, 1921.*

P. S.—Some time ago I received a letter from Mrs. Nettie Crandall, Battle Creek, who asks me for material to write a book on Java and the missions here. I would gladly give my help in this work if I felt able; but, oh, my strength is nearly all gone and my head is so over-tired; a work like that is quite impossible to me. So I sent the letter to Miss Alt, as you asked me, dear friend. I hope you will forgive me. I can not give you the proper help for your book. God bless you and your work.

M. J.

WOMAN'S WORK

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

THE MARKET IN MOSCOW, DECEMBER, 1921

MIRIAM WEST

As yet there is comparatively little buying and selling in shops but most of it is done in the street markets such as the one we frequented in an attempt to buy supplies to take with us to start our households in the famine area. In crudely erected booths are sold not only meats, vegetables, and bread, as well as other food, but also dishes, hardware, cloth, furs, and all sorts of notions; in fact, anything that is to be bought in the shops today.

One is struck by the absence of color for the people buying and selling, as elsewhere in Moscow, are dressed in dull colored garments only to be recommended for their warmth. Occasionally an orange dyed skin-coat or a head scarf lends a little brightness to the somber scene. Huge felt boots worn by men, women, and children alike make them resemble walking bears. These together with fur caps with long flapping fur streamers, and skin coats with long full skirts make up the typical costume, though there is to be seen every sort of warm wearing apparel. The new leather coats which we wore were always objects of comment such as, "My they are well dressed." One day we were stopped and questioned about them. They wanted to know where we bought them, and how much we paid for them, and if perchance we had any to sell, remarking at the same time that it would take a wagonload of rubles to buy one.

The streets of the market are crowded with persons with secondhand clothing or household furnishings in their arms. I saw one pathetic figure patiently waiting for a purchaser for her lamp. No doubt many of these people are selling their possessions in order to buy bread. It was here that one evening just as the market was breaking up I chanced to see a long linen sack which I decided was just the thing I needed in which to pack two mattresses for the trip. I could not tell whether the owner

had it for sale or not, but I went bravely up to him and pointing to it said, "Skolda stoit?" which means, "What does it cost?" He answered something which I repeated after him a number of times hoping that light dawn in my bewildered brains as to how much it really was. After much meditation and reflection, I guessed at 65,000 rubles. I borrowed 100,000 from my companion and gave her the sack to hold while I took the change and laboriously counted it out. During this process the crowd gathered around and made her numerous offers for the sack. It was always difficult to get home with one's purchases because of the many willing buyers.

Every purchase was to me a great triumph. I took more pleasure in buying a secondhand dictionary, a shawl-strap, or a single sheet than in any purchases I have ever made before. There was something about the unobtrusive friendliness of the people, their honesty, and the strange tongue that made it all a pleasant game.

RUSSIAN SUPPLEMENT TO THE WEST BULLETIN, DECEMBER 4, 1921

Tomorrow we leave for Buzuluk and as the mail service is very bad it will be some time before you receive another letter from this part of the world so do not be worried on that account. We have had two mails since I came. In the first there was a letter from home including one from mother telling about the plans for Thanksgiving and the bulletin from father telling about the Teachers' Meeting in Milwaukee. If this letter stops abruptly you know it is because I have been sent to bed by the father of this family, Mr. Wiggan. He sleeps in the combination dining room and living room. So when he gets ready to go to bed, we all have to retire. With five in our bedroom, it is hardly fair to type there late at night. As we are not usually sent out until near 12 o'clock, it is no great hardship. We are all very fond of Mr. Wiggan. He looks after the comfort of all of us even to seeing that water is heated for our baths and that cocoa is cooked for us when we come home at midnight from the opera. In that case, he has to cook it himself. We have lived here as one big family. We are all supposed to be at breakfast on time, shortly after eight in

the morning, and that is some job with eleven in the family and only one bathroom. Both for breakfast and dinner at night, Mr. Wiggan serves this big family and that alone is no small job. I will try to write you a brief account of the week.

Monday. Two more persons arrived, Violet Tillard, an English woman whom we had learned to know in Berlin and a Mr. Finch who has lived a long time in South Africa. He seems like a helpless sort of chap, but hope that he may develop on the field. We went for our first long walk, Beulah and I together. I took the precaution to write the name of the street on my notebook so that I could not get completely lost. We walked down into the old walled city and saw the Kremlin for the first time. Our office is opposite it in what is known as the Red Square. Not far from our house is a market. Here everything imaginable is now sold. The new things and the food is sold mostly in stalls, but going up and down the street are people selling secondhand clothing and household furnishings of all descriptions. I really haven't seen anything especially nice. In the streets one sees many officials and soldiers wearing the large red Soviet star on their caps. In Germany, I have had my star at times taken for a Soviet one.

Tuesday. We started in with Russian lessons today, Violet Tillard and I together. A man went with us from the office to help us find the place. We would never have found it. We entered a dark entrance and went a little ways in where we could not see our hands before our faces. Here we managed by feeling to find a stairway which we mounted by faith. On the second landing, was a small light which showed us the way farther. We finally landed in a dirty hallway on the top floor. Here we found a door unlocked. After getting no response to our knock, we walked into a corridor lined with boxes and furniture. We at last succeeded in making some one hear and we were lead through more corridors lined with boxes to a living room where a most charming woman lived with her six children. They once had owned the whole house as well as country houses. The house had been requisitioned by the government and they had left this one room with possibly a bit more. At any rate, they had to live in the one room for the fuel

for heating had to do for cooking. The room was almost filled with beds. While we had our lesson, the children were at their lessons, eating their dinner, etc. We fell in love with the whole family, especially the mother who had no bitterness or even regret over their change in fortune. She said they had the culture and education and religion which were the things that counted and life was really easier without all the material possessions, and moreover it was much easier to die. When we asked her about payment, she said that she preferred to have food for everything had to go for food anyway. She said also that she usually got 10,000 rubles a lesson. That is about ten cents.

Wednesday. This evening we went to the opera to see a Russian Ballet. It was called the "Humped-Backed Horse" and was the representation of an old Russian Fairy tale. The horse performed all the magic for some impecunious young man who is in the last scene changed into a prince and marries the princess. The costuming, color effects and dancing were truly wonderful. Opera is much later here than in Germany for we did not get home until after midnight. We did have a half hour to walk after it was over.

Thursday. Kennworthy, who is the head of our American division, left for Samara where he is going to see about getting the food down to our district immediately. Before he went we were all called together to hear about the plans. The Americans are to have the eastern end of the county of Buzuluk and the English the western end. They will be feeding 50,000 by the end of the month and we only 10,000. We ought together to be feeding 250,000 at least. There are to be some eight districts and the workers are to be distributed out among them. Beulah and I go together to Totskoe, which is just east of Buzuluk. We have all to go to Buzuluk first for that is our headquarters and arrangements have to start from there. We take with us two interpreters and will probably have to open up a home unless we can find some family with whom we can live. We are taking dishes and kitchen utensils from here for five such centers.

We visited also today a Mrs. Bloomfield, a young English woman. Her husband was born in Russia, but went to England when

small and only knew the English language. When the war came, he refused to fight in the English army and was so shipped off to Russia with only a few shillings in his pocket. His wife was left in England with the baby and has only recently joined him here. They live in what was formerly the Metropole Hotel but is now known as Soviet House No. 2. People working for the government live in these places. Both Mr. and Mrs. Bloomfield have to work. They have just one room for the three of them. The child goes to kindergarten in the house while the mother is at work and in the summer goes with his kindergarten off into the country. They have their breakfasts in their room, lunches where they work and dinner in the dining room in the house. They get a little pay in money. The payment of wages is gradually coming back along with buying and selling. If a woman has two children she is allowed to stay at home and get her food just the same.

Friday and Sabbath and Sunday. We had some experience in buying in the market Friday morning. As we stood there some people came up and admired our leather coats. They asked us about them, where we got them, how much we paid for them and if we would not sell them or had others to sell. This conversation took place in German and as it was taking place people gathered around and felt of our coats. Today when I went through the market some said right in my face, "Isn't she well dressed?" This afternoon when I was coming home from the museum, I saw in the market just the sort of sack which I wanted for my bedclothes. I stopped to price it and had a hard time understanding that the price was 75,000 rubles, about 70 cents. By the time I had bought it people began asking me if I did not want to sell it.

The last of the packing is being done. Five of us start off tomorrow morning with seven interpreters. We have a special car to ourselves and will be about three days on the road, during which time we will have to cook our own meals on the train. The family will be sadly reduced here but larger than the house will hold in Buzuluk.

A Happy New Year to all of you.

Lovingly,

MIRIAM E. WEST.

December 4, 1921.

MINUTES OF WOMAN'S BOARD

January 9, 1922, the Woman's Executive Board met with Mrs. H. N. Jordan. The members present were: Mrs. A. B. West, Mrs. A. R. Crandall, Mrs. J. H. Babcock, Mrs. H. N. Jordan, Mrs. A. E. Whitford, Mrs. L. M. Babcock, Mrs. G. E. Crosley, Mrs. E. D. Van Horn. Visitor: Mrs. L. A. Babcock, Milton.

Minutes of the last meeting were read.

The Treasurer read her report for December. Receipts for the month were \$287.49; disbursements, \$605.00. The quarterly report was then read, showing total receipts of \$1,184.54, and disbursements of \$760.25. These reports were adopted.

The Corresponding Secretary read letters from the Woman's Board of Foreign Missions, and Secretary Edwin Shaw, relative to our representation at the Foreign Missions Conference to be held soon at Atlantic City, N. J. Also a letter from the Federal Council of Churches in the interest of Russian Relief. Two letters on Child Welfare were referred to Mrs. W. D. Burdick, of Dunellen, N. J., Superintendent of Junior Christian Endeavor work.

A letter from Forward Movement Director A. J. C. Bond was followed by a general discussion of our denominational interests.

Minutes of the meeting were read and approved.

Adjourned to meet in February, 1922, with Mrs. E. D. Van Horn.

MRS. A. B. WEST,

President.

MRS. E. D. VAN HORN,

Recording Secretary.

WORKER'S EXCHANGE

Andover, N. Y.

The Ladies' Aid Society of the Andover Seventh Day Baptist Church have held twelve business and social meetings during the year. The average attendance has been eleven. Two new members have been added.

Two suppers have been served, the proceeds of which were \$26.14. In June we joined with the other societies, in serving meals for the Sunday School Convention, which was being held in this place, which netted us \$17.

We had a very pleasant and profitable meeting in November when Miss Susie

Burdick, one of our missionaries to China, gave a very interesting talk, illustrated with views, of her work in China.

The society have made some improvements on the church during the year.

SECRETARY LADIES' AID SOCIETY.

Andover, N. Y.

TREASURER'S REPORT

For three months ending December 31, 1921

Mrs. A. E. Whitford, Treasurer, In account with The Woman's Executive Board Dr.	
To cash on hand, September 30.....	\$ 567 19
Albion, Wis., Missionary Society, Miss Burdick.....	15 00
Alfred, N. Y., Woman's Evangelical So- ciety, Marie Jansz.....	5 00
Collection, Conference, Shiloh, N. J.....	40 18
Dodge Center, Minn., Mrs. E. L. Ellis, Unappropriated.....	3 00
Milton, Wis., Circle No. 2, Milton College Dr. Rosa Palmberg, Miss West's salary	100 00
Pawtucket, R. I., Lydia F. Chace, Un- appropriated.....	1 00
Shiloh, N. J., Ladies' Benevolent Society, Board expense.....	2 00
Walworth, Wis., Ladies' Benevolent So- ciety.....	27 00
Treasurer W. C. Whitford.....	386 25
Treasurer W. C. Whitford, Salem Church	27 92
	<hr/>
	\$1,184 54

Cr.	
C. E. Crandall, Milton College.....	\$ 50 00
Davis Printing Company, circular letters.....	5 25
Fouke School.....	100 00
F. J. Hubbard, Treasurer, Marie Jansz.	100 00
F. J. Hubbard, Treasurer Memorial Board, Twentieth Century En- dowment.....	100 00
S. H. Davis, Treasurer Missionary So- ciety:	
Miss Burdick's salary.....	\$200 00
Miss West's salary.....	200 00
Boys' and Girls' schools, China	5 00
	<hr/>
	405 00
	<hr/>
Cash on hand, December 31, 1921.....	\$ 760 25
	424 29
	<hr/>
	\$1,184 54

Cases of poverty and privation endured day after day by women and children because their husbands and fathers are serving prison sentences are being revealed by the Prisoners' Aid Society, of Huntington, W. Va. This organization, founded by a released prisoner, is a nonsectarian body of national scope, operated under a state charter and laboring for the help of the prisoners when released from confinement. Hundreds of employers have been interested by the society in giving work to former prisoners. This society is supported through the financial aid given by those interested in this kind of Christian service.—*Christian Advocate.*

H. R. H., THE PRINCE OF ETHIOPIA, ADDRESSES THE DETROIT SEVENTH- DAY BAPTIST CHURCH OF CHRIST

REV. ROBERT B. ST. GLAIR

His Royal Highness, Wixzezwyxard, of the House of Challoughczilczise, Prince of Ethiopia, whose mail address is Adisabeau (or, if desired, Nirobia), Uganda, Ethiopia, East Coast Africa, was upon Sabbath Day, January 14, 1922, a more than welcome guest at the Seventh Day Baptist service in the Y. M. C. A.

Following the lesson for the day, which happened to be, "Philip and the Ethiopian" Seventh Day Baptist Graded Lessons, Year II, Part II); His Royal Highness said, in part:

"I am glad, as a bishop of the Ethiopian Church, to have the opportunity of addressing, for the first time in my life, a Seventh Day Baptist audience. My secretary has very carefully read to me, 'The Seventh Day Baptist Hand Book' and other of your publications with which Pastor St. Clair has so kindly supplied me. Your doctrines are most agreeable to me, and I am delighted with your illustrious history. I learn, with pleasure, that over one hundred and ten years before the American Revolutionary War, the Seventh Day Baptists began, in the colony of Rhode Island, the great work of bringing to men and women of this continent the knowledge of the true Sabbath of Jehovah, the Sabbath which begins at the setting of the sun on Preparation Day, or Friday, and closes at a corresponding time the next day. I have, too, traced your history, and that of your denominational predecessors back through England, Continental Europe and Asia until I reached John, the great Seventh Day Baptist and Forerunner of our common Lord. There, at his feet, both you of the West and we of the East meet, and this reunion today in this American mid-west city is of especial note. It gives me the greatest of pleasure to greet you, upon behalf of the 31,000,000 Seventh Day Sabbath-keepers within the bounds of the Ethiopian Church of Christ. When Philip told our chamberlain, as recorded in Acts 8, of the advent, crucifixion and resurrection of Jesus Christ, he failed to mention to him that the Savior had changed the Sabbath

from the ancient seventh day to that of the sun, as Roman Catholics and certain other Western Christians delight in affirming. We, of Ethiopia, therefore continued to observe the Seventh Day Sabbath, as had our ancestors for over twenty centuries before the Christian era, even from the days of the great grandson of Noah who was the pioneer settler in the land of Ethiopia. We had the knowledge of the true Sabbath before Abraham, even as far back as 2140 B. C., when the Royal House of Challoughczilczise had its origin. The Third Book of Enoch, in the Ethiopic and Slavonic versions, at about chapter 5, clearly sets forth the obligation of all men to sanctify the holy seventh day of the week. We Ethiopians have been doing that now for some 41 centuries. Upon Preparation Day (Friday) afternoon, at a certain hour, all railroad trains stop and traffic is not resumed until the Sabbath is over. It is a genuine pleasure to meet with the Sabbath-keepers of the United States.

"I wish to say to my brethren in America that we kept the faith during the darkest years of Mohammedan and Latin Catholic persecutions, and we feel that we can make a plea upon the behalf of our black brethren in this country. They are your national brethren and our racial cousins. The Seventh Day Baptists, twenty years before the American Civil War, when the theory of abolition was very unpopular, began an agitation for the freedom of the black slaves of the South. We implore them to urge their fellow-countrymen to give equal treatment before the law to those who have been freed. The black race is the only one which has not immigrated here. It was brought here. Its members never had to take out naturalization papers, and never have proven a menace to this country as have many from Europe. Work that these 'Ethicans' may have not only taxation, but representation as well.

"Africa is not safe when one part of Christian nations sends Bibles and missionaries, while the other part sends, rum, tobacco, opium and vice. We, in Ethiopia, teach the laws of the Fatherhood of God and Brotherhood of Man, and practice them. The Belgians, in Congo, did the reverse, but, all the while claimed to be the products of a high Christian civilization.

"We train and prepare women with a

great deal of care for the home. No girl is allowed to receive suitors until twenty-three years of age, because we feel that she is not old enough to marry under that age. Girls under twenty-three are placed in charge of a religious order called the Sacred Women, whose duty it is to instruct them in household arts, the care and training of children and other subjects in which it is necessary for the intelligent and efficient wife and mother to have a knowledge and understanding.

"When a girl becomes twenty-three and her suitors are more than twenty-six years old, which is the marriageable age for young men, they are allowed to court. Each young man must own his home before marriage. Marriage can not be called a failure in our country, for we have so few divorces that a divorce law is unnecessary. In fact there have been but two divorces in the past one hundred and five years."

Many other excellent things were said by the Prince, who is also Bishop of Uganda, and these, together with our personal interviews, we expect to incorporate in an article which we hope to submit in the near future.

The Prince is a Fellow of a British Royal Society, was educated at Oxford and Edinburgh Universities, and holds the D. D., and Ph. D. degrees, this latter from the University of Ethiopia at Alexandria, Egypt.

His visit and address have given a mighty impetus to the Sabbath truth.

Upon the night following the service in the Y. M. C. A., H. R. H., the Prince, delivered a sermon of great evangelistic power at the Church of God and Saints of Christ service. The large audience present was completely captivated by the learned and inspiring discourse. It was an occasion which will never be forgotten.

On Monday morning, January 16, the Prince, after a gracious introduction by Rev. Dr. M. C. Pearson, Executive Secretary of the Detroit Council of Churches, addressed the Methodist Preachers of Detroit concerning the history of his church and the customs of the people, including the strict observance of the Seventh Day Sabbath as previously outlined in this article. The Prince was given a unanimous and hearty vote of thanks and prayer was offered for the success of the Ethiopian Church.

YOUNG PEOPLE'S WORK

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

THE IMPORTANCE OF CHRISTIAN ENDEAVOR WEEK

PAUL RESSER

Throughout the many thousands of Christian Endeavor societies of the numerous denominations, Christian Endeavor Week is regarded as the most important event of the entire year, but, with us as a denomination it is quite possible that this may embody the most concrete, systematic and greatest idea of arousing our young people to a specific life of service, that our denomination has ever implanted. I refer to the Life Work Recruit plan inaugurated at our last Conference, which we, the Young People's Board, hope firmly to establish during this week. This plan may be considered the first step toward a solution, if possible, of the ever momentous question, "What about our young people." It may interest Christian Endeavorers to know that the United Society manifests enough interest in the Recruit plan to desire that we report results.

Christian Endeavors, let us get results. Can we not interest the older folks to attend these meetings, that they may understand what the Life Work Recruit Pledge is and may observe as to what an organized band of young people can do for Christ and the Church? Other lines of service such as the Tenth Legion will occupy a place on the program, just the ideas planned at Conference for special emphasis this year. As a member of the program committee I should like to request that all active Endeavorers see to it that the week is observed. So we ask you to report back to the corresponding secretary of the Young People's Board just what has been accomplished in your society during this week.

NOTE

The outlines given in this department are a part of the program prepared by a committee of the Young People's Board for the use of our societies during Christian Endeavor Week. The committee has planned

for the two Christian Endeavor meetings, one midweek meeting and a social.

Outlines for the talks suggested in the programs, and material for the social will be sent directly to each society. This program is submitted by the Young People's Board with the hope that it will be helpful in the observance of Christian Endeavor Week. Let us all make this week a time of prayer and earnest thoughtfulness, so that when Decision Day comes, every one will be ready to consecrate himself to the service, small or great, to which Christ is calling him.

R. C. B.

CHRISTIAN ENDEAVOR AROUND THE WORLD

Christian Endeavor Topic for Sabbath Day,
February 4, 1922

DAILY READINGS

Sunday—Days to remember (Exod. 13: 3-10)
Monday—How a message spreads (Acts 8: 1-8)
Tuesday—International brotherhood (Ps. 133: 1-3)
Wednesday—Fostered by God (Acts 5: 34-42)
Thursday—Divine purposes (Isa. 45: 1-7)
Friday—God's servant (Isa. 41: 8-10)
Sabbath Day—Topic, Christian Endeavor around the world (Ps. 107: 1-3) (Christian Endeavor Day)

PROGRAM FOR MEETING

SONG SERVICE

"We're Marching to Zion"
"He Lifted Me"
"Just Where He Needs Me Most"

INVOCATION BY PASTOR

Followed by song, "Savior More Than Life to Me" (as a solo if possible, audience joining in chorus).

SCRIPTURE READING

Psalms 117: 1-3; 2 Corinthians 4: 1-7

SONG

"From Greenland's Icy Mountains"

LEADER'S TALK

PASTOR'S TALK

The Life Work Recruit Movement

ANNOUNCEMENTS

SONG

"I'll Go Where You Want Me to Go"

TALKS

SONG

"In the Garden"

C. E. BENEDICTION

OUR FINANCES

(Program for midweek meeting during Christian Endeavor Week, February 4-11, 1922)

SONG

"Give of Your Best to the Master"

SENTENCE PRAYERS

SCRIPTURE READING

Mal. 3: 10

Matt. 23: 23

TALK

Our Forward Movement

(Discussion)

PASTOR'S TALK

"As Much as in Me is I am Ready"

SPECIAL MUSIC

SHORT TALK

"What is the Tenth Legion, and Where Our Tenth Goes"

SEVERAL SHORT TALKS

"Why I am a Tenth Legioner"

SONG

"I Gave My Life for Thee"

C. E. BENEDICTION

Meeting to be in charge of the Tenth Legion superintendent.

AN OPEN LETTER TO PASTORS

Most of you will have learned by this time that the Young People's Board is to enlist Life Work Recruits during Christian Endeavor Week, which comes February 4-11. We believe the pastor in his work will be very largely benefited by the result of this campaign, for that reason we feel free to ask him for one hundred per cent co-operation and to take the active leadership in this matter. This movement is chiefly for the purpose of enlisting the younger people in church and denominational work. It will however be a great encouragement to these young people to know that the older people are willing to assist and even enlist in the movement.

Where there is a Christian Endeavor society the Endeavorers will be asked to take the lead in the matter of recruiting. The cards are being sent to them. The Executive Committee should call a special meeting to consider the matter, at which time full plans for the local campaign can be made. The pastor and Sabbath-school superintendent should be invited to attend this meeting. Where there is no Christian Endeavor society the pastor and Sabbath-

school superintendent are asked to carry on the work.

Our chief object is to secure consecrated workers, and not merely a large number of followers. However we hope later to publish a list of the number signing from each church.

With your help we want to keep in close touch with all our younger recruits. On the back of the cards will be found space where you can give us information concerning the age and work already being done by the candidate.

In the Christian Endeavor movement it is customary for the pastor to preach a Decision Day sermon at the end of Christian Endeavor Week, this would be the Sabbath of February 11. If you are willing to co-operate with us to this extent the Recruit movement could be mentioned prominently at this time. Candidates should be given an opportunity to accept the covenant for life work either during the meeting or immediately afterward.

This program has received so much favorable comment, and we have been given such hearty encouragement that we confidently expect you will give it your loyal and full support.

B. F. JOHANSON.

YOUNG PEOPLE'S BOARD MEETING

January 5, 1922, the regular meeting of the Young People's Board was called to order by the President. Members present: Dr. B. F. Johanson, Mrs. Frances F. Babcock, Miss Frances E. Babcock, Mrs. Ruby Babcock, Miss Edna Van Horn, Mrs. L. B. Coon, Mr. Lyle Crandall, Mr. Paul Resser, Mr. Allen Van Noty, Mr. I. O. Tappan, Mr. E. H. Clarke, Dr. W. B. Lewis.

Visitors: Rev. D. B. Coon, Emile Babcock and Aden Clarke.

Prayer was offered by Rev. D. B. Coon. The report of the Corresponding Secretary was read and approved. It follows:

Number of letters written 20
Number of letters sent out 100

Correspondence has been received from: Rev. Edwin Shaw, Rev. A. J. C. Bond, Rev. E. M. Holston, Dr. A. L. Burdick, Margaret LaMont, Fucia Randolph, Clara Lewis.

Ashaway has returned the report blank filled out.

Portville, N. Y. has organized a C. E. Society. Life Work Recruit cards will soon be sent out

to each society. Several letters have been written in regard to this movement.

FRANCES FERRILL BABCOCK.

The quarterly report of the Treasurer read and approved, follows:

FOR THE QUARTER ENDING DEC. 31, 1921

Dr.	
Amount on hand October 1, 1921.....	\$398 37
Conference Treasurer:	
October 31, 1921.....	55 00
Salem	3 08
November 30, 1921.....	85 62
Rockville Christian Endeavor	15 00
December 31.....	132 91
Shiloh	55 00
Nortonville	28 00
	<hr/>
	\$772 98

Cr.	
O. L. Crandall, Tenth Legion supplies.....	\$ 1 00
E. M. Holston, on salary and expense.....	130 66
Corresponding Secretary, supplies	10 00
Mrs. Ruby Babcock, expenses	21 50
Mimeographing	9 52
Social Secretary, supplies	2 00
Dr. Palmborg's salary, October, November, December	75 00
Four per cent refund to Conference Treasurer	14 87
Amount on hand December 31, 1921.....	508 33
	<hr/>
	\$772 98

A bill to the amount of \$10.00 (postage) was allowed by the Board.

Reports from local superintendents were: Missionary, Tenth Legion, L. S. K.:

L. S. K. SUPERINTENDENT'S REPORT

One hundred and fourteen circular letters have been sent out, also five personal letters.

So far, seven of the questionnaire cards have been returned. Of these, six wished membership in the L. S. K. C. E. Society and asked for topic cards, Bible reading course, and any bulletins that were sent out; three wished copies of the Life Work Recruit pledge; one asked only for the Bible reading course; and one sent \$1.00 for the L. S. K. work.

RUBY C. BABCOCK, *L. S. K. Superintendent.*

REPORT OF THE SOCIAL FELLOWSHIP SUPERINTENDENT FOR THE MONTH OF DECEMBER, 1921

One new Standard Social has been fully reported by a society. Four letters have been sent out. One society has been furnished with a Standard Social, and two other societies have reported using accredited socials. Correspondence has been received from the Junior Superintendent in regard to the Mother Goose social for the Juniors.

MRS. NETTIE CRANDALL, *Superintendent.*

A complete program for Christian Endeavor Week was submitted by the committee in charge.

The plans for the Life Work Recruit Drive were explained by the Corresponding Secretary.

General discussion of Board and denominational problems.

Reading of minutes.

Adjournment.

MARJORIE WILLIS,
Recording Secretary.

RIVERSIDE CHRISTIAN ENDEAVOR SOCIETY

"Razzle, dazzle, not a frazzle,
Every thread is wool.
All together, All together,
That is how we pull,
For S. D. B. C. E."

This yell given by the Endeavorers greeted the members of the church as they marched into the banquet hall New Year's Day. The event was the New Year's indoor picnic engineered by the Christian Endeavorers. A menu of veal pie, escalloped potatoes, salad, pie a la mode, coffee, and all the trimmings was planned and served. Boy Scouts had charge of setting up the tables and chairs, and the high school boys had charge of washing the dishes. Setting tables and decorating was done by the girls. A rousing program was given in the afternoon. It was a success from start to finish. We hope everything we attempt this year will be as much of a success.

Christmas morning in spite of a down-pour of rain several of our Endeavorers went on the annual carol ride singing Christmas hymns for "shut-ins" and others. After the ride Maleta Osborn served cocoa and doughnuts at her home.

Our society sent candy to the Riverside County Hospital and to the penitentiary at San Quentin, and raised some money to buy fruit and nuts for the County Hospital Christmas dinner.

Wednesday night after Christmas a party was given for Miss Dora Hurley, who started in nurses' training school in Los Angeles the first of the year. About thirty-five enjoyed the well planned games. We will miss Dora in our society work.

The new officers took over the work January 1. Our Efficiency chart is before us, and we are looking for a banner year.

LESTER G. OSBORN,
Press Reporter.

WHAT WE ARE AND WHAT WE SHALL BE

THE LATE GEORGE C. TENNEY

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons [children] of God: . . . Beloved, now are we the children of God, and it doth not appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 1-3).

This language has ever had a large place in the hearts of believers because in a most tender manner it challenges attention to a most wonderful exhibition of divine love and condescension, and it intimates boldly of something better and greater to be revealed, and seeks to move us to great efforts to fulfill the conditions that will fit us to enjoy all that the infinite Father has for us in this world and in the world to come.

The infinite God bends low and with almighty arms encircles his own, draws them to himself and tells them they are his. "Fear not," he says, "I have redeemed thee, I have called thee by thy name; thou art mine. Since thou wast precious in my sight thou hast been honorable, and I have loved thee." Having loved his own, he loved them to the end. These are very precious words, than which no sweeter ever fell from a lover's lips. In view of the infinite greatness of the lover and the utter unworthiness of those to whom this love is given, the exclamation, "Behold, what manner of love", meets a response in all our hearts. When we consider the immeasurable distance that separates us from God in all his qualities we are filled with wonder at such grace.

The apostle assures that even now are we his children, and then intimates that there is still something for us not revealed or understood by us. The olden prophet speaks for the Lord when he says, "Unto them will I give in mine house and within my walls a name and a place better than of sons and daughters." And we wonder what it can be. It would seem that to be sons and daughters of God would be enough, we hardly aspire to anything better than that, and yet, when we consider, we realize that there is something better than

mere children. One does not wish always to remain a child. To be sure, one never ceases to be son or daughter while the parents live, but sonship embraces more than childhood.

In a general way all intelligent creatures are the children of God. They are made in his image, they all receive his care;

Moment by moment we're kept in his love
Moment by moment we've life from above.

The great Father of all "maketh his sun to rise upon the evil and on the good, and sendeth rain upon the just and the unjust." It is true of all irrespective of standing or character that "in him we live and move and have our being": "He giveth to all life and breath and all things." And this is literally true; for our vital functions of breathing, heart action, blood circulation and food assimilation are not under our control. We speak of voluntary and involuntary muscles, but there is, really, no such distinction. No muscles act of their own impulses, and scientists are coming to recognize the great truth that there is with us a power that is extraneous to us, that constantly watches over us and is ministering to us in the exercise of those bodily functions that are so vital to our existence that they could not possibly be entrusted to us.

But there is not, on the part of his children, a universal response to divine goodness. Much of this care falls unheeded and unrequited. All men have the birthright of children of God, but all do not appreciate it. One of the most pathetic sights upon this earth is to see the infinite Father tenderly pleading with his wayward, thoughtless children to accept his love and what he so freely offers, while they go on in sin and indifference. He comes to his own, but his own receive him not. But to as many as do receive him he gives the right, the privilege, to become children of God in a fuller and more sacred sense. The son who wanders away from his father's home and love is still a son in the heart of the father, but not on his own part. The relation is not perfected because of the child's failure to accept of his privileges. But those who do receive into their hearts the father's love are partakers of the divine nature through a miraculous endowment called "the new Birth", that comes to the child of God, "not of blood, nor the will of

the flesh, nor of man, but of God". Those who refuse or neglect to receive Christ by their own attitude are aliens and strangers, without God and without hope in the world. They have all the rights of children held out to them, but they choose not to come, they love their own ways best.

Those who accept Christ enter upon a course of training and discipline which we denominate "Christian experience". Experience means knowing things by doing them. Christian experience is gaining a practical knowledge of God as our Father and growing into Christlikeness. This implies intimate association with Christ in his experiences of self-denial, humility, patience, purity, and all the graces which adorned his life. It includes frequent testing of those graces manifested in the Master, and these tests are very properly called, "trials".

But Christian experience embraces more than the childhood or disciplinary state. It includes, of course, an adult age. In his letter to the Galatian churches Paul writes: "Now I say, that the heir as long as he is a child differeth nothing from a servant though he be lord of all; but is under tutors and governors until the time appointed of the father."

Take a well directed family as our study for a moment. The little children learn, first of all, their complete dependence upon their parents for all things. No other animate creature is so dependent as the human child at first. It requires the most minute and constant care. Never must it be forgotten or neglected. The parents must feed, clothe and shelter their children, must guide them in the formation of character, must teach them submission and obedience and trust, must secure the confidence and love of the children, and for some years must be the entire world for the little ones.

As they begin to recognize things and to manifest intelligent discrimination, they become more and more dear and attractive. They increase in wisdom and in stature and in favor with God and man. The responsibilities of the parents enlarge and become more important in directing their education and satisfying the demands of their increasing intelligence.

They are not always to remain little children, and the parents are anxiously preparing them for the time when they must

act for themselves. Their relation to the family is always changing and they are growing into places of responsibility. They enter school and pass through the grades and out of the high school into the university. Gradually they become companions of their parents. The daughter is consulted by the mother, they go shopping together, and finally the mother says, "She is more of a sister to me than a child." The son is taken into his father's confidence and is admitted to the business and becomes a partner. Their school days are now passed and they enter upon life on their own accounts. They assume their own responsibilities and become gradually the support of their parents. But they are still sons and daughters, the parents will always be father and mother as long as they shall live. The parents have not changed in their character, but the children have developed character that is their own and have emerged into a broader life.

This illustrates the development of the children of God. Our earthly experience is a school, a growth. We are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3: 18).

Paul writes of a time when we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of the Christ. . . . no more children, tossed to and fro . . . but speaking the truth in love, may grow up into him in all things, which is the head, even Christ". Now we see through a glass darkly, then we shall see face to face. Now we know only in part, but then we shall know even as God knows us now. Now we "are dead and our life is hid with Christ in God, but when he who is our life shall appear, then shall we also appear with him in glory". We shall then be no longer eclipsed by the Christ who dwells with us, but having gained a personality like his, we shall "shine forth like stars in the kingdom of our Father".

The olden prophet spoke the word of God, saying: "To them will I give in mine house and within my walls a name and a place better than of sons and daughters." We wonder what it can be, and we shall find an answer in that prayer of our Savior's recorded in John seventeen. The bur-

den of that prayer is unity—unity between disciples and finally unity with Deity. The prayer relates to the future of his own children. They are to be with him. They are to share his glory. The world is to be shown that the Father loves them as he loves his own begotten Son. He pleads that "they all may be one; as thou, Father art in me, and I in thee, that they may also be one in us".

Such magnanimity must have astonished the angels who listened to it. Will that prayer be answered? There can be no doubt, because the Savior was speaking the words that were in the Father's heart. As we think of these things an exalted sense of the purposes of God concerning his children comes over us with great power. Great surprises await us as the realities of the other world burst upon us.

Another active clue to what we shall be is given in the text which says it does not yet appear. "We shall be like him, for we shall see him as he is." Paul writes to the Philippian church that "Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his own glorious body." We shall be like him in form, in appearance, in spirit, in character, in occupation, in glory, in family relationship with the Father. We shall follow the Lamb wheresoever he goeth; he will gird himself and come forth and serve us, we shall see his face, his name shall be in our foreheads, we shall join him in singing, and shall be grown-up sons and daughters of the Lord Almighty.

Should we not ask ourselves very candidly, Do I wish and expect to be there? Am I willing to put forth the necessary effort, to make the needed sacrifice of the pleasures and the selfishness of the world? "And every man that hath this hope in him purifieth himself even as he is pure."

A member of a state legislature was very much impressed with the dignity of his position and it was always on his mind. One night his wife woke him and whispered:

"John, there are burglars in the house."
"You must be mistaken, my dear," said her husband; "there may be a few in the Senate, but not in the House—oh, no; the idea is preposterous."—*The Paper Book.*

HOME NEWS

TICHNOR, ARK.—We have had a remarkably fine fall and winter so far. Roads from Nady to Tichnor have been in good shape for the Ford owned by the missionary on the field, it having been out nearly every day until this last week; the driver being laid up with a severe attack of "wry neck".

The swamps between here and Gillett are not in good condition for travel since the winter rains set in, in proof of which our Johnny F. has "bogged down" with its owner at the wheel three times since late in November on these crossings. Dr. Palm-borg was present on one of these occasions and will add her testimony if necessary. She lectured to a crowded and very interested audience in the Little Prairie church-house on Monday night, December 19. To say the listeners were greatly pleased and interested is expressing it mildly, as numerous expressions that have come in later amply show.

The Little Prairie Church will long hold her visit in grateful remembrance as will also the owner of the Ford and his family whose privilege it was to entertain her while on the field.

Rev. Rolla J. Severance was with us the first and second Sabbaths in December. His visit brought cheer and courage to all our hearts. The meetings were well attended and good feeling was noticeable throughout; several manifesting a desire for a closer walk with God.

The average attendance in Sabbath school for the last quarter is 38; an increase of 8 over the previous quarter, with 2 new names added to the membership.

The school to which our son belongs, in connection with three other schools on the prairie, gave a very interesting all-day program on Thanksgiving Day. The work done by the several teachers with their students was very commendable.

Our Sabbath school gave a Christmas entertainment which drew a large and seemingly appreciative company. A substantial treat consisting of nuts, fruits and sweets was given to all the children in attendance. The ladies of the church have lately organized our Aid Society. It is a new venture for the women here but they enter into every

(Continued on page 128)

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.
Contributing Editor

CONSEQUENCES

MRS. H. M. BURDICK

(A true story read on Rally Day in the Milton Junction Sabbath School)

Many young people of their acquaintance envied Mr. and Mrs. George Williams in those early days. It did seem that for a young couple who had started with nothing, they had succeeded better than most, although it would not seem much in these days. But George and Louise were happy when they had a modest home of their own. They were active workers in the Methodist church, and enjoyed the reputation of being really a good sort.

One night at supper Louise said, "Nan Wilbur and Ada Lewis were in this afternoon. They are getting up a neighborhood Cinch club, and want us to join. What do you say?" "Well—Cinch is a card game, isn't it?" "Yes, they play with the regular cards, but Nan says it isn't a bit like cards—and such fun! You know the Wilburs were always opposed to cards before. I told them we didn't play cards, but they said so much. We'll be the only couple in our neighborhood not in it, so I told her I'd ask you. We'll do just as you say." After quite a bit of talk pro and con and more of what Nan had said, George continued; "Well, I don't suppose it'll hurt us to play a little. Times are changed a lot any way and we don't want to be too old-fashioned. But I don't know what mother would say if she were here!" And so they played that winter and the next and several winters.

I was a young girl then living in another part of the city, but our families were close friends. What was our surprise and horror one day to hear that George Williams had left town, having been helping himself to the firm's money to gamble with. Seeing ruin ahead, he preferred to disappear and leave his wife to face it alone! No trace could be found of him and soon every one had put him down as a scamp. Even the very ones who taught him the card

games thought him a poor weak fool. Did I say every one? No, one there was who refused to give him up, because she felt that she had urged him to join that first card club and because she realized now how blind she had been not to see where it was leading him. For from playing with her in their club where he gained the name of being a card shark, he had been jollied into playing in the saloon. Suddenly, it seemed, his luck left him and he saw where he was. Quietly the little woman closed her house and went to her brother in Chicago, and there for over a year she anxiously awaited the efforts of detectives to find her husband. When finally word came, she flew to New Orleans to find him and persuaded him to come back to Chicago. He got a job and they lived in seclusion for three years when they had saved enough so that by selling their home they could pay most of his debt. The firm he had worked for offered him his old position, so they came back there to live; live a different life. Where before they had been social workers in the church now they were real workers who realized their own sins and tried in every way in their power to keep others from making the same mistakes.

The factory, where George Williams worked moved to Chicago. Although he could have gone with them in his position as head shipping clerk, he and his wife decided at this time to make a change. They moved to Los Angeles, Cal., and of course, when we were West, I availed myself of the opportunity to call on my old friend. Our greetings were scarcely over when Louise said, "Oh, do you remember those lines we learned in Bible class that winter?" and with tears in her eyes she repeated them. "There are no isolated wrong deeds. There are no wrong deeds without consequences! There are always consequences. Sins may be forgiven but consequences are eternal!" Oh, my dear, it is so true—consequences are eternal! Those lines have been coming before my eyes all the week. Who do you suppose came to my back door begging last week? Robert Kniesel! He recognized me first and exclaimed, 'Auntie Lou,' then nearly fainted. I got him into the house and fed him for he was famished as well as sick. He had begged his way clear out here just to see Lydia once more before he died. I phoned Lydia

but she was not home. He died that night and we buried him. In the talk that I had with him I said, 'Oh, Robbin, how did you ever get started so.' His reply almost broke my heart, for he said, 'Why Auntie Lou, you taught me to play cards when I was a little boy, don't you remember? And playing cards drew me into the saloons, and then I got to drinking. It just seemed as if I couldn't stop. Even the love of a girl like Lydia couldn't make me stay straight!' And between her sobs Louise told me how she had been congratulating herself that they had evened up that old score and left almost the memory of it behind when they left the old home. And now her little Robbin, the little neighbor boy she had loved almost as her own, had come out here to end his ruined life; and had said "Oh Auntie Lou—if only I had never learned to play cards." And she had been the one who had taught him! No wonder those lines learned years ago had come to her mind:

"There are no isolated wrong deeds! There are no wrong deeds without consequences! There are always consequences! Sins may be forgiven, but consequences are eternal!"

Lesson VI.—February 4, 1922

ELIJAH TAKEN UP INTO HEAVEN

2 Kings 2: 1-18

Golden Text.—"Be thou faithful unto death, and I will give thee the crown of life." Rev. 2: 10.

DAILY READINGS

- Jan. 29—2 Kings 2: 1-11
- Jan. 30—2 Kings 2: 12-18
- Jan. 31—Gen. 5: 21-24
- Feb. 1—Deut. 34: 1-8
- Feb. 2—Mark 9: 2-8
- Feb. 3—2 Tim. 4: 1-8
- Feb. 4—1 Thess. 4: 13-18

(For Lesson Notes, see *Helping Hand*)

Yells from the nursery brought the mother, who found the baby gleefully pulling small Billy's curls. "Never mind, darling," she comforted. "Baby doesn't know how it hurts."

Half an hour later, wild shrieks from the baby made her run again to the nursery. "Why, Billy!" she cried, "what is the matter with the baby?" "Nothing, mozzar," said Billy, calmly, "only now he knows!" —*Baptist Boys and Girls.*

TRACT SOCIETY—TREASURER'S REPORT

For the Quarter ending December 31, 1921

F. J. Hubbard, Treasurer,
In account with the
American Sabbath Tract Society

Dr.	
To balance on hand:	
Amount reserved for Marie Jansz	\$ 86 69
Amount reserved for B. C. Davis' sermons	300 00
Amount reserved for Life Membership Fund	40 00
Amount reserved for Denominational Building Endowment	10 00
Amount reserved for Denominational Building ..	5,699 03
	\$6,135 72
Less overdraft—General Fund	2,635 47
	\$ 3,500 25
To funds received since October 1, as follows:	
Contributions to General Fund:	
October	\$ 110 31
November	235 42
December	825 65
	1,171 38
Loan to General Fund, City National Bank	4,000 00
Contributions to Marie Jansz:	
October	\$ 10 00
November	11 00
December	110 00
	131 00
Denominational Building Fund:	
Contributions:	
October	\$ 149 63
November	510 10
December	3,105 52
	\$3,765 25
Income	161 90
Loan from Permanent Fund	12,500 00
	16,427 15
Income from Invested Funds:	
October	\$ 784 82
November	647 92
December	175 41
	1,608 15
Collections:	
October	\$ 121 91
November	39 20
December	6 16
	167 27
Contribution to work of Dr. E. S. Maxson, Syracuse, N. Y.	1 00
Publishing House Receipts:	
"Recorder"	\$ 943 01
"Recorder"—stock sold ..	82 99
"Visitor"	136 60
"Helping Hand"	404 60
Tracts, Calendars, etc.	73 45
B. C. Davis' sermons	50 00
Intermediate Graded Lessons	63 05
Junior Graded Lessons ..	107 05
	1,860 75
	\$28,866 95
Cr.	
By cash paid out as follows:	
G. Velthuysen, appropriation	\$ 200 00
T. L. M. Spencer, appropriation for printing	37 50
Rev. W. D. Burdick, salary	93 75
Rev. J. J. Kovats, salary	60 00
J. G. Burdick, Italian Mission	87 50
Rev. Edwin Shaw, salary	250 00
Contributions to Marie Jansz, July-September	86 69
Office expenses:	
Rent, October-December ..	\$ 75 00
Light, October-December ..	3 00

Telephone, October-December	9 10	87 10
President's expenses:		
Stationery	6 50	
Typewriting	23 50	30 00
Treasurer's expenses:		
Stationery and postage	38 92	
Assistant, preparing and typewriting annual and quarterly statements, etc.	115 00	153 92
Clerical work for Secretary		108 00
Rev. Theodore L. Gardiner, traveling expenses to associations, etc.		137 66
L. P. Burch, Manager, expenses to Conference		8 54
Calista A. Sears, advance account income, Estate Electra A. Potter	50 00	
Charles H. Sears, balance for Calista A. Sears	110 54	160 54
Daniel C. Waldo, annuity		29 50
Denominational Building:		
Levering and Garrigues Co., contractors	14,235 44	
William M. Stillman, professional services and expenses in re title to building site, etc., (contributed)		114 11
Public Service Electric Co., installation electric power (to be rebated 20 per cent annually)	275 00	
Paper for specifications	2 50	14,627 05
Broun-Green Co., seal, American Sabbath Tract Society, a New Jersey corporation		7 88
Everett E. Whipple, probate clerk, copies of wills		5 25
Elias B. Hinckley, Judge of probate, copy of will		1 50
Discount and stamps on \$4,000 note		60 80
Telegrams in re Elder Tenney's death		4 93
Publishing House expenses:		
"Recorder"	2,554 93	
"Visitor"	350 11	
"Helping Hand"	697 06	
Intermediate Graded Lessons	123 86	
Junior Graded Lessons	189 56	
Tracts	43 38	
B. C. Davis' sermons	378 46	4,342 36
Liberty Loan Bonds contributed to Denominational Building Fund		1,100 00
		\$21,680 47
By balance on hand:		
Amount reserved for Marie Jansz	131 00	
Amount reserved for Denominational Building Endowment	10 00	
Amount reserved for Life Memberships	40 00	
Amount reserved for Denominational Building Fund	6,399 13	
Amount reserved for General Fund	606 35	7,186 48
		\$28,866 95
F. J. Hubbard, Treasurer.		

E. and O. E. Plainfield, N. J., January 5, 1922.

Examined and compared with books and vouchers, and found correct. January 8, 1922. O. B. Whitford, Auditor. Total outstanding indebtedness, General Fund \$4,000 00

Treasurer's Receipts for October, 1921. Contributions to General Fund: Rockville, R. I., Sabbath School \$ 5 00 Forward Movement contributions 105 31 \$ 110 31

Denominational Building Fund: Contributions: Forward Movement Contributions \$149 63 Income: Interest on bank deposits 40 66 190 29

Contributions to Marie Jansz: Mrs. Louise Schiefer, Calamus, Ia., L. S. K. 10 00 Collections: One-third collection at Conference \$100 00 One-third collection at Northwestern Association 21 91 121 91

Income from Invested Funds: S. D. B. Memorial Fund: Eugenia L. Babcock Bequest \$105 55 George H. Babcock Bequest 102 64 American Sabbath Tract Society 4 63 \$212 82

Lois Babcock Bequest 75 Sarah Elizabeth Brand Bequest 06 Susan E. Burdick Bequest 18 00 Eliza M. Crandall Bequest 4 50 S. Adeline Crumb Bequest 28 70 Oliver Davis Bequest 135 00 Nancy M. Frank Bequest 12 00 Rosannah Green Bequest 75 Rhoda T. Greene Bequest 33 00 George Greenman Bequest 58 75 George S. Greenman Bequest 64 50 Eliza James Bequest 7 43 Electra A. Potter Bequest 52 73 Maria L. Potter Bequest 15 00 Arletta G. Rogers Bequest 73 00 George H. Rogers Bequest 30 00 Sarah E. V. Stillman Bequest 15 00 I. D. Titworth Bequest 15 00 Mary B. York Bequest 1 45 Eliza L. Maxson Bequest 1 38 784 82

Publishing House Receipts: "Recorder" \$307 55 "Recorder" stock sold 82 99 "Visitor" 22 80 "Helping Hand" 157 65 Tracts 8 25 Intermediate Graded Lessons 21 75 Junior Graded Lessons 46 85 647 84 \$1,865 17

Treasurer's Receipts for November, 1921. Contributions to General Fund: F. F. Randolph, New Milton, W. Va. \$ 5 00 Mrs. M. C. White, Sioux City, Ia. 5 00 Dr. W. H. Tassell, White Mills, Pa. 10 00 Albion, Wis., Church 20 00 Forward Movement Contributions 195 42 \$ 235 42

Denominational Building Fund: Contributions: William M. Stillman \$114 11

Forward Movement Contributions 395 99 \$510 10 Income: Interest on Bond and Mortgage \$ 15 00 Interest on Liberty Loan Bonds 106 24 121 24 Loan: From Permanent Fund 1,000 00 \$1,631 34

Contributions to Marie Jansz: Mr. and Mrs. J. Walter Smith, E. Brookfield, Mass. \$ 10 00 Mrs. L. A. Eaton, E. Brookfield, Mass. 1 00 11 00

Collections: Pacific Coast Association, through George W. Hills, Contributions in excess of expenses 39 20 Income from Invested Funds: Reuben D. Ayers Bequest \$ 7 50 Henrietta V. P. Babcock Bequest 9 00 Mary P. Bentley Bequest 4 50 Richard C. Bond Bequest 3 00 George Bonham Bequest 3 00 Sarah Elizabeth Brand Bequest 1 35 Mary A. Burdick Bequest 1 80 Susan E. Burdick Bequest 4 08 Joshua Clark Bequest 9 00 Relief A. Clark Bequest 24 00 B. R. Crandall Gift 1 06 Elizabeth R. Davis Bequest 6 00 Amanda B. Green Bequest 31 50 Russell W. Greene Bequest 4 50 George Greenman Bequest 30 00 George S. Greenman Bequest 216 00 Ellen L. Greenman Bequest 6 00 Greenmanville, Conn., Church Fund 4 50 Orlando Holcomb Bequest 30 00 Angenette Kellogg Bequest 3 00 Adelia C. Kenyon Bequest 60 00 Benjamin P. Langworthy, 2nd, Bequest 1 50 Life Membership Fund 14 86 Elizabeth L. North Bequest 3 00 North Branch, Neb., Church Fund 2 12 Paul Palmiter Gift 6 00 Marilla B. Phillips Bequest 28 50 Electra A. Potter Bequest 72 76 Miss S. E. Saunders, in memory of Miss A. R. Saunders 4 50 Mary Saunders Bequest 60 Sarah A. Saunders Bequest 60 Charles Saunders Bequest 1 50 E. Sophia Saunders Bequest 3 00 Fannie R. Shaw Bequest 30 00 John G. Spicer Bequest 2 12 Mary S. Stillman Bequest 7 50 Elder Julius M. Todd Bequest 3 00 Villa Ridge, Ill., Church Fund 3 57 I. H. York Bequest 3 00 647 92

Income from Invested Funds: Lois Babcock Bequest \$ 1 83 Mary P. Bentley Bequest 97 Berlin, Wis., Parsonage Fund 8 21 George Bonham Bequest 65 Sarah C. L. Burdick Bequest 3 65 Susan E. Burdick Bequest 65 Relief A. Clark Bequest 5 20 Eliza M. Crandall Bequest 11 16 Oliver Davis Bequest 29 25 Nancy M. Frank Bequest 2 54 George S. Greenman Bequest 4 56 Greenmanville, Conn., Church Fund 98 Elizabeth U. Maxson Bequest 1 82 Deborah A. Randall Bequest 58 40 Arletta G. Rogers Bequest 16 46 E. Sophia Saunders Bequest 65 John G. Spicer Bequest 7 30 Martha G. Stillman Bequest 3 65 A. Judson Wells Bequest 1 83 I. H. York Bequest 65 Mary Rogers Berry Bequest 15 00 175 41 Contribution to the work of Dr. E. S. Maxson, Syracuse, N. Y.: Mrs. D. E. Titworth, Plainfield, N. J. 1 00 Publishing House Receipts: "Recorder" \$510 14 "Visitor" 52 30 "Helping Hand" 216 25 Tracts 8 50 Calendars 54 00 B. C. Davis' sermons 50 00 Intermediate Graded Lessons 28 55 Junior Graded Lessons 33 50 953 24 \$20,676 98 E. and O. E. F. J. Hubbard, Treasurer.

Publishing House Receipts: "Recorder" \$125 32 "Visitor" 61 50 "Helping Hand" 30 70 Tracts 2 70 Intermediate Graded Lessons 12 75 Junior Graded Lessons 26 70 259 67 \$2,824 55

Treasurer's Receipts for December, 1921. Contributions to General Fund: Mrs. Amanda T. Maxson, Plainfield, N. J., (To apply on debt) \$ 2 50 Mrs. Hattie N. Bonham, Shiloh, N. J. 50

First Hopkinton Church, Ashaway, R. I. 6 10 Forward Movement contributions 816 55 825 65 Loan, City National Bank 4,000 00 \$4,825 65

Denominational Building Fund: Contributions: "In loving memory", Plainfield, N. J. \$ 10 00 Mrs. Amanda T. Maxson, Plainfield, N. J. 5 00 William M. Stillman, Plainfield, N. J. 200 00 Mr. and Mrs. Irving A. Hunting, Plainfield, N. J. 50 00 Second Westerly Church, Bradford, R. I., in memory of Loren Gleason Waite 1,000 00 Second Westerly Church, Bradford, R. I. 50 00 Forward Movement contributions 1,790 52 \$3,105 52 Loan, from Permanent Fund 11,500 00 14,605 52

Contributions to Marie Jansz: Ladies' Aid, Lost Creek Church \$ 10 00 Woman's Executive Board 100 00 110 00

Collections: One-third collection Southeastern Association 6 16 Income from Invested Funds: Lois Babcock Bequest \$ 1 83 Mary P. Bentley Bequest 97 Berlin, Wis., Parsonage Fund 8 21 George Bonham Bequest 65 Sarah C. L. Burdick Bequest 3 65 Susan E. Burdick Bequest 65 Relief A. Clark Bequest 5 20 Eliza M. Crandall Bequest 11 16 Oliver Davis Bequest 29 25 Nancy M. Frank Bequest 2 54 George S. Greenman Bequest 4 56 Greenmanville, Conn., Church Fund 98 Elizabeth U. Maxson Bequest 1 82 Deborah A. Randall Bequest 58 40 Arletta G. Rogers Bequest 16 46 E. Sophia Saunders Bequest 65 John G. Spicer Bequest 7 30 Martha G. Stillman Bequest 3 65 A. Judson Wells Bequest 1 83 I. H. York Bequest 65 Mary Rogers Berry Bequest 15 00 175 41

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E. and O. E. F. J. Hubbard, Treasurer. Plainfield, N. J., January 5, 1922.

Put not your trust in money, but put your money in trust.—Oliver Wendell Holmes.

NEAR ENOUGH

Too many young people make use of the phrase "near enough". A Swedish scientist has perfected gauges which measure to the millionth of an inch or, as Bruce Barton puts it, the two thousandth part of the thickness of a human hair. And he did this, not just to see how far accuracy could go, but because such precision was necessary in the manufacture of machinery. Science knows nothing about "near enough". Business knows nothing about it. The sooner you eliminate it from your speech, the sooner you will meet the requirements of a world which puts a premium on accuracy.—*Gospel Trumpet.*

(Continued from page 123)

detail with a great deal of zest and enjoyment.

We are sure you are all praying for the interests that center here. The RECORDER coming once a week brings to our hearts good cheer.

C. C. VAN HORN.

RICHBURG, N. Y.—The annual church meeting and dinner of the Richburg Church was held at the home of Mr. and Mrs. John Cartwright and greatly enjoyed by about forty people.

Reports were given by the pastor, church treasurer, Ladies' Aid society, and Sabbath school. Pastor Loofboro referring to his sermon on the preceding Sabbath on Stewardship, urged us to put in practice its precepts.

The church treasurer reported many improvements on the church and parsonage. The church has been newly painted and papered inside. The parsonage painted outside and many improvements inside. The report of the treasurer of the Aid society was interesting and encouraging; amount raised during year, \$40.66 at the fourteen meetings held; \$7.54 birthday offerings; \$89.56 received from sale held December 7.

Our efficient committee of the Forward Movement report our apportionment for last year raised. This report seems meager for it does not record the interest and thought put into the various activities—no report ever can. We thank God for our little church and all that it is now and has been in the past to help us on our upward way.
FLORA E. CARTWRIGHT.

THE SABBATH RECORDER

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

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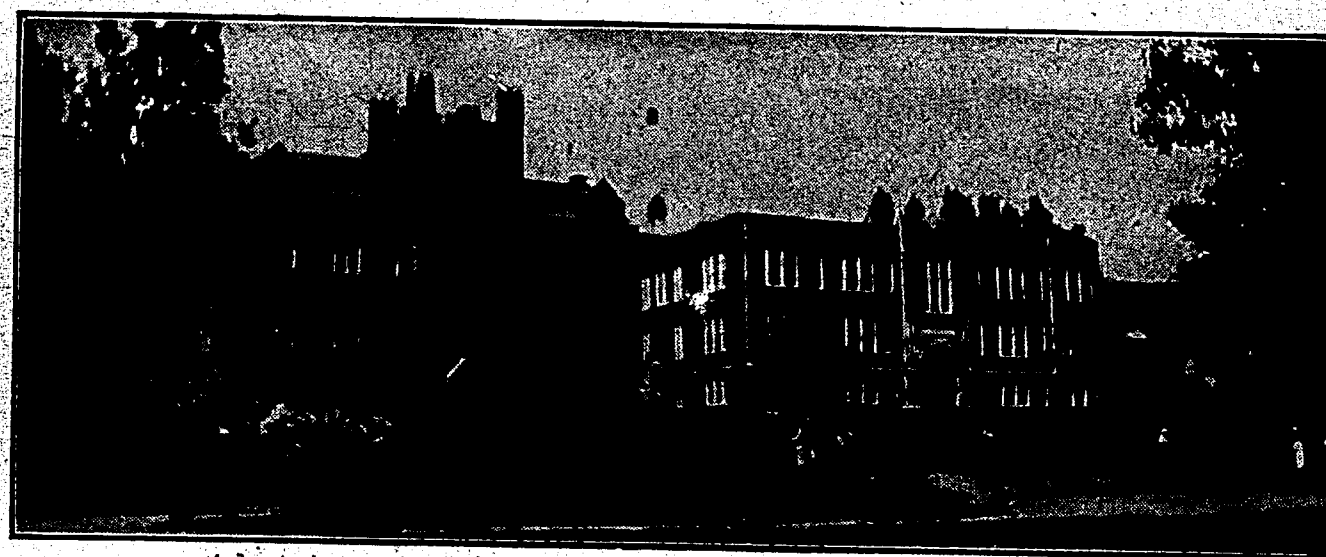
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O MOUNTAIN TOP OF GLORY

O mountain top of glory,
Where God meets face to face
All those who wait his coming
With hearts made pure through grace.
Like Moses and the burning bush,
The ground whereon we stand
Is holy with God's presence.
We wait here his command.

Our eyes look toward the mountains,
From whence our help doth come,
For God is both the maker
Of earth and heavenly home.
Though we should like to tarry
Where man's faith ringeth true,
Yet in the valley waiting
There's work for us to do.

Then let us take the vision
Which God to us reveals,
Lest men and women perish
For lack of that which heals.
For this old world is needing
To know the gospel plan,
Where life with God the Father
Makes the Brotherhood of Man.
—Miss Florence D. Evans.

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