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American Sabbath Tract Society
Plainfield, N. J.

The Sabbath Recorder

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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WHOLE NO. 4,013

St. Augustine Old and New A visit to St. Augustine, Fla., takes one back in thought more than four hundred years, to the time when Ponce de Leon of Spain discovered the shores of what he supposed to be a famous island called "Bimini", upon the shores of which he planted the Spanish cross near the Indian village of Sely, in the name of his king. This was a half century before Pedro Mendenez founded the city on the site of that Indian village. A few years before his coming a fine company of Huguenots had settled on the St. John's River, whence they had fled to escape French persecution.

The very name "Huguenots" sets one to thinking. They were the first Protestants to suffer martyrdom for their religion on the American continent. Nearly half a century before the landing of the Pilgrims at Plymouth, the Huguenots sanctified the land of liberty, by tortures, trials, and death, and some two hundred years before the final victory for freedom came and the new republic was formed.

If one has studied the authorized guide book for only an hour or so before landing in this old town, he is prepared, somewhat, to fully appreciate the scenes that greet him as he begins to go about. We had no idea what hotel to choose when we landed but selected one from the list in a morning paper found on the train. Whether the attractive name, "Magnolia" had something to do with our choice, or the hope that it might be less expensive than some others had something to do with it, we will not say. But the test showed that a very good choice had been made. First, we found the proprietor to be an old Rhode Islander, and his wife a New Jersey lady of an old New England family, both of whom became all attention as soon as they found a genuine Yankee from the North applying for lodgings. Their many questions revealed an abiding interest in the friends "back home", though they are living for a time in the sunny southland.

The second reason why we were pleased

with our choice was because the Magnolia was situated on old St. George Street, one block from the remnant of St. Augustine's ancient gate, and only a block from the old Spanish government building now used as the post office, and close by the Plaza upon which in early days the soldiers used to drill.

St. George Street was the main street in Spanish times, and measures today only seventeen feet in width, while the widened portion of Treasury Street, crossing it near the hotel, is only fourteen feet wide. We were interested enough in this quaint old street to carefully pace it to know its width. The end of it next to the Bay where it has never been widened is only nine feet wide. Most of the old town was swept clean by fire in 1914, but there are still left many evidences of other days, which stand in marked contrast with the beautiful homes and great modern hotels of our day.

The new St. Augustine is beautiful. Broad concrete streets, fine residences, and splendid hotels show what northern men with capital and push can do for an old worn-out town. Indeed, all of eastern Florida emphasizes this thought at every turn. Outside the towns desolation reigns supreme along the coast.

An Old-Fashioned Ride With a Good Colored Guide There were plenty of many-seated tourist auto-cars with managers anxious to show us the sights in and around St. Augustine. But our experience with such "personally conducted" tours where rapid transit whirled us by interesting places, while loud-mouthed talkers megaphoned information in the most rattle-to-bang way, has taught us that this method of sight-seeing is not the most satisfactory.

Our host at the hotel kindly offered to secure for us a good colored guide well acquainted with the place, and a gentle horse, before an old-fashioned easy-riding surrey for transportation. This offer was quickly accepted, and with the affable driver we rode away alone, while the managers of

big machines were shouting for passengers to make up their loads. The cost was greater, but it was money well spent if one really cares to learn all he can in a little time.

The next two hours will not soon be forgotten. The guide, with his years of experience, proved to be a regular cyclopedia of knowledge about St. Augustine old and new. We can not tell all in a short write-up; but the way the old and new are blended; the contrasts between ancient and modern streets; between old and new architecture; the historic places such as the old gate, the fragments of the wall, the remnants of foundations for homes swept away by some of the many conflagrations that have visited the town; even the acres and acres of new land where the marsh was filled in by Mr. Flagley, a northern man who made the new city, built its greatest hotel, and constructed the east coast railroad which brought old Florida out of the forest into modern civilization—all these matters were explained with care.

One interesting place is the old cathedral, with an inverted clock face on the side of its tower over which a rod projects so the shadow of it made by the sun always points out the time of day. The Plaza where Spanish soldiers once drilled is now a beautiful park of palms and tropical plants, with a band stand, where, twice a day, a fine orchestra charms the multitudes gathered to hear. On a January evening with no overcoat and with men in their shirt-sleeves and barefooted boys around us, we sat an hour and a half in perfect comfort, to enjoy the music. It was hard to realize that in our northern home our friends were shivering with the mercury hanging around the zero mark.

Close by the band stand is one monument erected to commemorate the adoption of the Spanish constitution, and another tall shaft to honor the memory of the St. Augustine soldiers who died for the Confederacy. Here too is an old market place labelled, "The slave market" in the books, but probably no slaves were ever sold there. Old cannons and mortars and stacks of cannon balls and shells are in evidence on every hand.

The old Franciscan Convent walls have been built up another story, making out of it the present state arsenal. Close by is the military cemetery where are buried sev-

eral soldiers massacred by the Seminoles in 1835. Under two mounds lie the remains of 770 unknown soldiers.

Elsewhere is a most interesting cemetery of the Huguenots, where burials were made by placing bodies on top of the ground and building vaults over them.

To tell the half of the story so interesting to us would weary our readers and take too much space. Our colored friend was particular to commend the good morals of his countrymen in St. Augustine. To assure us of the perfect safety of everything there, he pointed to a fine growing garden with fruit trees in it, and, with a sweeping gesture, exclaimed: "See dem vegetables an' fruit growing dere! In rainy dark night nobody ever take um one. Dey are done pick um off!"

St. Anastasia Island. Across a very long **Alligators and Coquina** bridge over Matanzas Bay we drove to the island called St. Anastasia. Beyond this island close to the horizon may be seen the white surf of the ocean as its rolling swells continue to work at making a continent. Along these shores the material used for continent building has long been "coquina"—the Spanish for shell-rock. In the coquina quarries we found a wonderful deposit of fine shells many feet deep, well stratified like sandstone, but composed entirely of shells, and which is used almost exclusively here for building purposes. The magnificent hotels of today and the ancient houses, walls, and fort are all built of coquina. Some of this rock may be found all along this coast. To walk on the fine debris made by quarrying this rock seems like walking on a pile of soft sand, but mixed with cement, it makes beautiful building stone.

Old ocean must have been busy millions of years gathering up shell-fish with which the Peninsula State has been formed. For two miles inland near Daytona this shell formation is found.

Not far from this quarry is the most famous alligator farm in the world. It now has about eight thousand alligators large and small. The little ones just hatched are only a few inches long, and the largest one is more than fifteen feet in length. To see hundreds of the smaller ones fiercely fighting for their food is indeed a wonderful sight.

They are profitable for their skins, and many little ones are sold to tourists and to museums for exhibition.

Old Fort Marion The relic of greatest interest in St. Augustine is the old Spanish fort commanding the harbor. There is no other example of medieval fortification in America. It was built with a moat around it forty feet wide and a drawbridge. It contained all the weird dungeons and prisons known to the olden times in Spain. It was nearly one hundred years in building, so that the king, when he saw the expense, thought it must have been made with gold.

It has stood many a siege, served in several wars with English and French and Spaniards, and became a prison for hostile Indians. The Confederates took it early in the Civil War, and it was recaptured by the Union boys later. During the Cuban War it was used as a military prison. It is now kept by the government as a museum in which visitors may see many relics of ancient history.

Some of the tales told by the guides here are about as weird and horrible as any told by guides in the Old World. It makes one heart-sick even to think of some of the horrible things they say have happened here. Into all the rooms and darkened dungeons, some of which were secret places unknown to the world until discovered by accident, we went with our guide, and came out hoping that some of the tortures mentioned there may have existed only in the minds of men, rather than in actual life.

Out of Darkness Into Light It seemed good to come out of those dark dungeons of medieval barbarity into the glorious sunshine of a modern day. There are so many beautiful things in Florida, that one can easily forget the dungeon reveries.

You have heard of the azure blue of Italian skies and the golden glow of Egyptian sunsets. We have seen both. And we know that their beauty has not been exaggerated. But we are prepared to say that both Italy and Egypt may find formidable rivals in the blue sky and golden sunset of Florida.

Out from the dungeons and darkness of the dead past, men of earth, we hope, are coming into the light of a Christian day in which we trust no forts or paraphernalia

of war will ever be known. Out of darkness into light, ought to be the slogan of every nation on earth today. If the horrible lesson of the barbarous World War only leads them to plan for permanent peace there may be some chance yet for the whole world to pass out of darkness into light.

Which are Most Needed In these days we **Men of Vision or Visionary Men?** are hearing much about "getting the vision". Sometimes we find those who do not seem to understand what a speaker means by the use of that term; and *sometimes* we can but wonder if the speaker himself really knows what is meant by the term he uses so often. Sometimes it seems as if a visionary man had conjured up some imaginary vision which is so lacking in practicable inspiration that little or no good ever results therefrom.

The world today has little use for *visionary* men; but it sorely needs men of *vision*. Every great religious leader in the world's history has been a man of vision in the two all-important things which have combined to make him great. First of all stands the vision of a just and holy God and of the ethical and spiritual characteristics which bring men into harmony with him.

In the second place comes the world-wide vision of sin, of ignorance, of idolatry, of great social and religious needs for the uplifting of the race and the salvation of men.

This is what we mean by the term vision. Without this far-sighted view inspiring men to action in practical lines of work, little will ever be done to make the world better. A merely visionary man, speculating constantly upon some uncertain figurative word of prophecy, may have a vision but he is not likely to recognize a practical task and join with his fellows in efforts to accomplish it. What the world needs in these times is not an impractical dreamer, always looking for some little flaw in the *theories* of others; but it sorely needs far-seeing, practical Christian thinkers, who not only have a vision, but whose vision inspires them to work with others in practical ways for the world's betterment.

We can see but little good in the spirit of vision which thinks only of its own joy in being on the mountaintop with Christ,

while it forgets the needy and the suffering in the vale below. It might be pleasant to enjoy visionary luxuries in a tabernacle with saints far above the common folk of a corrupt and suffering world, but this would only cultivate the spirit of an idealist, a visionary man, a dreamer, or impractical theorist, from which the world in need could receive no real help.

Christ himself could not stay on the mountain of vision communing with heavenly spirits, and still be the Christ. The uplands of Christian experience with visions of the glory-land were never intended as a place for building tabernacles in which to dwell, but only to give men a high and clear vision of God and of holy things, by which they shall be inspired and strengthened for practical work in the lowlands, where men are in the thralldom of vice, and can be helped only by faith-filled servants of the God of heaven and earth.

True vision will give men, not only the right uplook, but the right downlook as well. It will send men out into life with souls stirred to the depths and anxious for real stewardship in the kingdom of God.

Oh! that our homes might become places of vision—real mountaintops of spiritual communion—out from which might go, filled with the spirit of transfiguration for the lost world, a great company of workers for the salvation of sinners.

Oh! that our institutions of learning might become real spiritual mountaintops where young men and women shall be given, not merely a *training* for work, but a real vision of world-fields that will impel them to go forth filled with the spirit of Christlike service.

Give Us Men Touched With Holy Fire

What the world sorely needs today more than anything else is men stirred by the holy fire which has made strong every one who has become great in leading humanity out of darkness into light. If every educated and cultured soul could be stirred anew with the vision of God and of sin as Paul was on Mars Hill, what a mighty, far-reaching influence for good such a stirred soul would be able to set on foot!

The world needs more Isaiahs, with tongues touched with a live coal from the altar of God until they say: "Here am I, send me." Peter had a vision on the

housetop, which stirred his soul to open the gates of grace and salvation to the Gentiles. Paul's vision at Athens, of idolatry groping for the unknown God, so stirred him that he became the greatest messenger of "free grace and dying love" the world had ever known. The holy fire had filled his soul.

When the holy fire of Pentecost had filled the souls of the early disciples and set their tongues to talking for the kingdom, men began to take knowledge of them that they had been with Jesus. Only the soul stirred with heavenly fire can stir other souls and lead them to true and holy living.

Friends, what think you of these counsels? Do you believe in them? Do you not believe the God of grace can touch your heart and lips and use you as certainly as he could the hearts of others whom the world admires as true and faithful leaders?

Do you not even now feel the Spirit's movings upon your own heart, calling you into his service? If you do why not heed the call? Grieve not the Spirit. The world needs just such men as you can become when God has touched your heart with holy fire and your tongue with a live coal from his altar.

The Importance of the Sabbath Commandment It seems to us that the Christian world is overlooking entirely the real significance and wonderful importance of the Sabbath of the fourth commandment in the Decalog. And we fear that even Sabbath-keepers fail to apprehend its full import.

First, it is Jehovah's signature to the law. No other commandment tells what God made the law. Baal or any false god could claim the authorship of any or all of the other nine precepts. But the fourth tells *what* God made the law, and *why* he made it.

He knew how certainly men would yield to the temptation to break the other nine and forget the God who made the heavens and the earth. So he made the Sabbath sacred and holy time, to stand forever as a perpetual memorial of him and of human obligations. The explanation was repeatedly given that this holy day—the seventh day of the week—"shall be a sign between me and you, that ye may know that I am the Lord your God" (Ezek. 20: 20).

No other day was made sacred and holy for the special purpose of keeping the re-

membrance of God fresh in the minds of men. It was a wise provision for helping men to observe the other nine precepts—God's own plan to keep a sense of his presence fresh in the hearts of his children so they would not drift away from him; but, being loyal, they would faithfully keep all the other commands.

A sabbathless nation rapidly becomes a Godless nation. The Sabbath law was the keystone in the perfect arch of Jehovah's moral law. When that was disobeyed or forsaken, the connecting link between God and man was broken. Then the other nine commands were sure to be violated.

Now friends, do you think there would ever have been any idolatry if mankind had been true to Jehovah's holy Sabbath? Had the Sabbath been faithfully observed, as Christ observed it, there would have been no violation of the other nine precepts of the law. This sign between man and God perfectly regarded, would have constantly kept in the hearts of men a keen sense of Jehovah's nearness, and loyalty must have been the result.

Time and again after the Israelites had become wicked idolators, Jehovah's first and main charge against them was: "Ye have forsaken my Sabbath!" Therefore they were sent into exile. When they were allowed to return after they had been humbled, the very first thing was to re-establish the holy Sabbath.

When Christ came he observed the Sabbath all his life, saying it was *made for man*. Never did he give so much as a hint that this sacred day, which he himself made, was ever to be supplanted by another.

How can it be that any other day can do as well as the day God made holy, and which Christ in loyalty to his Father's law—which he said he came not to destroy—observed sacredly all his life? Can it be as well for man to put in its place any other day—especially if that day had for ages been devoted to the worship of Baal?

Has not the forsaking of God's Sabbath had much to do with the wickedness of the world today? Will some other day enforced by *civil laws* help matters any? Would not the world be infinitely better off today if every Christian would come back to Bible ground for a holy day, and be consistent with the Book they claim as their guide? Would not Sunday observers

have a stronger and more logical claim upon the consciences of men if, when they plead with Sabbathless sinners, they could give a thus saith the Lord and thus did the Christ, for their Sabbath?

We wonder if our own people are as true and zealous for God's day as they should be? The Sabbath is most essential to careful observance of all the other laws. It is the only thing for which we stand that gives us any excuse for being a separate people. Then why should we not emphasize it more? We set apart men to give their entire time to other lines of work. Why should this most important truth—the one that gives us our being—be the only one without a strong man whose entire business shall be to promote the Sabbath cause?

Get Ready to Do Something The world needs prepared men. For such there will always be plenty of work. Of course it is important to settle upon the right vocation, but no matter what that may be there can be no real success without careful preparation. The one who has thoroughly prepared himself for any good line of work need not fear being left without employment at good wages.

The one who is only half prepared is hopelessly handicapped. He will be at a discount among his fellows all his life because he has neglected the preparation necessary to place him in the front rank of his profession.

Look today at the great army of unemployed who are much of the time on a strike because they are not willing to accept the wages offered them. Probably ninety per cent of them are unskilled laborers—men who are uneducated, poorly prepared at most, and not competent for the work.

Thousands who are standing with idle hands today might have been doing well in these times if in early life they had chosen a worthy vocation, prepared themselves for some one thing, and stuck faithfully to that thing through the years.

We read of a mother who allowed her children great liberty in choosing what they would play. But after the choice was made, she insisted that they must stick to it until the game they had begun was finished. That home was a training school for life, teach-

ing lessons of thoughtfulness and perseverance.

The conditions of success are similar in the great game of life. Careful preparation, steadfastness, perseverance—these are essential if any one would succeed.

Boys, a word to the wise is sufficient. Your destinies are in your own hands. The world would not help you much if it could. It *could* not much, if it would.

Chaplain George C. Tenney's Beautiful "Song of Trust" The friends who knew the sweet-spirited, trustful Christian life of the late George C. Tenney, chaplain of the Battle Creek Sanitarium, will greatly enjoy the following poem regarding the molding, guiding power of God whom he loved and in whom he trusted. We can almost hear his voice and see his smile as we read the poem through.

Mrs. Tenney informs us that it was written about two years ago. That was something more than a year before his tragic death. It is entitled: "A Song of Trust".

I may not see God's hand, but I can feel the power
That leads and guides and keeps and helps me
every hour.

Just at the time, perhaps, I can not see the love,
But, looking back, I trace his grace in every move:

O, blessed thought, that God has given me to
know,—

Not simply hope or trust, but always *know*—
That all things work together for my good, both
now

And in eternity, though yet I see not how.

Our heavenly Father's wondrous grace transforms
my life.

My sinful heart controls, and calms the storm and
strife

That rage 'twixt flesh and spirit there, and gives
to me

Such peace as comes to tempted souls with victory.

And more, far more, than this, God weaves into
his plan

Concerning me, my sins, my wrongs to God and
man,

All my mistakes, and from my deep unrighteous-
ness

He glorifies himself, and makes my heavenly dress.

Lord, I adore thee for the grace that conquers sin,
From darkness brings forth light, from weak-
ness strength, and in

My soul gives peace just when I've said, as Jacob
said,

"All is against me now," and clouds hang over-
head.

I trust in Thee, I follow on to know the end.
Whate'er the way, it will be right. I can depend

Upon thy word, thy wisdom, and thy changeless
love
To guide my wayward steps from earth to realms
above:

Alfred's Explanation Of the Football Case For some time we have been hoping to see an explanation from headquarters of the facts and problems regarding the game of football under the auspices of the university. After actions had been taken by churches and boards and the Commission, expressing regrets that such games were allowed on the Sabbath and the substance of these actions had appeared in the RECORDER, we felt that the next word should come from Alfred itself. On another page will be found a full explanation, as published in the college *Bulletin*. It reveals some things we did not know about Alfred's history, and while we can but continue to regret that exceptions to a good rule seem necessary, we are glad to give this explanation place in the RECORDER, accepting it as the best that can be given.

We believe that extended controversy over a matter which we have no power to control will only do harm, and hope our good friends will not think best to prolong unpleasant debate regarding it.

We can leave Alfred to work out its problems as best it can, and govern ourselves accordingly.

"WHAT IS THE BIBLE?"

All who have read the article under the above heading in the RECORDER of January 2, 1922, are requested to read the whole of Art. 6 of the statement concerning our Religious Beliefs, and then compare that article with Mr. Harry's communication. The whole article is as follows:

6. "The Bible is an inspired record of man's progressive understanding of God, who is revealed in nature, history, and experience,—the supreme revelation of his character and will being through Jesus Christ his Son, the center of the Holy Book."

ARTHUR E. MAIN.

Alfred, N. Y.

There is only one way to keep the will active and that is by exercising it.—J. J. Walsh.

HARD TIMES AT NORTH LOUP

[We are sorry for the dear people at North Loup. We know them well enough to feel assured that they will do what they can.

We are sorry for the disappointed ones of the Forward Movement, for we can not see how the boards and other interests, already in debt by failures of the churches to raise the budgets, are going to meet their obligations. It will require faith, courage and sacrifice all along the line if our good cause is to succeed.

North Loup has seen many hard times; but its people have always been brave, and have overcome obstacles that seemed almost insurmountable. We can but believe that they will be able to go forward in due time.

The following letter and resolutions explain the situation.—EDITOR.]

Dr. Theodore L. Gardiner,
Editor, Sabbath Recorder,
Plainfield, N. J.

DEAR DR. GARDINER:

I am enclosing herewith a copy of a resolution which was passed at our quarterly church meeting yesterday for your information, and such use as you may think best to make of it. It may interest you to know that it passed with only one dissenting vote, with about forty present and four or five not voting.

With corn selling here as in other places in the agricultural west as low as twenty cents and in many cases below that and the banks for months unable to loan a single dollar on any kind of security, you can readily see that to raise any money above interest and taxes, even for bare necessities is practically impossible.

Corn however is a little higher, about twenty-eight cents this week, and farm loans are being resumed to a very limited extent and we continue to hope for further improvement, but until farm products and stock can at least reach a price sufficient to cover actual first cost expense, and railroad rates can be reduced to some extent we can not even hope for any very marked improvement.

The facts in the resolution are not exaggerated, for I personally know of at least ten or a dozen people of our society, who have either already lost practically every dollar they had during the last year, or are about to have their homes and everything they own sold and foreclosed.

I don't think our people here are greatly depressed by the situation. They are merely facing facts and admitting them. We still hope to raise our share of the Forward Movement budget, and we will try hard to, but with the knowledge that it will be impossible for many to raise a cent and that we can not ask many to contribute.

Very truly,

O. T. BABCOCK,
Church Clerk.

North Loup, Neb., January 9, 1922.

Resolved, That this church and society reaffirms its interest in and support of the Forward Movement, and its obligation to support the same, and to economize and sacrifice in all activities of lesser importance in every reasonable way to that end.

But that we recognize and call to the attention of the denomination and to those having said movement in charge the fact that North Loup is situated in the midst of that agricultural territory, which is the most greatly depressed by the falling and low prices of all live stock, grain, and farm products, to an extent not known since the drouth days of 1893 and 1894. That many of our people in common with other people will lose their farms and their homes or sacrifice very heavily if they avoid forced sales and foreclosures, and must absolutely reduce and cut down their expenditures and expenses to the lowest possible minimum.

That in addition the most of our people in common with their neighbors are doing business upon borrowed capital and are in debt, in very many cases to other even poorer people, which are debts of honor and to whom they are under the strongest moral obligation to pay at the earliest possible moment. That the entire income of many of our people will not pay taxes and interest on real estate loans, let alone other obligations and living expenses. During the past year banks ceased to loan money and even the wealthiest were unable to borrow even small amounts from any ordinary sources.

That to attempt at this time to forebear and refrain from the payment of other moral obligations, and to further dispose of necessary farm stock and produce at present reduced prices, to meet our Forward Movement quota, would cripple many of our people in their farming and business for the coming year, hurt their credit, retard their business recuperation, and work an absolute injustice to many poor people to whom they are indebted. Therefore

Resolved, That it is not deemed advisable at this time to push the raising of budget funds to the extent of crippling our people in their business for the coming year or to embarrass them in meeting their other moral obligations by insisting upon raising our total budget quota for the Forward Movement during the current fiscal year.

"Christians should be a song and a ray of sunshine all day long. I often feel that I can not blame young people for not being Christians. In many a case it is because older Christians are so unattractive. May we let God show us that it is his will that we should be beautiful for him!"

Advertisement in a rural New England weekly: Wanted—A steady, respectable young man to look after a garden and care for a cow who has a good voice and is accustomed to sing in the choir.—*Christian Register*.

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.

OUR FINANCEOMETER

There is always an interest in things that we can see. The suggestion is made that each church finance committee prepare a "financeometer" something like the one given here, only much larger, and place it on the bulletin board where it will easily be seen. Then with colored chalk, or crayons, or paint mark the percentage in the column as each advance of five degrees is reached, giving the date.

In the one as published the entire Forward Movement budget is indicated, and it will be seen that the 20 per cent point which was reached January 1, was three and a half months behind the schedule time. It is believed that such a "financeometer", placed in a conspicuous place, will materially aid in arousing an interest which will result in better support for the work of the denomination.

"A DAMSEL O' THE WEST"

A. J. C. B.

I have had the privilege of hearing Dr. Jowett preach but once. That was in Washington during the war. He was preaching to preachers, and he took for his text Colossians 1: 24:

"Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sale, which is the church."

He first asked us whether there was anything lacking in the atonement of Jesus. Paul seems to infer that something is lacking in the sacrifice of Jesus which must be completed through the suffering of his followers.

The salvation of Jesus is full and complete. Wrought out in the agony of Gethsemane, and through the sacrifice on Calvary, it saves to the uttermost. There is no other name whereby we must be saved. And yet doubtless not any one has experienced saving faith in Jesus Christ who did not first learn the meaning and power of a vicarious life through the sacrificial love of some friend.

I think I see the meaning of the text as Paul used it, and well might Paul speak thus. I have some appreciation of its application to present day Christian living, but I have never been able to preach from it myself. The meaning is very clear, but also tremendously searching. It is a text from which I preach to myself.

What the world needs to bring it to the feet of Jesus, is multiplied numbers of those who like Paul fill up that which is lacking of the afflictions of Christ, an increasing number of Christians who exemplify the Christ life.

To my mind one of the best illustrations of this life of disinterested and loving ministry, in current Seventh Day Baptist history, is to be found in the service which Miss Miriam West has been rendering in Germany. I know she would disclaim any special worthiness, and would not want to be held up as one who fulfills this scripture text. I trust these words of appreciation will not embarrass her.

Without asking the permission of the family, who kindly loaned to me the following poem that other friends might read it, I am sending it on to the SABBATH RECORDER. This bit of experience, and the sentiment of the poem demonstrate the fact that she has not only won the hearts of many to herself, but has fulfilled in some measure the service which Paul would render in helping those who might otherwise doubt it, to realize

OUR FINANCEOMETER

Name of church

Whole Denomination.

Forward Movement Budget

\$81,500.00

Raised last year

\$59,495.00 (about)

Let us do our part in full by some one of the following methods:

Pay our subscriptions—

Half year in advance

Quarterly in advance

Monthly in advance

Weekly in advance

Weekly when due

Monthly when due

COME ON, choose you own method, and then watch the mark go UP week by week.

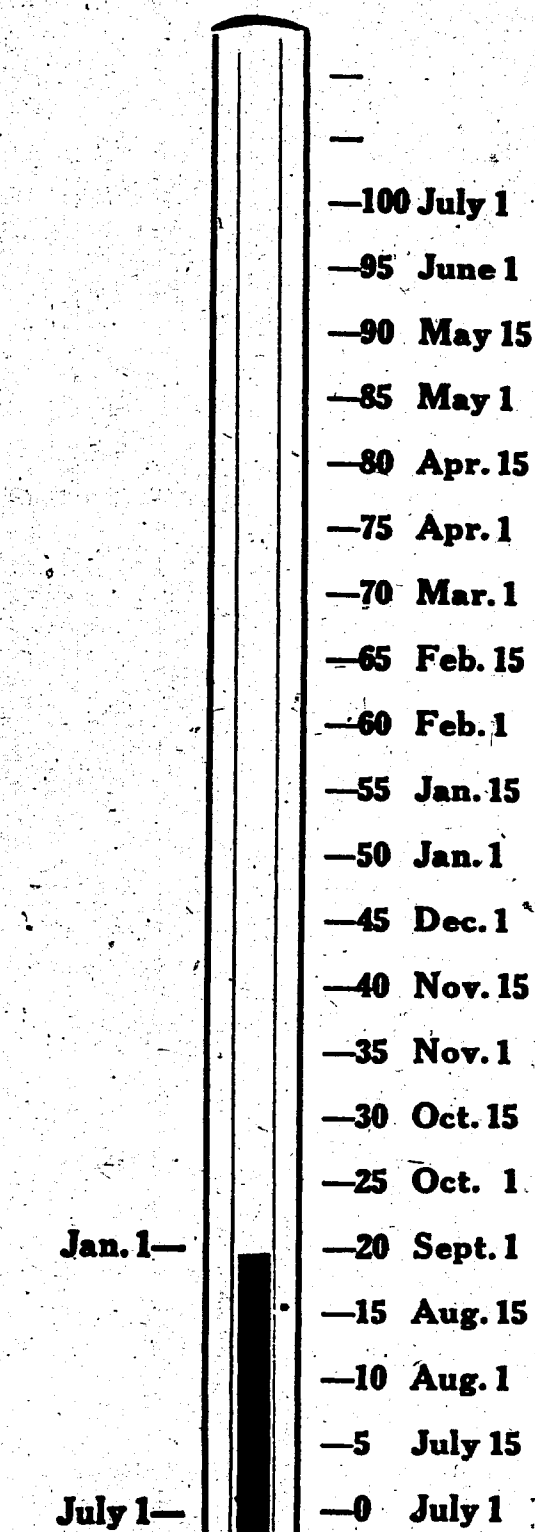
If OUR CHURCH lags behind, all the work is hindered.

No danger in keeping AHEAD of the schedule, for the track is clear.

Always up to schedule, and 100% PLUS by the end of the year.

(The Finance Committee will mark the date each advance of five degrees is reached.)

Time of Arrival Percent Schedule Time



Storehouse of the Lord

that the Christ spirit still lives and rules in human hearts. The following is from a letter written home from Germany, before Miss West went to Russia, where her work is now.

"Before I bring this letter to a close, I want to tell you about the farewell that I received by the office personnel in Leipzig. We entertained them and some others to dinner in honor of Francis' return and my departure. Mr. Prinzhorn made a very flattering speech of appreciation of my work, and then asked someone else to read the following poem, which he had written for the office force and dedicated to me. It was beautifully written and looked like a diploma tied up with Saxon colors, green and white.

THE DAMSEL OF THE WEST
(A Legend of the Vogtland)

When children we were and rested from play,
Our mother told us stories gay
Of wonders which happened in years by-gone,
And all that saints and heroes had done.

But when grown up—in later years—
To fairy tales we shut our ears;
We lost our belief in mystical wonders,
And even called them nonsense and blunders.

There is a corner of Saxony,
But a little branch of the German tree,
Where the bread is scarce and the hunger great,
Where the people work hard from morning till late,
Where they have no shoes and the clothes are worn,
And from sorrow and grief the faces are torn.

To this poor country in need and despair
A damsel came from America fair,
Who brought them shoes and brought them bread,
And did not take even a penny instead!
And what is more—and far above!
She brought them her heart and brought them love!

And now the Vogtland children believe
That a wonderful fairy relieved their grief.
As long as in men such love prevails,
There will be wonders and fairy-tales!

"This belongs to all of you more than it does to me and I am only sorry you were not there to hear it read. Some day you will see the original copy in all its glory. Of all the diplomas of graduation this one from the Leipsiz office is the one that I prize most even though I may least deserve it."

NEW YEAR 1922

[Under the heading of this article Brother Andrew J. Williams of Morales, Texas, writes of his hopes as an independent missionary for the coming year and tells us something of his work since last he wrote. His letter was forwarded to Florida, which makes the article late.—EDITOR.]

DEAR READERS OF OUR SABBATH RECORDER,
Greeting:

The year 1922 is dawning upon us! Shall we employ its fleeting days as best we can? By the preserving grace of God, I trust to do much more mission work in the new year. Since making my summer report in September, I have preached and lectured all I could in this county and three times in Victoria County.

At Creole, my boyhood home, I delivered two series of addresses, two lectures on my first going there, and four on my second. One dear trusting soul was received for baptism. I long to see that old First-day missionary church take a stand for the Bible Sabbath. I expect to preach there as often as I can during the coming year.

At Nursery, Texas, Victoria County, I lectured on Friday and Sabbath evenings in the nice large school building, and on Sunday I was invited to preach in the Methodist meeting house and accepted the invitation. That night, December 4, was too cold for any service. I expect to preach more in this nice little town in 1922. While not under the direction of any board, I still feel that I am God sent and directed by the spirit to preach the whole gospel.

Dear brothers and sisters, this southwestern Texas field is very large and so far as I know I am the only full-Bible preacher in it. So I earnestly solicit your prayers; and as I have no financial help from any board, such financial encouragement as any one feels like giving.

I am thankful for some help received, and for some money sent for my forthcoming book of which I wrote before.

God bless us all.

Your brother in Christ,

ANDREW J. WILLIAMS.

The Philippines are asking for their freedom and \$15,000,000, but they probably would be willing to compromise on the \$15,000,000.—*Marion Star.*

FOOTBALL AT ALFRED: FACTS AND PROBLEMS

ADVERSE CRITICISM. Some adverse criticism, due in part at least, to misleading statements and erroneous inferences, seems to justify a full statement of facts and problems in regard to football and related matters at Alfred.

FACTS IN REGARD TO FOOTBALL. No games of football have ever been played at Alfred on the Seventh Day, and none are contemplated. Three games were authorized to be played on the Seventh Day by Alfred teams, at colleges remote from Alfred, in the autumn of 1920, and three in the autumn of 1921. In each of these instances no Seventh Day Baptist student was a member of the Varsity team, or played on the team.

THE PROBLEMS. In 1919, in answer to a petition, signed by a large majority of the students, requesting that the rule prohibiting games on Saturday be abolished, the faculty declined to abolish the rule, but authorized the President to make exceptions to the rule when, in his judgment, circumstances seemed to warrant it.

It seemed wiser to provide for some elasticity, while safeguarding the Seventh Day Baptist students. To abolish the rule altogether, would leave no restraint to games on the Seventh Day in Alfred or elsewhere. On the other hand, it would antagonize 80 per cent of the students and patrons to refuse to allow teams composed wholly of Sunday students to play other colleges at remote points, on the Seventh Day. The trustees later approved the instructions of the faculty to the President, and his decisions by which the above mentioned exceptions to the rule were authorized.

Other colleges in the State hold classes six days in the week. This custom and the State Educational Department, put pressure on Alfred to do the same. To avoid it, eight o'clock classes are necessary, and every possible disturbance of work in the five day week must be avoided. Furthermore, celebrations of victories, and bonfires on the campus by students are obviously preferable on Saturday night, rather than on Friday night.

DENOMINATIONAL CONNECTION AND PATRONAGE. The early history of Alfred shows no such sectarian policy as some ill-informed persons assume. In the days be-

fore the college charter was granted, "Alfred Academy and Teachers Seminary" was advertised as a "non-sectarian" institution, giving equal opportunities and privileges to all alike. Many able and faithful teachers of the early days were non-Seventh Day Baptists, and in all respects a non-sectarian policy was pursued.

Of the famous faculty of seven in the fifties, when the college charter was sought, three—Kenyon, Allen and Maxson—were Seventh Day Baptists, while four—Marvin, Picket, Ford and Sayles—were not. These men all alike covenanted together to work for \$400 per year each, for five years, in order to see Alfred firmly established.

The college charter, granted in 1857, makes no denominational mention or tests of any kind, and provides for the continuation of a non-sectarian policy, by making a financial qualification only, for eligibility to vote for trustees, etc.

Historically and constitutionally, Alfred is therefore non-sectarian, though it has enjoyed the sympathy, co-operation and affiliation of the Seventh Day Baptist Denomination, and desires to continue to do so.

Just as truly it has historically and traditionally served the whole community as the local college for western New York, maintaining a non-sectarian spirit. It desires to continue to do so.

Seventh Day Baptist students have doubled in number in twenty-five years; while non-Seventh Day Baptists have quadrupled. In the ten years, 1895-1905, Alfred graduated 55 Seventh Day Baptists. In the ten years, 1910-1920, Alfred graduated 110 Seventh Day Baptists. The class of 1921 had more Seventh Day Baptists than any class in the last quarter century. (Agricultural students are not included in these figures.)

EXPANSION. Twenty-five years ago, Alfred had to face the alternative of expansion or death. With only \$250,000 in endowment, buildings and property, a debt of \$50,000, an annual deficit and fewer than forty students of college grade, the future looked threatening.

Life was chosen rather than death and a policy of expansion was adopted. New buildings, equipments, endowments, and enlarged enrolments were sought and acquired.

Half of the students of American colleges go from within fifty miles of the colleges.

One student goes to college for every two hundred of the population. Not to exceed 1,000 Seventh Day Baptists live in the Western Association, within fifty miles of Alfred. If, instead of one in two hundred, one in fifty of these should come to Alfred, such additional Seventh Day Baptist students as could be expected from families in the Central and Eastern associations would not make in all one-fourth of a fair sized college.

Alfred's life and standing as a college is therefore dependent upon its obtaining at least three-fourths of its patronage from non-Seventh Day Baptist people, and upon its ability to hold its "sector" in the western New York front where there is no other competing college within a radius of nearly one hundred miles.

Of the total enrolment of 347 students in all departments, this year, not including the Summer School, 63 (less than 20 per cent) are Seventh Day Baptists, while 284 (over 80 per cent) are members of sixteen other denominations.

In the financial campaign just completed, western New York subscribed \$100,000. Out of a total of \$375,000 subscribed, fully \$300,000 came from non-Seventh Day Baptist sources. Non-Seventh Day Baptists are therefore now putting into Alfred's hands, as a college founded by Seventh Day Baptists and enjoying Seventh Day Baptist affiliations, more than four times the amount of money that Seventh Day Baptists are putting in. Nevertheless, the contributions from Seventh Day Baptists are even greater than might be expected from their limited numbers and wealth.

Without the increased endowment of this campaign, Alfred would not now be ranked a standard college in New York State, and in the Middle States Association, according to a standardization just adopted and published.

SECTARIAN PROPAGANDA NOT THE MISSION OF A COLLEGE. No college worthy of the name today, outside of Roman Catholic institutions, interprets its mission as a sectarian propagandist institution. All the principles of good education forbid it. Without being such, Alfred believes it is consistently serving the Seventh Day Baptist Denomination in the wisest and most helpful way; that it is providing an opportunity for the local church and members of

the denomination connected with the university to exert a helpful influence upon the fifteen or twenty per cent of the students who come from Seventh Day Baptist homes. Certainly here is also an opportunity for the Seventh Day Baptist church and people of the community to make themselves and their faith favorably known to the three or four hundred non-Sabbath-keeping students and teachers who come annually within this sphere of influence.

By high educational efficiency and by freedom from sectarian discriminations, Alfred is furnishing to the Seventh Day Baptist Denomination probably the greatest and most inviting missionary field for religious and spiritual influence now open to it anywhere in the world.

Seventh Day Baptists have here the opportunity to co-operate with, enjoy, and mold a modern, well-equipped college, far beyond their power to maintain alone. A fair spirit of fraternity and co-operation with all people, consistent with safeguarding the personal religious consciences of Seventh Day Baptist students, citizens, and teachers, is the only requisite to such an opportunity.

Alfred believes that its administration is in harmony with the historical spirit, charter and traditions of Alfred; that it protects and safeguards the interests of Seventh Day Baptist students and citizens, and the denomination as a whole, while giving just, fair, and necessary consideration to the rights and beliefs of other students and patrons of the University.—*The Alfred (University) Bulletin*.

SLIGHT SIGN OF A TURNING TIDE

It is noted as a sign of returning tide in the matter of ministerial supply that Williams College this academic year has in attendance twenty students expecting to enter the ministry. The president of the senior class is a prospective Presbyterian clergyman. This is a state of things decidedly different from recent years and quite reminiscent of old times. Coupled with reports recently referred to in these columns which show a general increase in student volunteers for foreign missions, such tokens suggest that pessimists had better toil hard at their job now before the morning cometh when no man can be pessimistic.—*The Continent, by permission.*

MISSIONS AND THE SABBATH

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

RUTH AND BENJAMIN

Getting Over It

One day when Benjamin had returned from making a journey to the city which is called Westerly which is in the East country, he had many things to tell Ruth concerning the people and the places which he had visited.

And he said unto her, A friend of mine went with his wife to carry cake and comfort to a lonely lady whose family has all passed away; and she herself has been a cripple over forty years even from girlhood days, and she always lies upon her bed and has not been out of doors for a score of years. And her face is fair and she is happy, albeit pain and anguish oftentimes are sore upon her, and her sure faith and her joyous sweet contentment are a blessing to all who know her.

Now this friend of mine saw near the back door of her house a pile of wood, five cords the woman told him, which a man, a one-time minister, had sold to her just the day before. And he said within himself, While my wife and this woman are holding converse I will put that wood into the shed where it will be sheltered from the weather. And he laid aside his outer coat and piled the wood into the shed all straight in even rows; and when the work was done he measured up the piles, and, lo, it lacked almost a cord and a half of being the full five cords.

And my friend was very wroth, yea, he was angry, and with great desire he wished to come face to face with this unjust seller of wood, that he might tell him a few things that would make his ears tingle and cause his heart to quake for this wrong which he had done.

And as my friend was telling me the story, I spake unto him saying, Hast thou yet sought out the man to find him and give him a piece of your mind? And my friend sighed a deep regretful sigh and replied, No, somehow after a time I sort of got over it.

And as Benjamin ceased for an instant in his talking, Ruth managed to get in a word edgewise, and she said, Benjamin, how very soon doth righteous indignation wane and fade away! How often have I seen thee thyself stirred to the depths of thy soul because of things that seemed to thee unjust and wrong; and how soon, unless thou took some action to overcome the wrong, that feeling passed away. How is it even now about the way the Sabbath is often disregarded in our own denomination; and forces are at work to make it seem that all is fair and well. And unless thou dost gird thyself and bravely, frankly face against this untoward tendency, thou also, like thy friend, will simply sigh a sigh of deep regret, and get over it.

Come now, the table is set, let us have supper.

TENTATIVE PROGRAM OF SEVENTH DAY BAPTIST MISSIONARY SOCIETY MEETING—JANUARY 18, 1922

Forenoon

- 9.30—Call to Order by the President
Prayer
Reading Minutes
9.45—Reports of Officers
President
Treasurer
Secretary
10.00—Reports of Home Field Workers
Given by the Home Field Secretary
11.30—Reports of Committees
Missionary-Evangelistic
Ministerial Education Fund
Georgetown Chapel
Supplementing Pastors' Salaries
Special Committees
12.00—Noon Recess

Afternoon

- 1.00—Devotionals
1.15—Our Work in China
Miss Susie M. Burdick and the Committee on Work in China
2.30—Special Matters
1. Proposition from William Robinson
2. Communication from the Commission
3. Appropriations for the Hungarian and Italian Missions
4. Letters from
Rev. G. Velthuysen
J. J. vanYsseldyk
Rev. T. L. M. Spencer
Marie Jansz
Rev. Pieter Taekema
John Manoah
Rev. Frank W. Bible
Editor of *Missionary Review of the World*
And others
3.30—Miscellaneous Business
4.00—Adjournment

MISSIONARY BOARD MEETING

At the regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society, held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., January 18, the President, Clayton A. Burdick, made his appointments of standing committees for the year 1922.

Miss Susie Burdick and Dr. Palmborg, our missionaries in China, were in attendance at the meeting.

The report of the Treasurer showed that the expenses of the Society during the last year were more than \$7,000.00 greater than the income, and a considerable portion of the session was given over to the consideration of finding a way of cutting expenses to meet the gifts of the people. No new undertakings which involve an expenditure of money were endorsed.

The Missionary Society decided to contribute 4 per cent of the money turned into them by the Forward Movement to help make up the deficit in the costs of the administration of that Commission. At the meeting three months ago no action was taken on the matter.

The reports of the Secretary showed that while the Missionary Society has many workers who are willing to be sent to the foreign field, the money is not available unless the people of the denomination contribute as they have promised to do, and make good their pledges.

The minutes of the meeting are as follows:

The regular quarterly meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., January 18, 1922.

The meeting was called to order by the President, Clayton A. Burdick, at 9:35 Prayer was offered by John H. Austin.

The members present were: Clayton A. Burdick, Edwin Shaw, Rosa W. Palmborg, D. Burdett Coon, LaVerne Langworthy, John H. Austin, Robert L. Coon, C. H. Stanton, Harlan P. Hakes, James A. Saunders, Walter D. Kenyon, Paul S. Burdick, A. L. Davis, Dr. Anne L. Waite, Mrs. A. H. Langworthy, Frank Hill, Albert S. Babcock.

The guests present were: Miss Susie M. Burdick, Mrs. A. L. Davis, Mrs. Allen G.

Whitford, Mrs. E. A. Witter, Mrs. Dell Burdick, Mrs. C. A. Burdick, Mrs. Walter D. Kenyon, Mrs. Earl Burdick, John Kenyon, Mrs. C. H. Stanton, Frank Brightman, Mrs. John Austin, Alexander Austin, Mrs. LaVerne Langworthy.

The minutes of the meeting held in October were read and accepted.

The President, C. A. Burdick, made the following standing committee appointments for the year 1922:

Missionary-Evangelistic—Ira B. Crandall, John H. Austin, Frank Hill, D. Burdett Coon, Mrs. Charles W. Clarke, A. L. Davis.

Georgetown, S. A.—Frank Hill, Ira B. Crandall, Mrs. Albert Langworthy.

Committee on Supplementing Pastors' Salaries—Samuel H. Davis, Edwin Shaw, Mrs. E. B. Saunders, John H. Austin, Walter D. Kenyon.

Work in China—Robert L. Coon, Charles H. Stanton, Paul S. Burdick, Anne L. Waite, Dr. Edwin Whitford.

Alice Fisher Fund—Clayton A. Burdick; Samuel H. Davis, Edwin Shaw.

Ministerial Education Fund—Samuel H. Davis and Edwin Shaw.

Auditors—Frank Hill and John H. Austin.

The report of the Corresponding Secretary for the quarter ending December 31, 1921, was as follows:

REPORT OF SECRETARY FOR QUARTER ENDING DECEMBER 31, 1921

Your Secretary during the quarter has spent the greater part of the time at the office.

He has attended the three monthly meetings of the Tract Board at Plainfield, the October quarterly meeting of the Missionary Board at Westerly, and the autumn meeting of the Commission at Pittsburgh, November 21 and 22. He preached one Friday evening at Waterford and two Sabbath Days at New York City, at one service baptizing two young people and receiving them to church membership in connection with the service of the Lord's Supper.

Considerable correspondence grew out of the October meeting of the Missionary Board, since at this time the appropriations are made for the ensuing calendar year, and the various churches and workers on all fields are to be notified of the actions of the board that concern them in particular.

There was connected with the meeting of the Commission, both in making preparation for the meeting and especially in carrying out the matters authorized at the meeting, quite a large body of correspondence.

The preparation of the copy for the Seventh Day Baptist Calendar and Denominational Directory required considerable time and correspondence. Time has also been given to matters concerned with the Year Book for 1921. Material has been provided for the SABBATH RECORDER in the department of "Missions and the Sabbath". There have been committee meetings of

the Tract Board to attend. Time and attention and correspondence have been given to such matters as the publications of the Sabbath School Board; the illness of Rev. J. J. Kovats; translation of letters from and to Brother van Ysseldyk, of Argentina; the Italian mission at New Era; the winter pastor for the people of Daytona; the trip of Dr. Palmborg to the Southwest; two special letters sent to each member of the Missionary Board; a Holiday letter and card on behalf of the Missionary Board to all workers at home and abroad; a December Monthly Letter to members of the Commission; beginning the revision of the list of names and addresses of Seventh Day Baptist young people; replying to all sorts of inquiries concerning the Sabbath and Seventh Day Baptists; etc., etc., little details about many things that seem small and insignificant, yet which really need to be done but which can not be easily reduced to the form of a brief report.

The traveling expenses for the three months have been for the Commission \$26.41, and for the Tract and Missionary societies together \$18.08. The expenses of the Secretary's office for postage, stationery, carbon paper, duplicating supplies, and typewriter ribbons, were \$32.71. This does not include postage on tracts, rent, telephone, and lighting, items which are taken care of by the Tract Society alone.

Respectfully submitted, EDWIN SHAW, Secretary.

The Secretary presented, in connection with his report, correspondence to be considered later as follows:

In connection with offer of William Robinson to go to Argentina, letters from Rev. Henry N. Jordan, Benjamin R. Crandall, Arthur E. Main and Frank E. Tappan.

In connection with a communication from the Commission, letters from Mrs. O. U. Whitford, Rev. Erlo E. Sutton and Rev. M. G. Stillman. From Dr. Bessie B. Sinclair, Mrs. Nettie M. West, Marie Jansz, I. J. van Ysseldyk, Rev. G. Velthuysen, Rev. Pieter Taekema, Rev. T. L. M. Spencer, John Manoah, Rev. R. B. St. Clair, Rev. Henry N. Jordan, Carl U. Parker, Emily P. Newton, George Potter, G. M. Cottrell, Rev. Arthur E. Main, Dr. Frank O. Burdick, Rev. D. N. Newton, Rev. George W. Hills, Rev. A. J. Williams, Hurley S. Warren, Rev. Frank W. Bible, Walton H. Ingham, and the editor of the Missionary Review.

The report was approved and ordered recorded.

The Field Secretary, D. B. Coon, gave a verbal report.

Mr. Coon talked interestingly of meeting a Prince of Abyssinia in Detroit, Mich. He

is a bishop of Ethiopia, and his name is Rev. Father W. S. J. Challoughlczilcize, priest of the Coptic church of East Africa, prince of the Royal House of Ethiopia, F. R. S. S., D. D., Ph. D., and reports that his people are, and always have been Sabbath-keepers who immerse.

The Prince was in America attempting to show that it was not necessary for the Methodists and Presbyterians to send missionaries into that field. He feels that his work in this country has been completed, as he has been told by these denominations that no one will be sent into his country, and that his people will be expected to care for their own field.

The Treasurer's report was read by S. H. Davis. It was approved and ordered recorded.

QUARTERLY REPORT October 1, 1921-January 1, 1922 S. H. DAVIS, Treasurer, In account with

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY By Months

Table with columns for Dr. (Cash in Treasury, Cash received in October, November, December) and Cr. (Expenses paid in October, November, December). Total Cr. \$6,502 62.

Table with columns for Cr. (Expenses paid in October, November, December) and Dr. (Expenses paid in October, November, December). Total Dr. \$225 42.

Special Funds

Table listing Special Funds: 1. Boys' School Fund, 2. Girls' School Fund, 3. Georgetown Fund, 4. Salary Increase. Total \$1,018 99.

By Classification
Cash Received

General Fund, including balance brought forward	\$3,501 65
Home Field	196 59
China Field	434 38
South American Field	43 52
Life Members	25 00
Income from Permanent Funds	1,400 00
Marie Jansz	12 00
Memorial Board	111 69
Interest on Checking Account	71
Temporary Loan	1,000 00
Debt Fund	2 50

\$6,728 04

Disbursements

Corresponding Secretary and General Missionaries	\$2,672 84
Churches and pastors	929 99
China Field	1,888 05
South American Field	250 00
Hungarian Mission	60 00
Italian Mission	87 48
Specials	197 76
Holland	260 00
Marie Jansz	50 00
Exchange	1 50
Treasurer's expenses	105 00

6,502 62

Balance in Bank January 1, 1922....\$ 225 42

S. H. DAVIS,
Treasurer.

I. B. Crandall for the Evangelistic Committee made the following report:

Your Evangelistic Committee would respectfully report with the following recommendations:

1. Because of our financial condition, we do not recommend the adding of Mr. Scott to our Detroit, Mich., workers.

2. A request that a missionary, and perhaps a singer, to be sent to Edinburg, Texas, for a series of meetings. We would recommend that a reply be made that at present we have no one to send, but that possibly later some church may be willing to give its pastor for such work.

3. That Rev. D. B. Coon go to Berea, W. Va., to hold a series of evangelistic meetings, and that he visit Cowen, Pleasant Ridge and other places as in his judgment may seem desirable.

I. B. CRANDALL,
FRANK HILL.

The report was approved and ordered recorded.

Edwin Shaw reported for the Ministerial Education fund that:

From this fund appropriations have been made for the Conference year, July to July, \$150.00 to Hurley Saunders Warren, Salem, and \$100.00 to Clifford A. Beebe, Alfred.

An appropriation of \$25.00 was sent to J. A. Monsma for the first quarter of 1922, but it will be returned.

The report was approved and ordered recorded.

Edwin Shaw made a report of the committee in charge of the Fund for Supplementing Pastors' Salaries.

This fund at the beginning of 1922 had a balance on hand of \$1,018.99. No distribution of this is contemplated until about the close of the Conference year.

The report was approved and ordered recorded.

Edwin Shaw presented a letter from William A. Robinson, of California, saying that he would like to be sent back to the Argentina field. He also read the correspondence he had had with Mr. Robinson. The following resolution was passed:

The Seventh Day Baptist Missionary Board recognizes the opening for missionary work that might be done in Argentina, and follows with keen, sympathetic interest the faithfulness and zealous activities of our brethren on that great field; but, because of our increasing indebtedness, we do not feel at liberty to hire further large sums of money for new foreign work during the present Conference year.

It was voted that "we express our deep sympathy for our fellow member, Mrs. O. U. Whitford, who is ill in Milton, remembering her many years of devotion to the Missionary Board through her husband's labor, and through her own labors, the last three years, as a member."

The committee on China presented the following report:

Recommendations:

First: Board authorize Dr. Palmberg's return to China in August, and that Eling Wang and Helen Su are expecting to go with her—Eling to teach in the Girls' School and Helen Su to serve as head nurse in the hospital at Lieu-oo.

It is worthy of note that the education of these two Chinese workers and their traveling expenses both ways have been met without any expense to the Board.

Second: In response to a proposal, which has gone to the Board, to build and maintain a tuberculosis hospital near Nanking, upon land which has been tentatively offered by a grateful patient, we recommend that the Board consider it inadvisable for the present because of the lack of funds.

Third: In view of the desires of our senior missionaries, Miss Burdick and Dr. Palmberg, to spend more of their time in these later years in evangelistic work, we recommend that it be the policy of the Board to maintain and strengthen our educational and medical work by additional workers.

The report was approved and ordered recorded.

WHEN SHALL THE END COME?

M. A. BRANCH

"Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world?" (Matt. 24: 3).

This was an important question with the disciples, and it is equally important today. We do not hear people speak of the end of the world quite as often as we do the coming of the Lord. In my younger days I was taught to believe that they were one and the same event, that when the Lord should come that would be the end of the world. But since I have been able to study the Bible for myself, I do not so understand the Scriptures. Please notice in the quotation above one small word is left out. Let us read it right. What shall be the sign of thy coming, and of the end of the world? Two subjects, the coming of the Lord first, and then the end of the world afterward. We have, many of us, also been taught that when the Lord should come the saints or the children of God would be taken away from this world, since Paul teaches that when the Lord comes the living saints and the resurrected ones are all changed, "shall be caught up together . . . in the clouds to meet the Lord in the air. This would destroy the idea of going to meet the Lord, he would be coming to meet his saints.

But the Savior said very plainly, "Behold I come quickly and my reward is with me to give to every man according as his work shall be", and not that he is coming part way to meet the saints and take them to their reward. The righteous are recompensed in the earth, much more the ungodly and the sinner.

But in answer to the question of his coming, the Lord plainly told his disciples, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." But he did give them signs by which they might know when it was near, and then told them to watch, and not be taken unawares, "for in such an hour as ye think not the Son of man cometh." And we are led to think that the coming of the Lord is very near, and we are looking for him and his kingdom. 2 Timothy 4: 1.

But the end of the world is another subject. It was included in the question the disciples presented to the Savior, but his coming and the end of the world was an-

Miss Susie M. Burdick spoke of the work in China, and told how part of the expense of the work in Shanghai was being paid by the Shanghai Church. The budget during the last year was over \$600.00, which had been raised.

Lieu-oo Church has also been organized, and has adopted a budget.

Miss Burdick believed that she should give up more of the executive work and do more evangelical work, following up the girls after they leave school.

Dr. Palmberg told of a patient at Lieu-oo who had offered to construct a hospital for tuberculosis, but would expect the Seventh Day Baptist Denomination to maintain and support it.

Dr. Palmberg also felt that she, too, would like to take up the evangelistic work in Lieu-oo and allow others to do the work in the hospital.

It was voted that it was the policy of the Board not to proceed with its building program in China until the greater amount of the money is in hand.

It was voted that the Missionary Board accede to the request of the Commission that 4 per cent of the funds contributed through the Forward Movement treasurer toward the budget of the Missionary Society for the current year, be used for the promotional work of the Forward Movement, in the hope that next year's budget may make suitable provision for the Forward Movement.

A letter from Erlo E. Sutton, of Shiloh, N. J., was referred to the Evangelistic Committee.

It was voted that the regular appropriation to the Hungarian and Italian missions be continued for the first quarter of 1922.

The letter of Rev. Frank W. Bible concerning the printing of literature in foreign languages was referred to the China Committee.

The meeting adjourned at 4.05.

GEORGE B. UTTER,
Recording Secretary.

"Daniel was a moral patriot. To him being an Israelite meant being a clean man, a strong man, a man of God. And in spite of opposition on every hand he stood victoriously for his patriotic standard."

swered separately. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations", and then shall the end come. Unless some one can furnish a text of scripture teaching that the preaching of the gospel of the kingdom ends prior to or at the coming of the Lord, why should any one believe it?

In the thirteenth chapter of Matthew, in Jesus' explanation, or declaration, of the parable of the tares of the field, "He answered and said unto them The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

To my mind this is very plain. Again in verse 49, an explanation of another parable—"So shall it be at the end of the world: the angel shall come forth and sever the wicked from among the just and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Nothing in that about taking the saints to heaven for one thousand years, and the desolation of the earth, no indeed, but in Matthew 25: 31 he said that "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory."

This is in perfect harmony with Daniel 7: 13, 14. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Now if we understand it correctly, according to Daniel, the prophet, and Paul in 2 Timothy 4: 1, when Jesus comes his kingdom comes. Then another quotation in Daniel 2: 44: "And in the days of these kings shall the God of heaven set up a king-

dom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." That is plain. One other text may help, Rev. 11: 15, "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

This must be the time spoken of by the apostle Peter in Acts 3: 20, 21. "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Then this brings to our minds the promise of the Savior. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; and as the vessels of a potter shall they be broken to shivers: even as I have received of my father."

Daniel speaks of the stone cut out of the mountain without hands, which smote the images on the feet, that were of iron and clay, and brake them to pieces.

The apostle Paul is considered good authority. Let us call on him. Paul, do you believe in the reign of Christ on the earth? Answer: He must reign. How long, Paul? Answer: Till he hath put all enemies under his feet. But Paul, can you give us something definite? Answer: "The last enemy to be destroyed is death, Then cometh the end," Listen, this is what we were looking for, and what the disciples were inquiring about, the end of the world, the time of the harvest, the end of the wicked, the end of death, when is that? Tell it again Paul, so we may all understand. 1 Cor. 15: 24-26: "Then cometh the end, when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power."

Glory to God in the highest, the end of sin, the end of death. But I am glad that the gospel of the kingdom will be preached for a witness to all nations, until the end comes.

EDUCATION SOCIETY'S PAGE

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

"MESSIAH" SUCCESSFUL

Milton College closed for the Christmas recess with one of the most remarkable concerts ever achieved in the history of the college, when a chorus of two hundred and twenty-five voices, assisted by about thirty members of the Milton College orchestra, sang Handel's great oratorio, "The Messiah".

The chorus was a combination of the Milton Choral Union, composed of about one hundred and twenty-five members, and a chorus of about one hundred members from the Janesville Community Chorus. Too much praise can not be given to Professor L. H. Stringer who conducted both choruses and was instrumental in bringing about their consolidation for the two concerts, one given December 20, at Milton, and one on December 21, at Janesville. The orchestra was assisted, in addition to its regular members, by Mrs. Ellen Place, violin instructor in Milton College, and Mrs. Wilna Arthur, of Janesville.

The soloists of the evening were Winifred Quinlan, of Lawrence College, soprano; Winifred McGaw, contralto; James Hamilton, tenor, and Albert Borroff, bass; the last three being from Chicago.

Mr. Hamilton's voice was very pleasing and his solos were enthusiastically received. "Thou Shalt Dash Them", especially received much applause.

Mr. Borroff has had much experience in singing the "Messiah", and his solos were sung with ease and confidence. "Why Do The Nations So Furiously Rage" was greatly enjoyed.

"He Shall Feed His Flock", sung by Mrs. McGaw, and followed by "Come Unto Me", by Mrs. Quinlan, was particularly beautiful. "He Was Despised", by Mrs. McGaw, and "I Know That My Redeemer Liveth", by Mrs. Quinlan were sung with much feeling.

A large audience pronounced the concert the best of its kind ever given in Milton.—*Milton College Review.*

SOME FACTS CONCERNING COLLEGE REGISTRATION

CLIFFORD A. BEEBE

A few weeks ago there appeared on the back cover of the RECORDER a summary of the Seventh Day Baptist registration in our three denominational colleges. It might be interesting to study these figures in connection with the total registration, and the registration for last year, and learn from them a few facts regarding our schools.

The object of this study is not to make a prejudiced comparison of statistics, with a view to giving RECORDER readers a better opinion of one school than of another; but to give an entirely impartial summary of registration figures, and to draw some obvious conclusions, in order to show Seventh Day Baptists just the work our colleges are doing, and the fields they are serving.

Let us begin with the total registration.

	'20-'21	'21-'22	Increase
Alfred	209	260	24.4 per cent
Milton	110	123	11.8 per cent
Salem	114	144	26.3 per cent

Every one shows an increase; but Salem and Alfred are well in the lead. Perhaps an explanation of this fact is to be found in the Seventh Day Baptist registration, which is 55 for Alfred, 33 for Salem, and 84 for Milton. Comparing these figures with the total registration, it will be seen that the percentage of Seventh Day Baptist students is as follows: Alfred, 21.1 per cent; Milton, 68 per cent; Salem, 22.2 per cent; that of Milton being more than three times as great as either of the others. If this fact is responsible for the slighter increase of students at Milton, it might be taken to indicate two things: First, that our colleges are being attended by rapidly increasing numbers of students of other faiths; and secondly, that our own young people are not attending our colleges in increasing numbers.

This latter fact is shown again by comparing the number of Seventh Day Baptist students for this year with that for last year as given in the *Projector*. The total number, 172, is the same for each year, Alfred and Milton showing a slight decrease, and Salem a slight increase.

With regard to the fact that the percentage of non-Seventh Day Baptists is rapidly increasing, it is only necessary to refer to the following figures, which show the per-

centage of non-Seventh Day Baptist students for last year and this:

	'20-'21	'21-'22
Alfred	72.8%	78.9%
Milton	21.0%	32.0%
Salem	75.5%	77.8%

It is an interesting and rather puzzling fact that the increase is so marked in the case of Milton, whose registration has been much more thoroughly Seventh Day Baptist than either of the others. Alfred likewise shows a rather large increase; but Salem's registration remains in about the same ratio as last year.

This influx of students of other faiths is a good thing for our colleges; it shows that they are attaining a higher scholastic standard, and are coming to be more recognized outside of our own denomination.

But the fact that the number of Seventh Day Baptist students is at a standstill is not a healthy condition. It might show either one of two things. It might indicate, but probably does not, that our young people are not attending college in increasing numbers; it more probably indicates that they are not attending *our* colleges in increasing numbers, but are going elsewhere for their education. This is not a good condition, because what our young people need is Christian education, and Christian education for Seventh Day Baptists is best obtained in schools dominated by Seventh Day Baptist influences. Now that our schools have attained a scholastic standing which is bringing them more and more recognition outside the denomination, until non-Seventh Day Baptists, as is the case this year, form two-thirds of their registration, why do they not attract more of our own young people?

Do the students find more satisfactory courses of study in other schools, or do the schools neglect to make the proper appeal to our young people? Is the fault with the schools or the students? This article will not attempt to answer the question; but it is worth thinking about.

Coudersport, Pa.,
January 2, 1922.

The elect are those who will, and the non-elect are those who won't.—Henry Ward Beecher.

MILTON JUNCTION CELEBRATES ANNUAL GATHERING

The church at Milton Junction held its annual church meeting and celebrated its annual dinner on the eighth of January with an unusually large attendance. Although the year has been in many respects a most depressing one the reports from the various officers and auxiliary organizations show splendid work done along all lines. The financial stringency of the times is reflected somewhat in the treasurer's report which shows we have fallen a little short of the annual budget. It is hoped that even here the shortage will be met in time. The reports as a whole surely indicate a healthy condition and a constituency wide awake to the opportunities and demands of the times.

The committee having in charge the preparation of the annual dinner did its work in a most efficient way and a sumptuous dinner was served to a large crowd in the dining room of the church. This event brings together the members of the church and community in a most delightful hour of fellowship and good cheer when plans and work for the kingdom are discussed in a most helpful and informal way.

One feature of the afternoon gathering was a short play written by Miss Edna Burdick of Dunellen, N. J., and presented by members of our Christian Endeavor society in which was set forth the joy and blessing of tithing and the incalculable good that would come to the work of the kingdom if all members of our denomination would adopt the tithing system.

A committee was appointed and instructed to provide a sufficient number of good hymn books for use in the church. Other needed improvements were ordered and among them a new bulletin board.

Since the burning of the Methodist church just to the rear of our church, our church has tendered the use of its building to our Methodist brethren without rental pending the erection of their new building. These are a few of the items of interest in the day's program not mentioned in the following summarized reports.

PASTOR'S REPORT FOR 1922

DEAR BRETHREN: In reviewing the past year I find that there is much for which we should all be devoutly grateful to our heavenly Father. God has been very good

to us. Comparatively free from those distressing conditions from which so many have suffered this year and blessed by the ties of Christian fellowship and love, rich in the social and religious privileges of a well ordered church and community, we should indeed pour out our souls to our heavenly Father for his love and kindness to us and joyously reconsecrate our lives and our means to his service.

Loyalty to God and active participation in Christian work is at once the one fundamental basis of an enduring civilization. No community, state, or nation can long endure that does not maintain its religious institutions. That some fail to co-operate in the Christian activities of the church and community is a misfortune to themselves and invites calamity, not only on the present, but coming generations. He who fails to take his part in maintaining Christian institutions is a parasite and is taking what does not rightly belong to him. To enjoy the advantages of a Christian community without doing one's share in promoting Christianity is both ignoble and selfish.

The pastor wishes to make grateful recognition of the unselfish service and co-operation which members of the church have given this year in carrying on the various lines of Christian work in our church. Many have given unstintingly of their time, strength and money and the pastor appreciates such encouragement. God will reward men for such service.

The Sabbath school under the efficient leadership of Mr. Robert Greene as superintendent has maintained the usual high standard of efficiency in the various departments. The Religious Day School of the past summer was an achievement in itself and marks an advance stage in the work of religious education. The newly organized effort on the part of the younger adult members of the congregation to promote Bible study and the ties of Christian friendship should and will undoubtedly result in bringing into Christian service the splendid manhood and womanhood of a large group hitherto unrelated to Sabbath-school work. We commend to the thoughtful consideration of the young men and women of the church not now in any Bible school class the newly organized class, "The Friendly Gleaners". There's a cozy corner in the heart of this class for you.

The Young People's Society of Christian Endeavor, though fewer in numbers than in former years never did better work than now. It has had a hard pull to put over its financial program but recent efforts have resulted in some generous contributions from some of the older members of the society which have greatly encouraged its local workers. The test of real character comes, not when the numbers are greatest, but when the responsibility is borne by the few and when individual courage, grit, and gumption are on the job. We seem to be at a period when the number of young people is small but what we lack in numbers we will have to make up in personal worth and character. Our young people are being weighed in the balance but they will not be found wanting.

The Ladies' Aid Society has just closed a successful year as their report to this body will show. They have not only relieved a number of local needs but they have made a generous contribution to the church and denominational budget. It would be hard indeed to find a group of women who meet with such promptness every hour of critical need with practical sympathy and aid and who make the church a real power of Christian kindness in the community. We most heartily commend the ladies of the church for the backing they have given to our church program this year.

Early in the year an effort was made to get a line on the spiritual and financial resources of the church and to enlist, if possible, those who for years have taken no active part in the work of the church. This effort resulted in arousing a few from their lethargy but in most cases tends to confirm the conviction that we have carried on our roll altogether too long the names of some who should have been dropped before this. It is with a feeling of regret that the Advisory Committee makes its report this year. Yet we believe that it is for the good of all concerned that such recommendations as we make be adopted. This is a time that calls for action and not idleness. Loafers are a menace to any job and those who love softness, idleness, or easy going should seek it elsewhere than in the ranks of the Christian church. Nevertheless we must manifest only Christian charity and forgiveness and whenever those whose names are dropped today wish to re-

turn and assume their responsibility as Christian workers we shall joyfully replace their names on our roll and extend to them our Christian fellowship. For this time we shall hope and pray.

One word concerning the financial side of our work needs be said. A most notable gift has fallen to our church this year in the bequest of the late Mrs. Ezra Goodrich. This bequest will either become a blessing or a curse to us. It will be a blessing if we use it as its donor intended it should be used. If we let it increase our powers for good just so much then we shall honor the memory of the one who so generously bestowed the gift; but if we relax our own responsibility and give any less because of this aid, then we shall turn the blessing into a curse and it will eat at our very vitals as a canker. This we dare not and must not do. The gift therefore becomes a challenge to us to do not less, but more, to give as God prospers us, knowing that our spiritual life depends upon *our doing our best*.

During the year the pastor has preached in the home pulpit thirty-seven times, conducted as many prayer meetings, taught the boys' class in the Sabbath school and superintended the Junior work on Sabbath afternoon. He has made two hundred and fifty-eight calls and visits, solemnized two marriages, conducted five funerals and assisted in four others. He also attended the funeral of Elder Tenney at Battle Creek. In January, February and March he attended twelve sessions of the Community Training School, taught one division and otherwise assisted in conducting the school. As a member of the Sabbath School Board he has attended most of the sessions of that board and acted as chairman of the Committee on Field Work. He has also attended all the socials of the church and auxiliary organizations. In January, July and November he attended the sessions of the quarterly meeting, also the sessions of the Northwestern Association and Conference, taking part in all their programs. He delivered the ordination sermon at Walworth when Brother E. M. Holston was ordained to the gospel ministry. He preached twice in Janesville and four times in the M. E. church for Pastor Sheard, and in the church at Leonardville, N. Y., while en-route to Conference. He has sent out numerous communications and carried on

the regular correspondence of a pastor. The pastor has also contributed eighty-one hours of labor in placing permanent repairs on the parsonage.

Regular contributions	\$2,697 89
Loose change	99 41
Interest on invested funds	177 75
From the Christian Endeavor society ...	52 50
From the Junior Endeavor society	20 00
Total for general purposes	\$3,047 55
For special objects:	
Forward Press	\$ 32 85
China Relief	5 00
Milton College	109 50
Russian Relief	180 65
Local Relief	118 75
Anti-Saloon League (estimated)	75 00
Total	\$521 65
Total amount raised	\$3,669 20

REPORT OF THE SABBATH SCHOOL

The Sabbath school with Miss Leora Gray and Miss Susie Burdick as secretaries reports a membership of seventy-five. The average attendance was forty-seven. Those being credited with perfect attendance were Deacon W. H. Greenman and Robert Greene, superintendent. Those missing one Sabbath were Eldon Cottrell and Elizabeth Greene. Those missing two Sabbaths were Florence Baker and Mrs. Jennie Greene. Those missing three Sabbaths were O. G. Crandall and Virginia West.

The treasurer, Miss Iva Schrader, reports money raised from all sources, \$167.37.

Our school is a graded school using the graded helps for all pupils under sixteen years of age recommended by the Sabbath School Board. The *Helping Hand* alone is used in the Adult department.

The music has been under the direction of Mrs. West's class of girls.

A new class was recently organized for the middle aged members of the congregation, of which Mr. Holston was elected president and Robert Greene as teacher, to fill out the year. As Mr. Greene is superintendent he is to be relieved of that work and Professor West will teach the class. This is a wide-awake class of young people who are taking an active hand in developing the social life of the young married people. Two other classes of young people were consolidated with Mrs. West as teacher.

The Home department with an enrolment of seventeen is under the direction of Mrs. J. B. Crandall. The Cradle Roll has

been under the superintendency of Miss Laura Maxwell but Mrs. Jennie Greene has been elected to take her place. There are twenty babies enrolled in this department, indeed a most encouraging outlook.

Mrs. West's class and Miss Jennie Greene's class have done relief work by collecting and making clothing both for the foreign and home fields.

At the Community Bible Training School held in the Union High School building last winter and spring our school gave hearty and loyal support both from the ranks of our teachers and pupils. The Daily Vacation Bible School under the supervision of Miss Leta Lanphear in the summer was a splendid success and we hope it will become a regular feature of our Sabbath school work.

Our school qualified this year as a standard school and we look forward to renewed interest and added blessing for the coming year.

REPORT OF THE LADIES' AID SOCIETY

The Ladies' Aid society reports a membership at the beginning of the year of sixty. There has been a loss of two members by death and one was dropped. The society held twenty-five regular meetings during the year with an average attendance of sixteen.

The society raised during the year \$532.08. It has also done some much appreciated local relief work, helped in the support of our China Mission, collected and sent clothing to our Hungarian Chicago Mission and to other needy fields, valued at \$115.70. It also gave \$125.00 towards the New Forward Movement.

REPORT OF CHRISTIAN ENDEAVOR SOCIETY

The Christian Endeavor society reports an active membership of eighteen, and a total membership of thirty-five. Regular meetings have been held with fairly good attendance and good interest, throughout the year. We have lost some of our active members by removal while seven new members have been added.

Much credit is due the Social Committee for the very original and interesting socials that have been held during the year. These socials I think have been reported through the Young People's page of the RECORDER.

The society has kept in touch with its absent members through budget letters and

at least on one occasion the Sabbath afternoon prayer meeting was led by an absent member. The young people made one trip to the County Farm where they conducted the chapel service on Sunday morning. Our society has been well represented in the District and State Convention and has made generous contributions towards the support of this work.

The society has raised \$77.54 during the year. The sum of \$35.00 was contributed to the church towards its Forward Movement apportionment. The election of officers for the new year has taken place and a fellowship supper was held at which the committees laid their plans for this term of office and new enthusiasm gathered for their work.

THE VALUE OF A CHRISTIAN LIFE

We are unable to estimate the value God puts on the Christian life. If you are a true Christian, you are of greater value to God than the riches of many worlds like this, and consequently his love and care for you are greater, and the pleasure he finds in you is greater than he finds in all the material universe. If we were to give this a moment's serious thought, it would indeed become very impressive. I, as a Christian, am of greater value to God than all this material world—wonderful!

Some time ago while passing a clothing house we saw in the window a suit of clothes bearing a card, on which were the words, "Slightly soiled, greatly reduced in price." While we, as Christian, are of great value, both to God and to the world, if we become slightly soiled, God will brand us with the words, "Slightly soiled, greatly reduced in price.—C. E. Orr.

DAYTONA, FLORIDA

Seventh Day Baptists, who are planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath services and the Sabbath school which are, through the courtesy of the Congregational Society, being held in their church building; also the Friday night meetings which are held at the several homes of members.

"Many a man lays down his life by trying to lay up money."

WOMAN'S WORK

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

TODAY

With every rising of the sun
Think of your life as just begun.
The Past has cancelled and buried deep
All yesterdays. There let them sleep.
Concern yourself with but today.
Grasp it, and teach it to obey
Your will and plan. Since time began
Today has been the friend of man.
You and Today! A soul sublime
And the great heritage of time.
With God himself to bind the twain,
Go forth, brave heart! Attain! Attain!
—Anon.

RUSSIAN SUPPLEMENT TO THE WEST FAMILY BULLETIN

We have been shunted off into the station-yards here and are waiting for a train to pick us up and carry us on to the end of our journey. They played football with us last night, allowing us just time to get to sleep and then giving us another bump. It is great sport especially when you are washing up the dishes in the morning and the pan, along with all the dishes, goes on to the floor.

To start back with the beginning of the story. One member of the party decided Sunday morning that all the dishes and supplies that we were taking with us should be repacked in five lots for the five new centers. It was a good idea but rather late. The man who had spent the day before in packing them spent Sunday in unpacking. We arrived home Sunday afternoon to find that all the boxes had to be packed. I went to sleep that night to the sound of the nailing up of boxes. The next morning it took two truck-loads to carry our baggage to the station. Once there, a smaller truck made trips back and forth to the station platform with the boxes. After most of it was on the platform the train pulled in and carried our car to the further end of the platform. Once more the "flying-car" as the small one was called made hasty trips while all hands worked hard to load it in. When the train pulled out, I wish you could have seen our car. It certainly looked hopeless, dirty with baggage piled everywhere.

The car had originally had four sleeping compartments. The two center ones had been thrown together to make a living room. In a short time Mr. Holmes had everything organized, and the baggage that we did not need was stored away, the living room was comfortable, and clean clothes had been put over all the dirty seats. The hot-water boiler in the car was out of order so we have a small wood stove for heating. One of the interpreters is responsible for getting wood and another for keeping us supplied with water. Here in Russia all the cars are heated separately by their own stoves. I think the man in charge of the car is supposed to look after the wood supply but ours doesn't. Wood is supplied free at the stations along the way but one has to fetch it. Tanks at the station supply us with boiled water, the only kind that is safe to use. There is no way of boiling it on our stove. You can imagine the difficulty of getting enough water for thirteen persons in kettles and milk cans. Sometimes we come to a station and find the supply is exhausted. We wait in the morning to get up until water has arrived and wait again for meals.

Our seven interpreters have most of them worked in Ford's factory in Detroit. Their English is very limited although they have been from seven to eleven years in America. One evening one of the men took one of the interpreters to a Quaker meeting. Some one arose and spoke for a long time. When he had finished, Mr. Cottrell turned to the interpreter and asked him what he had said. He answered, "By God, we love peace!" Following him, someone else spoke for some time. Again Mr. Cottrell asked for a translation. This time it was, "By Jesus Christ, we do too!"

We think that we are living in primitive fashion but we are in the lap of luxury compared with those people we have seen along the way. At the first place that we stopped for any time, one of the men asked me if I had seen the station and took me to see it. Outside sat people on their baggage, waiting. I noticed in particular a woman with a small baby. Inside, the corridors, as well as the large waiting-rooms, were filled with people, hardly to be distinguished from their bags of baggage on which they were sitting or lying asleep. Here many of them had been for days wait-

ing for trains either to carry them further or to take them back home with the food which they had been able to get. When we came back to the car, we found a small boy of twelve years asking to ride with us. Just as the train was pulling out we allowed him to come and sit in the corridor where he soon fell asleep. He had come one hundred miles to get food for the family, consisting of his mother and small sister. He first got bread. This he exchanged for flour and was starting home with it. He was no more than settled before the men came to see our papers. We had been traveling a day and had seen no officials. We were afraid that he would be put off but they did not seem to notice him. Some time early in the morning, it was a grateful boy who got off. He asked the man on guard to thank us all. We have a man on guard all the time to see that no one enters the car.

The next day, about noon, we stopped again for about an hour. Here in addition to the station being full there were families on their bundles outside and some of them had built fires on the tracks and were having their noonday meal. Again I went into the station. It was worse than the other. Though it was the middle of the day, I saw a woman and a small child lying sound asleep in the midst of all the others. We had not gone much farther when we saw several flat cars which had been loaded with stones. On these stones people were traveling although it was not far above zero. They were coming from the worst section and had been traveling for two weeks and were not yet half way to Moscow, where they were going. Some of the children were being fed by A. R. A. and these had been left behind. We were told that the day before three of such wagon-loads had come in filled with people who had died on the way. Most of the people travel in freight cars. We saw one today with horses and people loaded in together. People are traveling, they know not where, in search of food. The scarcity of cars and trains makes conditions so impossible.

We have now left Samara in the midst of a freight train and are hoping to get to Buzuluk some time tonight, Thursday. We left Moscow on Monday. Now they tell us

that we are being detached from our train again and there is a possibility of our having a special engine to take us farther or we may wait for a day or more for a train to pick us up.

We all went out this morning for walks in Samara. While we were away, our car did quite a bit of switching. Imagine, if you please, hunting your home in a station yard full of freight cars. Some of the party hunted from one to two hours. All of us were happy to find it and we were no more than reunited when the train started off.

I am writing this by candle light so if there are more mistakes than usual you can blame it on that or the inconvenience of writing on the train.

Love to all,

MIRIAM.

*Samara, Russia,
December 8, 1921.*

WORKERS' EXCHANGE

**Shiloh Ladies' Benevolent Society Activities
for the Year 1921**

The year just ended has been a busy one and we feel that our various activities have been entered into with interest and hearty good-will, and where there is united effort we can not fail in accomplishing something worth while.

There have been twelve regular meetings of the society with an average attendance of 14.

A very pleasant social afternoon, followed by a free supper for the members, was held with Mrs. Anna Tomlinson on August the third.

On the evening of October 9, this being the birthday of our president, Miss Julia M. Davis, about thirty of our members gave her a surprise party. A very pleasant evening was spent. Games were played and light refreshments were served.

There have been three all-day quiltings and a number of garments were made for the Bridgeton Hospital.

Our apportionment for the Forward Movement has been met, and \$100 paid toward it for the present Conference year.

We paid \$25.00 toward the Union Academy Monument Fund which is being raised. We also paid \$25.00 for the Near East Relief.

Papering and painting has been done at the parsonage and electric lights placed in the church kitchen.

Funds have been raised by sections one and two, each holding a food sale. Section three collected money from the members, many paying \$1.00 each. In October a bazaar and chicken pie supper was served by section four. These four events netted the society \$218.84. Altogether the society has raised \$265.37 during the year.

Two of our members have passed away during the year and eight have joined our society. Our present membership is seventy-three, eight of whom are non-resident. The mission study has been kept up throughout the year. "Women Workers of the Orient", is the title of the book which is now nearly finished.

At our annual meeting the following officers were elected for the year 1922: President, Mrs. Erlo E. Sutton; vice president, Miss Julia M. Davis; secretary, Miss Mary H. Davis; treasurer, Mrs. Ida F. Davis.

PRESS COMMITTEE.

TRACT SOCIETY—MEETING BOARD OF DIRECTORS

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 8, 1922, at 2 o'clock, p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Orra S. Rogers, Marcus L. Clawson, John B. Cottrell, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, Willard D. Burdick, Arthur L. Titsworth, and Business Manager Lucius P. Burch.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Mrs. William Seward, Henry D. Babcock, Nathan Wardner.

Prayer was offered by Rev. Edwin Shaw, D. D. Minutes of last meeting were read. The Treasurer presented his report for the second quarter which was approved when audited.

The Budget Committee presented the following completed revised budget for the current year of the Society:

REVISED BUDGET, 1921-1922	
Sabbath Reform Work:	
Holland, <i>De Boodschapper</i> , Rev. G. Velthuysen	\$ 800 00
British Isles, Mill Yard Church	100 00
British Guiana, <i>The Gospel Herald</i> , Rev. T. L. M. Spencer	150 00
Pacific Coast Association, traveling expenses	100 00
Commission on Revision of Literature, books, supplies, etc.	100 00
Home Field Sabbath Evangelists:	
Salary	\$375 00
Traveling	75 00
	450 00
Vacation Religious Day Schools	750 00
	\$ 2,450 00
Appropriations for Publications (in excess of income):	
SABBATH RECORDER	\$4,500 00
<i>Sabbath Visitor</i>	600 00
<i>Helping Hand</i>	350 00
Junior Graded Lessons	600 00
Intermediate Graded Lessons	300 00
Tracts, general printing, mailing and postage	715 00
	7,065 00
Missionary Work, joint with Missionary Society:	
Italian Mission, Rev. A. Savarese	\$ 350 00
Hungarian Mission, Rev. J. J. Kovats	240 00
	590 00
Miscellaneous:	
Traveling expenses of representatives to Conference, Associations, and incidental expenses	\$ 150 00
President's expenses, travel, stenographer	150 00
Legal expenses, etc.	100 00
Secretary's expenses:	
Salary	\$900 00
Travel, postage, etc.	300 00
	1,200 00
Office rent, storage	450 00
Clerical assistance	350 00
Calista A. Sears, etc.	160 00
Denominational Files	50 00
	2,610 00
Total	\$12,715 00
Sources of Income	
Income on Permanent Funds, Memorial Board	\$ 3,900 00
Net Income on Permanent Funds	2,515 00
Collections at Conference, associations, etc.	150 00
Woman's Board	900 00
Forward Movement (75 per cent of \$7,010.00)	5,250 00
Total	\$12,715 00
Budget adopted.	

Secretary Shaw presented the following report:

REPORT OF SECRETARY FOR QUARTER ENDING DECEMBER, 31, 1921

Your Secretary during the quarter has spent the greater part of the time at the office.

He has attended the three monthly meetings of the Tract Board at Plainfield, the October quarterly meeting of the Missionary Board at Westerville, and the autumn meeting of the Commission at Pittsburgh November 21 and 22. He preached one Friday evening at Waterford and two Sabbath Days at New York City, at one service baptizing two young people and receiving them to church membership in connection with the service of the Lord's Supper.

Considerable correspondence grew out of the October meeting of the Missionary Board, since at this time the appropriations are made for the ensuing calendar year, and the various churches and workers on all fields are to be notified of the actions of the Board that concern them in particular.

There was connected with the meeting of the Commission, both in making preparation for the meeting, and especially in carrying out the matters authorized at the meeting, quite a large body of correspondence.

The preparation of the copy for the Seventh Day Baptist Calendar and Denominational Directory required considerable time and correspondence. Time has also been given to matters concerned with the *Year Book* for 1921. Material has been provided for the SABBATH RECORDER in the department of "Missions and the Sabbath". There have been committee meetings of the Tract Board to attend. Time and attention and correspondence have been given to such matters as the publications of the Sabbath School Board; the illness of Rev. J. J. Kovats; translation of letters from and to Brother vanYsseldyk of Argentina; the Italian mission at New Era; the winter pastor for the people at Daytona; the trip of Dr. Palmborg to the Southwest; two special letters sent to each member of the Missionary Board; a Holiday letter and card on behalf of the Missionary Board to all workers at home and abroad; a December Monthly Letter to members of the Commission; beginning the revision of the list of names and addresses of Seventh Day Baptist young people; replying to all sorts of inquiries concerning the Sabbath and Seventh Day Baptists; etc., etc., little details about many things that seem small and insignificant, yet which really need to be done but which can not be easily reduced to the form of a brief report.

The traveling expenses for the three months have been for the Commission \$26.41, and for the Tract and Missionary societies together \$18.08. The expenses of the Secretary's office for postage, stationery, carbon paper, duplicating supplies, and typewriter ribbons, were \$32.71. This does not include postage on tracts, rent, telephone, and lighting, items which are taken care of by the Tract Society alone.

Respectfully submitted,
EDWIN SHAW,
Secretary.

Report received.

Voted that the officers, directors and committees of the American Sabbath Tract Society of New York be constituted the officers, trustees and committees of the American Sabbath Tract Society of New Jersey.

Voted that the funds and other assets, aside from the permanent funds, of the American Sabbath Tract Society of New York be transferred to the American Sabbath Tract Society of New Jersey.

Voted that the regular monthly meetings of the American Sabbath Tract Society of New York be suspended until the second Sunday in June, 1922.

Minutes read and approved.
Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Trustees of the American Sabbath Tract Society of New Jersey convened for business in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, January 8, 1922, at 2.45 p. m., Vice President William C. Hubbard in the chair.

Members present: William C. Hubbard, Clarence W. Spicer, Alexander W. Vars, Edwin Shaw, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Orra S. Rogers, Marcus L. Clawson, John B. Cottrell, Jesse G. Burdick, Irving A. Hunting, Jacob Bakker, Edward E. Whitford, Willard D. Burdick, Arthur L. Titsworth and Business Manager Lucius P. Burch.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Mrs. William Seward, Henry D. Babcock, Nathan Wardner, Abert Whitford.

The Advisory Committee stated they would report at the next meeting on the letter of Rev. Erlo E. Sutton, referred to them. The committee also reported that Editor Gardiner is now in Daytona, Florida, in compliance with the action of the Board at the last meeting.

The Supervisory Committee presented a report citing the new equipment necessary for the Publishing House, amounting to about \$7,800, including a new Kelley press at a cost of about \$3,800.

Report adopted.

Voted that the question of financing the expense of the equipment for the Publish-

ing House, be referred to the Supervisory Committee and the Treasurer to report at the February meeting.

The following report was received:

REPORT OF THE COMMITTEE ON DISTRIBUTION OF DENOMINATIONAL LITERATURE

Your committee would report that the order for printing of a new edition of the tracts as authorized at the last meeting of the Board has been placed in the hands of Business Manager Burch. The order calls for 2,000 each of the following: Lovest Thou Me? Not Under Law, but Under Grace; Familiar Quotations from the Bible About the Sabbath; Her Wedding Ring; Why Sunday is Observed as the Sabbath; A Sacred Day, How Can We Have It?

Your committee recommends that the Tract Society publish the "Chapters in Sabbath History" written by Rev. A. J. C. Bond, and recently published in the SABBATH RECORDER.

WILLARD D. BURDICK,
Chairman.

Report received and recommendation adopted, authorizing 500 booklets of "Chapters in Sabbath History".

Correspondence from N. O. Moore relating to tracts was referred to the Committee on Distribution of Literature.

Voted that the resignation of William C. Hubbard as a member of the Committee on Distribution of Literature be accepted.

There were distributed through the Secretary's office during December 621 tracts or 6,484 pages.

Mr. Savarese reported average attendance during December of 7 in New York and 19 at New Era. The interest in the Sabbath school at New Era has increased very much owing to the assistance given that work by Rev. and Mrs. Willard D. Burdick.

Voted that \$10.00 be appropriated to Secretary Shaw for office expenses.

Pursuant to correspondence from Dr. E. S. Maxson, of Syracuse, N. Y., an appropriation of \$10.00 was voted him for work among the Jews in his vicinity.

Correspondence was received from Rev. G. Velthuysen and Rev. George W. Hills.

Owing to being out of the city on Sundays regularly, and therefore not able to attend the meetings of the Board, Roy E. Titsworth presented his resignation as a director. By vote the Secretary was instructed to write him, requesting him to continue as a member of the Board, attending such meetings as he may be able to.

Secretary Titsworth reported informally on his visit to President Randolph as re-

quested, and stated that the latter was willing to have his resignation as a member of the Committee on Revision of Denominational Literature, lie on the table for the present. The Secretary expressed to President Randolph the hope of the Board, that improved health might soon enable him to resume his valued activities and leadership as President of the Board.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

THE SENSITIVE BAT

"The bat is declared by zoologists to be one of the most wonderful of all animals in its physical make-up, and there is strong reason to believe it has from one to three senses that no other animal and no human being has. Its wings are a mass of nerves, says *Our Dumb Animals*, and it is these that give it the extreme soft, silky feeling as well as serving to create the most sensitive thing in nature. So delicate are these nerves and so responsive to air vibrations, that a bat can be blinded and turned loose in a room where several objects are hanging from the ceiling by cords, and it will fly about among them without touching any object, the nerves catching the 'feel' of the object as the bat draws near them."

The Chinaman is a great self-adapter. He crosses all seas. He investigates all continents. He toils in all climates. He matches the Russian in the Arctics and surpasses the negro in the tropics. He is a world cosmopolitan. His wonderful ability is, Self-adaptation. Hence, he successfully competes with the sailor on the sea, with the frontiersman in the wilderness, with the miner under the earth, with the exile among mankind. He takes any kind of chance. He tries himself out. He abides. He learns the most practical things. He is beginning to plan in China for remodelling his cities after American cities that are clean, with broad streets; with high buildings; and electric lighting.

How are you on self-adaptation? Rightly done, this overcomes difficulties, turning them into encouragements. Bravely done, it makes men and women.—*Baptist Commonwealth*.

YOUNG PEOPLE'S WORK

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

BETTER PURPOSES

Christian Endeavor Topic for Sabbath Day,
February 11, 1922

DAILY READINGS

Sunday—Beginning a new life (John 3: 1-8)
Monday—All for Christ (Phil. 1: 18-26)
Tuesday—Better praying (Matt. 17: 14-21)
Wednesday—Better giving (Mark 12: 41-44)
Thursday—Better temper (Jas. 3: 1-6)
Friday—Better life work (Acts 16: 1-5)
Sabbath Day—Topic, Better purposes (Num. 14: 20-24) (Decision Day; Consecration meeting)

"Greatly begin."

"Not failure, but low aim is crime."

SUGGESTED PROGRAM

SONG SERVICE

"Trust and Obey"

"Sweet Hour of Prayer"

PRAYER SERVICE

Several short sentence prayers, closed with the Lord's Prayer in unison.

SONG

"More About Jesus"

SCRIPTURE READING

Numbers 14: 20-24

LEADER'S TALK

Personal Stewardship

SPECIAL MUSIC

SHORT TALKS ON THE FOLLOWING

The Pledge

The Quiet Hour

Life Work Recruit Movement

General Discussion

READING

The Commission's Resolution, Sec. 9,
p. 329 of the SABBATH RECORDER
of December 12.

PASTOR'S TALK

SONG

C. E. BENEDICTION

THE WILL OF GOD, A CHALLENGE TO BETTER PURPOSES

LEON I. MAXSON

Most of us receive inspiration for better purposes at various times, at least once at the beginning of each year, when it is customary to make new resolutions. The writer

received a great inspiration along this line when he attended the Michigan State Older Boys' Conference at Saginaw, November 25, 26 and 27. At this conference nearly two thousand boys from all over the State gathered together to consider the theme, "The Will of God". Every one of the eight sessions was brim full of inspiration, and it occurs to me that the subject, "Our Purposes", is closely related to "The Will of God". If we truly pray, "Thy will be done," our purposes will be better ones.

True Christianity is issuing a great challenge for better purposes. This challenge is twofold, first for our service to the world, and second for our own personal lives. The need of the world for better purposes, no one will deny. The world is now in as great a need, if not greater, than at any time in its history. The starvation and suffering of the world is appalling. The total casualties of the World War were about ten million, yet more than that number are dying in Russia this winter.

Great as is the economic need, the moral and spiritual need is even greater. One of the most conspicuous evil conditions is the insidious, shameful and lying propaganda of the tobacco interest. We are now beginning to realize the extent of the disgraceful activities of these interests during the war to enlist the co-operation of many Christian organizations for the propagation of their nefarious traffic. Now on top of this comes their vigorous campaign to enlist the women of our land in the vast army of cigarette smokers. Not only the activity itself, but the advertising methods being employed, are an outrage to respectable society. This is only one of many conditions which must be remedied. The moral tone of society as evidenced in the low dance halls, and the popular trend of the movies must be raised.

The need of increased spirituality is widely felt. Many people speak of the failure of Christianity, when in reality the fault is not with Christianity but in the lack of it. The trouble is that too much selfishness, dogmatism, and sectarianism are parading under its name, and too little regard is paid to the actual teachings and example of Christ. Our responsibility as young people is great along these lines, for the responsibility does lie largely with us.

The challenge to better purposes in our own personal lives embraces a number of things. First and most important is consecration. Fill your life with high ideals and be loyal to them. Stick to what you think is the right thing, no matter what others may think of it. Of great importance also is prayer and personal spirituality. All of our better purposes depend to a large extent upon this. There is great need of better purposes in our social life. We must have better purposes in acquiring education and culture. Finally, we must have better purposes in following out our life-work. We must forget the idea of making a *living*, but rather seek to see how we can make a *life*. The man who tries to find out the will of his Gold instead of the will of his God, is defeating the purpose of his life.

Now there is one thing and one thing only by which we can successfully carry out our better purposes, and this is the Power of the Religion of Jesus Christ. If we rely upon this power, and the purposes of our lives are noble ones, nothing can stop their achievement.

Here we have the challenge, What are we going to do about it? Do we wish to see the will of God fulfilled? Then we must fill our lives with many better purposes, and seek to carry them out. There is great need of better purposes in the little things, and in the larger ones. We must take better purposes into our Christian Endeavor work, into our social contacts, into our own life's plans, and into the world. Seriously we must consider the question, will we accept the challenge?

CHRISTIAN ENDEAVOR FELLOWSHIP LUNCHEON AT MILTON JUNCTION, WIS.

One of the pleasantest social affairs connected with our Christian Endeavor is the Fellowship luncheon held at the beginning of each new year. This year the Christian Endeavorers gathered at the parsonage Tuesday evening, January 10. The fore part of the evening was spent in committee meetings, each committee discussing their plans for work in the new year. Then the Endeavorers found their places at the tables by committees. The officers of the society sat at one table; the table for the prayer meeting committee was marked by a Bible

and a *Christian Endeavor World*; the lookout committee found their place by a pair of glasses, some envelopes and pen and ink; the good literature and temperance committee's table was marked by a glass of water and a book. Other tables were marked in similar ways.

After a delightful luncheon an interesting program was given in charge of Mr. Ezra Vincent. The president of the society, Miss Susie Burdick, gave a short talk in which she spoke of her hopes and plans for the society for the new year. She defined a champion as "not necessarily one who did better than anyone else but as one who did the very best he could in his work whatever it might be", and ended by saying, "Let's all be champions in our Christian Endeavor work this year!" Then each committee gave a slogan which it had chosen for its committee work, followed by interesting talks by Mr. E. M. Holston and Dr. B. F. Johanson. Mr. Holston urged us to keep in touch with other societies in our denomination, by reading the RECORDER more regularly. Then every one joined in singing the Christian Endeavor Rally Song and repeating that verse which means so much to us all—John 3: 16. The social was brought to a close with prayer by Pastor Van Horn.

The honored guest of the evening was Dr. B. F. Johanson, the president of the Young People's Board. He gave a very interesting and inspirational talk about the Life Work Recruit pledges and the program for Christian Endeavor Week. He also told us about Standard Socials and their benefit to a society.

The committee in charge of the luncheon and the program, deserves much praise for their untiring efforts. They were Mrs. E. D. Van Horn, Lillian Gray, Ezra Vincent and Merrit Van Horn.

PRESS COMMITTEE.

A CALL FOR ENLISTMENT

EDWIN SHAW

The Young People's Board is about to make a well prepared campaign to enlist Seventh Day Baptist young people in some kind of definite life service in Christ's kingdom, or, to change the figure, in the great harvest fields of Christian Endeavor.

It will be well worth while for all our

young people to join this movement and become identified with it. There will be a place for every one. Benjamin F. Johanson, the president of the board says, "This movement is chiefly for the purpose of enlisting the younger people in church and denominational work." But those who are older can give the movement support and encouragement with their approval, sympathy and hearty co-operation.

Explanations and enlistment cards are being sent to all the Christian Endeavor societies, and, where there are no organized societies, to pastors or other church leaders. The time for the campaign has been selected, the annual Christian Endeavor Week, February 4-11. The movement is to be called "Seventh Day Baptist Christian Endeavor Life Work Recruits".

Denominational loyalty will be fostered by joining this movement, not a narrow bigotry, but a love for one's own that makes co-operation with others mutually pleasant and helpful.

Those who by signing the enlistment cards take the covenant of the movement are greatly strengthened, just as any definite decision for that which is good and right strengthens character and makes easier a life of true upright manhood and womanhood.

It is to be greatly hoped that leaders everywhere throughout our denomination will give unlimited support and encouragement to this movement.

DEATHS

MENDENHALL.—Artemicia Rowena Babcock was born in Milton, Wis., January 3, 1844, and died at the home of her daughter, Mrs. H. M. Burdick, at Milton Junction, December 29, 1921. Her parents were Abel and Lucy Ann Babcock who came from New York State and settled in Wisconsin in the early pioneer days.

When just a girl she was baptized and united with the Seventh Day Baptist Church at Milton, Wis., but later joined the Congregational Church, of Watertown, Wis., when her children joined that church. She was a member of this church at the time of her death.

On October 18, 1862, she united in marriage to Ellis Abner Mendenhall, who died June 8, 1919. To this union were born nine children, three of whom survive, Ellis and Lee, of Watertown, and Mattie Burdick, of Milton Junction, Wis.

Mrs. Mendenhall was a loving mother, a faithful wife, and a kind neighbor. Being especially efficient in the sick room she found opportunity to bring help and comfort to many homes.

Funeral services were conducted from the home

of her daughter on Sabbath Day at 11 o'clock by Rev. Edgar D. Van Horn and the body was taken to Clinton Junction and laid to rest by the side of her husband. The large gathering of friends and the many beautiful floral tributes attested to the high esteem in which Mrs. Mendenhall was held.

E. D. V. H.

BURDICK.—Ursula Francelia Hammond Burdick, the daughter of Franklin and Elizabeth Phipps Hammond, was born near Adrian, Mich., September 3, 1842, and died at Nortonville, Kan., January 3, 1922, at the age of 79 years and 4 months.

She moved to Cattaraugus County, N. Y., when about twelve or fourteen years of age. She was married September 22, 1860, to Mr. Eugene K. Burdick and after their marriage they moved to Dodges Creek, Allegany County, N. Y., where, the following summer, she joined the Third Genesee Church which is now extinct. They lived here from 1860 to 1872. They then moved to Kansas and both Mr. and Mrs. Burdick joined the Pardee Church which afterward came to be called the Nortonville Church. After living on the farm for seventeen years, they moved into Nortonville, in 1889, where she lived until called to her eternal home.

She was always a faithful member of the church, and actively engaged in its work until a few years ago. She was a Sabbath-school teacher, and many now living here came under the influence of her Christian character and instruction. She was always doing something for somebody else instead of letting others wait on her, yet she was very appreciative of any kindness shown her. This was true in her last sickness when she could show that appreciation only by the expression on her face.

"Some day all doubt and mystery will be made clear;

The threatened clouds which now we see will disappear.

"Some day, what seems a punishment, or loss, or pain,

Will prove to be God's blessing sent for every gain.

"Some day our weary feet will rest in sweet content,

And we will know how we are blest by what was sent.

"And looking back with clearer eyes, o'er life's short span,

Will see with wondering glad surprise God's perfect plan:

"And knowing that the way we went was God's own way,

Will understand his wise intent some day,—some day."

A sister, a husband, two children, Elmer D. Burdick and Mrs. E. M. Glaspey, six grandchildren, six great-grandchildren and many friends will still cherish her memory. The funeral services, conducted by her pastor, Herbert L. Cottrell, were held at the church, Thursday afternoon and the body was laid to rest in the Nortonville Cemetery.

H. L. C.

SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

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

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

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

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

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

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

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

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

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

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

THE SABBATH RECORDER

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

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Sabbath School. Lesson VII.—February 11, 1922

ELISHA AND THE SHUNAMMITE WOMAN

2 Kings 4: 8-37

Golden Text.—"Verily, verily, I say unto you, the hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John 5: 25.

DAILY READINGS

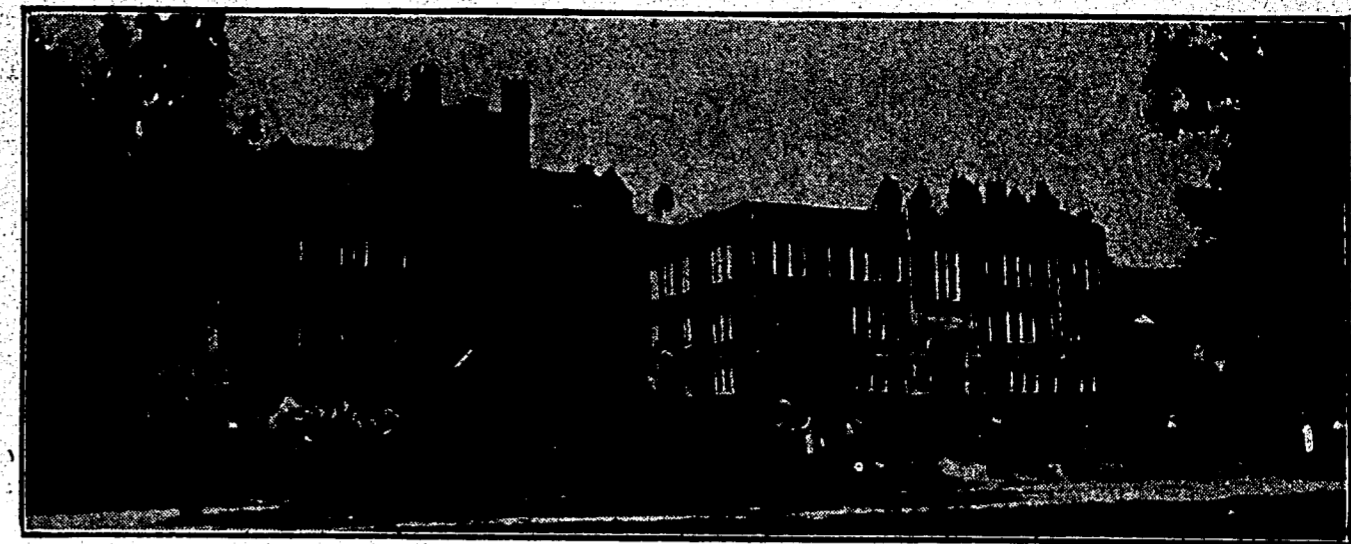
- Feb. 5—2 Kings 4: 8-13
- Feb. 6—2 Kings 4: 14-22
- Feb. 7—2 Kings 4: 25-30
- Feb. 8—2 Kings 4: 31-37
- Feb. 9—Acts 9: 36-42
- Feb. 10—John 11: 18-29
- Feb. 11—1 Cor. 15: 50-58

(For Lesson Notes, see *Helping Hand*)

There is nothing more needed today than to have educated and cultured souls stirred by a fresh vision of God and a true vision of the sins of men—and this vision should be not only of the idolatries and sins of men beyond the sea, but of the awful idolatries and sins of the people here in our own homeland. In our own cultured cities are sins and idolatries that should stir the souls and consciences of all cultured Christian men and women among us, and not until cultured Christian men and women are stirred to action with the passion of a Paul will these evils ever be brought to an end.—*Dr. Wilbur F. Tillett.*

When our world learns this lesson—when every child is revered as a royal heir of heaven because it is a brother of the Christ Child, then a great light will lighten the nations.—*Henry van Dyke.*

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Seventh Day Baptist Forward
Movement

OUR PLATFORM

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

OUR FINANCES

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

OUR COUNTRY CHURCHES

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

OUR BOYS AND GIRLS

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

OUR MINISTRY

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

OUR SPIRITUAL LIFE

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

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

The Sabbath Recorder

"What then? Shall we sit idly down and say
The night hath come; it is no longer day?
The night hath not yet come; we are not quite
Cut off from labor by the falling light;
Something remains for us to do or dare,
Even the oldest trees some fruit may bear,
For age is opportunity no less
Than youth itself, though in another dress;
And as the evening twilight fades away,
The sky is filled with stars, invisible by day."

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