

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."

—CONTENTS—

Editorial.—"Fulfill Thy Ministry."— Rev. Sam Small and Sunday Laws. —Has the Plan Been Successful?— Indiscriminate Condemnation.— "Rock of Ages."—Five Good Sab- baths. Some Delightful Rides.— "Glad It Is Being Built"—That Golden Wedding at Plainfield...161-164	—Report From Rev. T. L. M. Spen- cer.—Another Letter From South India.—Report of Home Field, Octo- ber to December, 1921.....174-178
An Interesting Letter From China.... 164	Woman's Work.—A Woman's Rare Estate (poetry).—Applegarth Pledge Plans179-181
Golden Wedding Anniversaries..... 165	Young People's Work.—The Sources of Happiness.—The Will of God.— A Letter.—The Kingdom of God in Our Country and in the World.— C. E. News Notes.—A Junior Anni- versary Program182-187
The Commission's Page.—Salem Col- lege.—A Pastor's Letter..... 166	Home News 187
Rock of Ages..... 168	Sabbath School.—Annual Report of First Verona Sabbath School.—And What Is This to Me?—Lesson for February 18, 1922188-190
Quarterly Meeting Southern Wiscon- sin and Chicago Churches..... 171	Rev. John H. Biggs..... 190
Education Society's Page.—Ministe- rial Decision Day.—National Stand- ards 172	Deaths 191
Christian Stewardship 173	Resolutions of Respect..... 192
Missions and the Sabbath.—"One More Unfortunate"—Open Letter No. 10.	

The Sabbath Recorder

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

VOL. 92, NO. 6

PLAINFIELD, N. J., FEBRUARY 6, 1922

WHOLE NO. 4,014

"Fulfil Thy Ministry" In the fourth chapter of second Timothy, where, in the new version, we find the words, "fulfil thy ministry", the old version reads: "Make full proof of thy ministry." These are favorite words for one who gives the charge to the candidate in an ordination service. The New Testament minister who would attain unto Paul's standard must be able to do something more than preach. There are several lines in which he must excel.

Of course he must be filled with the Spirit; but if he thinks that is all, he will find himself sadly mistaken before he has gone far in the ministry. The Lord does not often fill the mouth of one who has failed to use his Godgiven powers as best he can to fill that mouth himself.

The one who would make his pulpit a power for good in the community must not be content with his own views alone. He must go out from his study well equipped by prayerful research in the Scriptures and in the best books, until he has the broad vision of one whose mind and heart is filled with the truth.

The Holy Spirit can hardly be expected to guide a lazy man into all truth; but he will most assuredly aid the studious one who earnestly seeks after truth. The minister who thinks little of the need of learning by careful study, is likely to become self-centered and narrow, until he shrinks into a mediocre preacher whom no church is willing to call.

To "fulfil thy ministry", in the sense intended by Paul, there must be a good head as well as a good heart. By being studious, eager to enlarge his vocabulary, to increase his spirituality, his knowledge, his usefulness, a spirit-filled man is certainly on the road to success as a minister. To a broad minded, public spirited, studious, diligent, young man, able to express himself intelligently and forcibly, every hour spent in study will bear most precious fruit in his pulpit. The whole community will feel that such a one has made full proof of his ministry.

Rev. Sam Small and Sunday Laws Daytona has survived a characteristic tirade of epithets, innuendoes and ridicule against what he calls, "the dirty devilish set" who oppose Sunday laws! One of the largest audience rooms in the city was crowded with listeners for two hours, while the law of Jehovah in the Ten Commandments—especially the Sabbath law—was first extolled and commended and magnified; and then compromised and replaced by a day dedicated to Baal as the "venerable day of the sun", with the strongest kind of a plea for America to compel people by civil law to keep that day in honor of the resurrection of Christ!

The meeting was opened by reading the First Psalm in which a blessing is pronounced upon him whose delight is in the *law of the Lord*. Then the pastor thanked God for the vision of Solomon regarding the right way, and prayed for Solomon's "vision to see the truth and to stand for the law of God".

Mr. Small drew a fine word picture of the steps taken by early patriots, and the leadings of Jehovah in planting a free Christian nation in America. God had a purpose of his own in it. And when Washington was sworn in as its first President, he called for the Bible and took the oath with his hand upon that, swearing to follow its teachings. To this day that same old Bible is used when new presidents take the oath of office.

The speaker affirmed that a nation which stamped its very coins with, "In God We Trust", has no right to make a law not in harmony with the Bible.

The very next step in his talk was a regular tirade, in Sam Small style, against all "who oppose laws to protect the holy Sabbath of God"! Meaning Sunday of course.

Then he went back to Moses, to the time when God made that law, and he pictured the calf-worshippers complaining of their lot, and he said they almost went to the devil because they went back on Moses.

It did not seem to occur to Mr. Small that people were still going back on Moses by forsaking God's day for a day devoted, long ago, to an idol quite as pagan as was that golden calf. He declared that they came near going to the devil by going back on Moses, and we wondered if many were not still going the same way for the same reason.

He accused people who do not favor Sunday laws, of "throwing dirty epithets", and of trying to defeat the Ten Commandments! He went so far as to say that when his National Reform Association tries "to enforce observance of the Fourth Commandment" by civil laws, "all the devils exclaim against blue laws". Here the speaker indulged in what every true Christian should regard as very-unbecoming sarcasm, and cynical, bitter ridicule, too unchristlike for a preacher of the gospel.

He made this great plea for what he called, "God's own Sabbath Day", with which said he, no man "has any right to dicker, and which no human institution has any right to change."

And yet he was using every energy to secure laws that ignore the Sabbath of Moses and of Christ, and to enthrone in its place the Sunday for which there is no Bible authority whatever!

He extolled the National Reform Association as standing for the "Sabbath Day and the law of God", when everybody who thinks a little and studies the Bible, must know that the law of God nowhere so much as hints at Sunday as being his holy Sabbath Day!

Has the Plan Been Successful? Sam Small in his Daytona appeal told of the fight for Sunday laws during fifty-eight years, and boasted that every State but two had been induced to make such laws.

We could but ask the question as to the real spiritual outcome, the effective regard for Sunday as a holy Sabbath day? If the Sabbath is anything, it is a religious institution. It must be a sacred holy time that reminds man of his Maker and brings him into communion with the divine. If it is not this then it is no true Sabbath. The greatest need of earth today is such a Sabbath.

Can such a Sabbath be promoted by the compulsion of civil laws? Can sabbathless men be made to sabbatize by force of prison

finer and policemen's clubs? Has Sunday come to be more carefully observed as a sacred day of God during the fifty-eight years of strenuous work of the reform association? According to Mr. Small no effort has been left untried by which men might be forced by law to observe Sunday as Sabbath.

What is the result? Where one railroad train was run on Sunday fifty years ago, scores are running today. Where ten or twenty persons were visiting pleasure resorts then, there are hundreds doing so today. Take any warm summer Sunday in these years, and three to five hundred thousand people from the city of New York alone will go rollicking at Coney Island. Another five hundred thousand rush out of the city auto-riding for pleasure, and not less than a million people will throng the shores of one State alone to have a regular picnic on Sunday.

Every year reveals the fact that Sunday is coming to be regarded less and less as a sacred day. Most Christian people do not even call it Sabbath. It is fast assuming the holiday aspect, and the holy day idea is fading away.

After all the efforts to make people good by force of human law, and in view of the record for fifty-eight years, what will the condition be likely to be, at the same rate of progress, in another fifty years?

Would not more good be accomplished by a return to Christ's way of winning men to true living. Let all Christian people turn to the Bible; come back upon Bible ground for a Sabbath; carefully keep it as Christ did, and in sympathy with wandering men, begin to pray and preach and plead with men in the Master's own way, and we would soon see another Pentecost. "If, 'one day is as good as another', why not return to God's day? There would be no risk in that.

Indiscriminate Condemnation It is unusual to see such a lack of proper discrimination, such an utter want of Christian refinement in judging one's fellow-men, as was evident in the long harangue of satirical condemnation pronounced against all objectors to Sunday laws, by Rev. Sam Small in his Daytona speech. In that address there was no discrimination made between the true-hearted, loyal, Christian citizens who

conscientiously and faithfully observe God's holy Sabbath day, but who object to Sunday laws that compel them to keep some other day, and those who care for no Sabbath, who despise religion, and who constantly trample upon the prohibition laws and the Constitution.

The nation itself has Christian courtesy enough to recognize the right of Christians to observe the Bible Sabbath if they desire to do so; and the States where Sabbath-keepers live are broad-viewed enough to make exceptions in their laws for those who observe the seventh day of the week instead of the first. But not so with this self-appointed dictator of Christian conduct, Rev. Sam Small of Georgia.

He shows the spirit and temper of the man, when he bunches all who do not believe in being forced to sabbatize on Sunday, *into one crowd* with gamblers, horse racers, bootleggers, revellers and down-and-out non-descripts, denouncing them all as: "Greedy rascals" and "God-defying dirty devils".

Here is where the gentleman differs from most of the leading Christian thinkers of America. They believe in Sunday, to be sure, but they have enough of the Christ spirit to recognize as conscientious Christian brothers, those who keep the Sabbath of the Fourth Commandment which Christ, the Savior, kept all his life.

Many of them are frank enough to say that we have the Bible on our side; that Sunday is not the Sabbath; and they consistently call their "day of rest and worship" by its true name, "Sunday". But here is a man who feels called upon to plead for the "Holy Sabbath" of Jehovah "set forth in the Ten Commandments", which he says "no power on earth has any right to change", and then is inconsistent enough to class among devils those who really keep that Sabbath; and has the effrontery to speak of Sunday as "God's Holy Sabbath".

"Rock of Ages" The story entitled, "Rock of Ages", begun in this issue, is written by Mrs. A. H. Atkins, of Oxford, Wis., a daughter of Rev. W. D. Tickner. Some of our older readers will be interested to know that Mrs. Atkins is a granddaughter of the late Rev. Joel C. Wist, who was pastor of the old Nile church in Friendship, N. Y., when the present editor of the SABBATH RECORDER was a boy.

The author sends it to the RECORDER with the earnest prayer that, by the blessing of God, it may be a source of help to some who may read it. Many a soul has been stirred and brought to the foot of the cross by the dear old song, "Rock of Ages". It is one of the most precious among the songs our mothers sang before they were called to the better land.

Five Good Sabbaths Some Delightful Rides We have enjoyed five good Sabbaths with the little flock of worshipers in Daytona. The social hall of the Congregational church has made a very pleasant place for our preaching services and the Sabbath school which follows.

In the Sixth day night meetings our people have enjoyed excellent services of song. They do sing with the spirit and we enjoy the praise part of these meetings. One night we had a Bible reading on heaven, the next week we told the story of our Palestine trip, on the third evening it was a talk on our New Forward Movement and the publishing house. The next evening service will be a Bible reading on the Sabbath question. We have been much impressed with the interest taken by the little children and young friends in all these meetings.

When this RECORDER reaches its readers our last service with this little flock will have been held, and President Davis of Alfred will be on his way to take the editor's place for the weeks that follow. We know he will have a good time here and hope he can stay until the spring opens in the North.

Brother William M. Stillman, of Plainfield, N. J., has made it very pleasant for the editor since his arrival. Having his own automobile he has been generous in giving the editor several beautiful rides—as he says, "to get you away from that writing table". Brother Stillman has become so familiar with the flowers and birds of Florida that he makes a very pleasant companion.

Three of the good friends here have also taken the editor out into the open and along the "finest beach in the world" for an airing and to see the sights. We have certainly enjoyed all these pleasant times, and will not soon forget them.

Several friends from the North have come since our arrival, and the Daytona people do enjoy their presence in our services.

It seems a pity that there are so many Seventh Day Baptists in this State living so far from each other that they can not meet together on Sabbaths. We can but wish they all lived in Daytona. This would make quite a fine church in Florida.

"Glad It Is Being Built" As we were going to our Sabbath eve meeting in Daytona to talk with our people about the New Forward Movement and our need of a new publishing house, and to tell them the good prospects for our getting one soon, we received this brief letter which brought us good cheer:

EDITOR SABBATH RECORDER:

You will find enclosed \$22.50. Twenty dollars is for the denominational building. The \$2.50 is for the RECORDER.

We are lone Sabbath-keepers; but we want so much as a name in the building. We are glad it is being built.

Yours in Christ,
T. H. WISE AND WIFE.

That Golden Wedding At Plainfield We have heard in Florida that Brother and Sister Abert Whitford in our home church were given a royal golden wedding. If the reports are all true, the church of which Brother Whitford is a deacon, came fully up to its well-known record in its public celebration of this event. We are glad it did.

We rejoice too in thoughts of the loving and loyal planning of all the children for months, to give their father and mother a golden wedding trip through the sunny South while winter's frosts hold in icy fetters their own homeland. No frost can ever chill such love. And we know full well that no northern blizzard can darken the sunshine in the soul of sons and daughters who thus plan to make father and mother happy.

Many RECORDER readers will be glad to learn that this well-known couple are now having the time of their lives in this summerland of flowers.

Do things right. It is always a pleasure to see a well-equipped, all-around man on his job doing it as it ought to be done. Let this be the goal of every young man among us and our outlook is hopeful; for this is the way of our perfect Master. Such a young man is bound to be a leader.—T. L. G.

AN INTERESTING LETTER FROM CHINA

DEAR DR. GARDINER:

Once again the Christmas season is past, and I am reminded that the friends at home may be interested in some phases of the celebration of that Christmas season among our Chinese friends. Especially do I want to speak of the great musical festival, given during pre-Christmas week, and in which about twenty-five of our own students had a part.

Four years ago a gentleman in Shanghai conceived the idea of a "Community Sing" among the Chinese students of the city. After conference with various teachers and leaders of music in the many Christian schools here, it was decided to organize a Community Chorus to prepare for and present at the following Christmas season, a concert or two of sacred music appropriate to Christmas time. This has developed into a well organized and conducted association, and the programs presented have been increasingly inspiring, and satisfactory from a musical standpoint. The schools sent their best singers to five union rehearsals, but that only half tells the tale of arduous work done in the separate schools for weeks before hand, letting regular music work be pushed aside for the time being, in drill and suggestion for the chorus work. The rehearsals and final presentation were in charge of Mr. Perry, formerly of Ithaca, N. Y., who is not only possessed of a compellingly beautiful voice, but who was able to sway that chorus of nearly three hundred Chinese young people with his powerful leadership. The last two rehearsals were held, sustained by the Municipal orchestra, as, of course, was the public concert.

I realize that the subject of this concert has been made much of in letters to your pages, and in reports, and it may be seeming like an old story to some. However, we are glad to share with you the realization that a great step forward has been taken when these young people—men and women—can together in perfect rhythm and with so high degree of musical excellence, *under leadership* sing the beautiful Christmas hymns, carols and anthems which the Christian Church the world over loves. Contrast that picture, if you will, please, with many previous, and alas! sometimes

present notions of the "Heathen Chinese"!

The program this year included "Holy Night, Silent Night", "Hark! the Herald Angels Sing", "It Came Upon the Midnight Clear", "The First Nowell", and "O, Come All Ye Faithful". Then there were the anthems, "Unfold Ye Portals Everlasting", by Gounod; Berthold Tours', "Sing, O, Heavens"; Adolphe Adams', "Christmas Hymn"; Gounod's, "Sanctus" (Holy, Holy, Holy), and "The Heavens Are Telling", from the "Creation", by Haydn. The first part of the program was concluded by a solo, "Glory to God", sung by Mrs. H. C. Mei, wife of a Chinese lawyer in Shanghai. Mrs. Mei is a graduate of Barnard College, at Columbia University, N. Y., and aside from her home cares, she is interestedly active in many lines of service for and with the women of her own race. At present Mrs. Mei is the chairman of the National Committee in China of the Young Women's Christian Association. Her solo was beautifully rendered, and enjoyed by that audience of fully two thousand people, hundreds of whom were Chinese. The trio and solo parts of the chorus were taken by foreign singers.

The concluding number of the entire program was the choral, "A Hymn for China", which may have already been published in the RECORDER, as it was sent for that purpose several weeks ago.

It should be added that the entire business and executive side of this organization was directed by Chinese people. Two or three foreigners assisted on committees, and, of course, so far, the training has been extensively in the hands of foreign leaders. In the case of one large Girls' School, situated several miles from the center of town, sixty-five girls were drilled by a Chinese teacher. These girls came in regularly at great inconvenience and expense for the rehearsals, bearing that cost among themselves, as did all the students who had long or short distances to travel. A large number of prominent Chinese men and women acted as patrons for the undertaking and stood behind the general finances of the movement.

It should be further mentioned again that the singing was all in English, a feat to be appreciated by us Westerners who find singing in Chinese, or talking in it for that matter, no easy task.

There are other accounts regarding

Christmas week which will doubtless be written of later by one or another of us. The hope of China certainly lies in its expression of the slow but steady growth of Christianity in service. We await in faith its final triumph, though many ordinary life times may elapse before the complete consummation.

It has been my pleasure this afternoon to call upon Mr. and Mrs. W. D. Murray of Plainfield, N. J., who are visiting in Shanghai at the present time. Mr. Murray, in his capacity of chairman of the National Committee of the Y. M. C. A., in the States, is finding great interest in his visits to many missionary centers. It was indeed as a breath from home to meet these two friends of so many of our church people in Plainfield.

With warmest greetings for the New Year.

Sincerely yours,
MARY R. DAVIS.

January 6, 1922.

Box 714, U. S. P. O.
Shanghai.

GOLDEN WEDDING ANNIVERSARY

A very happy occasion was the celebration of the golden wedding anniversary of Mr. and Mrs. Herman Kumbacker at the home of their daughter, Mrs. P. P. Maas, at 4220 West Van Buren Street, Chicago, Ill., on the evening of January third. The affair was managed as a surprise to the bride and groom of fifty years ago, who are still active and vigorous.

There was a short program consisting of music and recitations arranged by Miss Dorothy Larkin after which games were played. At an opportune moment, with appropriate remarks, Charles B. Hull presented the bride with a small box containing gold and silver coins, a token of appreciation from those present. Responses of appreciation were made by the recipients. It was an evening of good cheer and Christian fellowship. Dainty refreshments were served including cakes for the bride and groom.

This family are regular and helpful attendants on our Sabbath services and are greatly esteemed by all. *

"Don't dodge difficulties; meet them, greet them, beat them."

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.

SALEM COLLEGE

A. J. C. B.

Previous to the meeting of the Commission in Pittsburgh in November, Secretary Shaw wrote to all the boards and societies and institutions participating in the Forward Movement budget, asking for a statement, or for any suggestions they might have to offer. Among the communications received was one from President S. O. Bond of Salem College. The financial circumstances of that institution as revealed in the President's letter were such that the Commission took unanimous action in the form of a recommendation.

This recommendation appears as the third item under "finances" in the "platform" adopted at that meeting, and is as follows:

"We recommend a denomination-wide appeal for Salem College in its present extremity." This is the shortened form of the resolution. As originally passed it read as follows:

"Believing that the present need and enlarging opportunity of Salem College is a matter of vital concern to the whole denomination, we suggest that Salem College make a general appeal to our people for a

larger share of support for the college in this time of its extremity."

Perhaps it ought to be said here that this action was proposed not by any one who lives in Salem, and it was sometime before the Forward Movement director could bring himself to see that it was the proper thing to do. This was not due to a lack of interest in Salem College. Having attended nearly every meeting of the board of directors of the college for more than eight years, I know something of the school's financial needs. Being a native of these hills I have some appreciation of the service Salem College has done and is destined to do in the years ahead, if her future can be made secure by proper financial support. Being pretty well acquainted with the whole denomination I can better measure perhaps the importance of the college to our denominational future.

In fact, Salem College has meant so much to me, and my knowledge of her circumstances is so intimate, and my hopes and desires for her have so much of the *feel* of the personal, that to appeal for her support while director of the Forward Movement seems like putting my personal interests ahead of more impersonal, but equally vital concerns of the kingdom.

In speaking thus I am not taking second place with any in my loyalty to all the interests represented in our Forward Movement. I am endeavoring to analyze my own feeling of hesitancy at this time in speaking of this particular item of "Our Platform."

Since this action in regard to Salem College was taken by the Commission not on my recommendation or at my suggestion, I am glad to speak to SABBATH RECORDER readers in behalf of this proposition, and to commend to the denomination their college in the foot-hills of the Alleghenies.

The trustees of the college who have been carrying heavy burdens were heartened by the action of the Commission, and plans have been made to act upon their recommendation. Others will lay these plans before the people. It is mine simply to pave the way by introducing the subject on this page.

It will be seen that this recommendation calls for an appeal that shall be "denomination-wide." Doubtless in this suggestion account is taken of the fact that Salem is

a much younger institution than our other colleges, and that she was born too late to share in certain endowments that helped Alfred and Milton to live. These schools will need, and are endeavoring to secure, more money. Their appeal is confined largely to the territory they serve, and to their large alumni. To some it seems that the next large service to be rendered by the denomination as a whole in the educational field, is to establish on a solid financial basis the youngest of her three schools of higher learning. But first it will be necessary to take care of present needs. This is the immediate purpose of the proposed denomination-wide appeal.

So far as any one in the denomination has the authority to do so, the way has been opened for Salem College to go before the denomination with her financial needs, and she will find many friends throughout the denomination.

A PASTOR'S LETTER

A. J. C. B.

One item in the program for the annual simultaneous every-member canvass is the letter written by the pastor to every member of the church. I am just in receipt of one of these letters. Omitting a paragraph containing matter of more local and personal interest, but just as pointed and appealing as the rest of the letter, I am sharing it with SABBATH RECORDER readers.

A pastor who has vision, and consecration and energy such as is revealed in this letter, is one of the denomination's greatest assets. There are a good many of that kind. May their tribe increase.

DEAR FRIENDS:

You doubtless know that our Forward Movement seeks to raise a denominational budget of \$81,500.00 per year. This is the combined budget of all boards to be raised by the churches. This full amount must be raised each year if our present work is to be sustained. Of this amount the Church is asked to raise \$. per year. We paid less than one-half this amount last year. Many churches in the denomination did no better than we did; some did not do so well. But we should not take any comfort by these comparisons. The fact remains, we paid last year less than one-half

the amount the denomination was expecting us to pay. In the face of waiting fields, and the large tasks and opportunities before us, we should not be content until we have done all we can to raise our part of the denominational quota.

Through lack of funds with which to carry on the work now in hand the Missionary Board is facing a deficit of some \$7,000. Other boards are facing a shortage of funds. One of two things must be done: The churches must raise the money, or the boards must retrench. Which shall it be? Our answer to this question will be given by our response to the Forward Movement.

Sunday, January 29, has been selected as the day to make the canvass for 1922. It is to be an every-member canvass. That is, we want every member of the church, young and old alike, to have some part in the Forward Movement by making a pledge or contribution to it. So please consider this letter as written to every member of the family. Think the matter over carefully and prayerfully, and then be prepared to make your pledge when the committee calls upon you.

The canvass is not a task the committee enjoys; it is not one they chose. They come to you in the interests of the work of the kingdom of God, *at the request of the church*. If possible, remain at home or at your place of business that day. Receive the workers kindly. Make your pledge cheerfully, willingly, and as generously as you can. If you have already made your pledge for the five-year period and can increase that pledge this year we trust you will do so. Only as we all do all we can, can we hope to succeed.

We do not wish to appear in any sense to be dictating as to *how much* one shall give. But we do wish to suggest that each one do his best; that he be just as frank, willing and trustful in the Lord's work as in his own; that he give "as God hath prospered him,"—generously, cheerfully, willingly.

"Freely ye have received, freely give."

Faithfully yours,

_____, Pastor.

"All men, wise and ignorant, rich and poor, need God."

ROCK OF AGES

MRS. A. H. ATKINS

"I just won't, so there," and Celia Gordon slammed the door behind her. The cause of all this disturbance was that, the day previous, she had written her examinations, and on reviewing her work, the teacher was obliged to inform her that she must needs remain in the same grade the following year.

Celia wended her way homeward with a down-cast face where both shame and anger were mingled. Upon entering her home, she succeeded in reaching her room without observation. After closing and bolting the door, she threw herself on her snow-white bed, where she burst forth into violent weeping. While Celia is having a battle with self-control, let us take a peep at other members of the household.

Mrs. Gordon is a very quiet, unassuming little woman of forty summers, although she would easily have been taken to be much older, as early sorrow had caused her locks to be streaked with gray.

When Celia was at the tender age of two years, her father, who was a painter by trade, was engaged in painting a barn near-by, when the scaffold on which he was standing gave way, causing him to fall some distance, injuring him so severely that death came to relieve him of his suffering but two hours later. Mrs. Gordon was, indeed, stricken with grief, and never regained her former light-heartedness sufficiently to enable her to partake in the social activities which used to be her wont in the past. She moved to a little cottage, which lay on the outskirts of the village of Westbrook, where she made a modest living by taking in plain sewing and, later, was assisted by Oney, her fifteen year old adopted daughter whom she and her husband had taken when a mere babe. Oney had, indeed, been an untold blessing to her, often comforting her sad heart when hope and courage failed. Old Gruts, the family cat, completed the circle. He was Celia's pet, and was often able to soothe her ruffled spirits when others failed.

But let us return to Celia. We find her more calm but, as yet, too angry to listen to conscience.

"Oney, have you seen anything of Celia

since school? It is nearly supper time, and I fear something has befallen her."

"No, mother," replied Oney, "but I believe I heard her in her room a few minutes ago." Mrs. Gordon went to the stair door and called but there was no response. She called again and this time Celia answered crossly:

"What do you want?"

"Supper is ready, dear," replied her mother.

"I don't want any supper."

"What is the matter, my child, are you ill?" continued Mrs. Gordon anxiously.

"I have a headache," said Celia.

"I am very sorry, but perhaps if you eat a little you will feel better."

"I don't want any, I said," replied Celia as before.

"Very well, dear," and with a sigh Mrs. Gordon closed the door and went on with the evening meal. She had become accustomed to these frequent outbursts of Celia's temper, but had consoled herself with the thought that when Celia grew older, she would outgrow them.

As night drew on, Celia, angry with herself and every one around her, disrobed and miserably crept into bed, thus neglecting for the first time to read a few verses in a neatly bound Bible which once belonged to her mother, and to offer her usual evening prayer. Poor Celia, could she have known that this was to be the crisis in her life, how different it would have been; but it is sometimes necessary for God to allow the wilful and disobedient child to pass through many a fiery trial that it may learn through bitter experience, that the way of the transgressor is hard.

The summer wore on and fall came, but as Celia was unwilling to listen to reason, she could not be persuaded to reenter school. She idled away much of her time—growing daily more slack about the little household duties which were hers to perform, and often being careless about her personal appearance.

One day, some months later, Mrs. Gordon said to her, "Celia, will you take this beef tea and a glass of jelly over to Grandma Bradley this afternoon, and see how she is getting along? Oney says she is growing real feeble."

"Oh dear," replied Celia, "I just hate to go over and see that beggarly old woman

all bent over with rheumatism. You do have the most extraordinary taste, mother, and for my part I can't see anything interesting about her."

"Celia, I wish you wouldn't speak so disrespectfully of the old. As for being beggarly, Grandma Bradley never begged a cent in her life, and she, poor soul, is not to blame for being crippled with rheumatism, but is rather to be pitied for she suffers greatly. If you will do this errand for me, you may stop on your return and see your friend Nellie Andrews."

Celia said no more but was soon on her way to Grandma Bradley's. The errand was quickly done, and she arrived at the home of her friend where she was warmly welcomed. The afternoon was spent in playing cards which Celia was wild over since learning to play (unknown to her mother) at "just a social gathering of a few of the young folks" one evening.

On growing weary of their game, Nellie went to the piano and played a few of the latest classic selections which she had recently purchased.

"Is this not beautiful?" asked Nellie after dashing off one piece. "I heard it first at an opera while I was in New York and so I bought it. By the way I received a letter from a friend of mine yesterday, asking me to come and spend a fortnight with her in New York, and she says I may invite a lady friend to accompany me if I wish. Can you not persuade your mother to let you go with me?"

"Oh, wouldn't it be just grand?" cried Celia. "I have often longed to go to a large city, but I have never had a chance. I will ask mother, it may be she will let me."

Celia soon took her leave, for she was very anxious to know if she would be permitted to go on the proposed trip. Upon entering her home she broke forth with the exclamation:

"Oh, mother, may I, may I?"

"May you what, my child?" asked Mrs. Gordon looking up from her sewing in no little surprise.

"Why go to New York with Nellie to see a friend of hers for a fortnight, and she says if you will let me go, her father would be willing to pay my fare. Isn't it splendid? Oh, please say I may."

"The city is not a very safe place for

young folks, Celia, and I dislike to have you go without the escort of an older person."

"But, mother," continued Celia, "Nellie said her aunt intended to go to New York soon, and that she would meet her at Sanford so she need not go alone." Thus Celia deceived her devoted mother by telling her this falsehood that she might be given her own way.

"Very well, dear, seeing your heart is so set on it, and that you will have an older one to go with you, I offer no further objection."

The next few days sped by as if on wings, being devoted to sewing and in preparation for the coming trip. The morning soon arrived, the final good-bys were said, and Nellie and Celia found that they were being borne each moment farther and farther from home. Three hours later they were being swept into the vast city of New York. Celia was wild with delight, and, ever and anon, would go into ecstasies over some new-found wonder as it was all so new and strange to her. The train finally slowed down and they alighted. Celia looked about in dismay upon the countless throng and clung closely to Nellie who, being more accustomed to the city, went directly to the waiting room and soon found and introduced Celia to her friend Miss Alta Bartell.

"I am indeed delighted to meet you, Miss Celia, for I have so often heard my friend Nellie speak of you. Just come this way please, as Tom, our chauffeur, is waiting for us, and you must be greatly fatigued after your journey." While thus speaking, she led the way to a very elegantly upholstered limousine, and after giving orders to the chauffeur, settled herself among the cushions where the three girls chatted gaily until the car halted before a beautiful mansion, where Miss Bartell led the way up the broad marble steps and entered a very luxurious furnished home. After accompanying Nellie and Celia to their apartments, she excused herself, saying, that while they were dressing for tea, she would give some orders to the servants.

When they were quite alone, Celia sank into a deeply cushioned rocker exclaiming, "Isn't it perfectly wonderful, and just to think she is going to give a grand ball in our honor tomorrow night! It reminds me

of the fairy stories we used to read about."

On the morrow we find our young friends busily engaged in decorating and preparing for the evening's festivities. After all had been completed they made haste to retire to their rooms to dress before the guests should arrive.

Nellie brought out her own handsome gown from the wardrobe with all its costly accessories.

"I wish I had such a beautiful gown," sighed Celia, "but I will be obliged to wear this old gray silk which mother made over from her old wedding dress. She bought some lace to trim it so as to conceal the faded places."

"I think it very pretty," replied Nellie, "and in the evening no one would know but what it is new."

But just then they were interrupted by a light tap on the door, and the voice of Miss Bartell saying, "It is only I, please may I come in?"

"Indeed you may," cried both girls in chorus.

Miss Bartell softly opened the door and entered, saying apologetically, "I wonder if Miss Celia would be offended if I offered her one of my ball gowns this evening—it is rather too small for me."

"Oh, oh, isn't it just handsome?" both girls exclaimed as Miss Bartell held up a beautiful gown of pale blue brocaded satin, trimmed very daintily with chiffon and beaded ornaments.

"Try it on, Celia, and see how it will look," said Nellie.

"Is there not another part goes with it?" asked Celia, noticing it was cut very low in the neck and was minus sleeves.

"No, my dear," replied Miss Bartell smiling, and noticing the puzzled expression on her face, she added, "that is the way ball gowns are fashioned."

"Oh," said Celia, and lapsed into silence.

"It is a perfect fit, and she looks just too sweet for anything," declared Nellie, stepping back that she might get a better view of her.

"Now let us arrange your hair the very latest, and apply a little rouge to your cheeks for they look a little too pale. I fear you have exerted yourself most too much this afternoon, have you not?" asked Miss Bartell kindly.

Celia smiled faintly but replied in the

negative. The truth was she was thinking how displeased her mother would be could she have seen her, for she had often heard her speak with much displeasure of the immodesty of some fashions. Oh, had she only then been willing to listen to conscience how much sorrow she might have been spared. But how many there are who allow Satan to drown out that still small voice speaking within them, by offering excuses. Celia was no exception.

"Oh, well, mother is old-fashioned and doesn't know the ways of the city. It can't be very wrong for Miss Bartell says they all dress that way to balls, and they are of the very wealthiest class. It surely will do no harm just this once anyway, and my gown would look dreadfully out of place beside those dressed in such splendor." Thus she quelled the voice of conscience and once more the evil one triumphed.

"There now, isn't she a perfect beauty," cried Nellie, after they had finished arranging her hair to their satisfaction.

"Yes, indeed," replied Miss Bartell, "she will be the Cinderella of the evening, and I am sure will captivate them all," whereat all three girls laughed merrily and the pangs of conscience were entirely forgotten.

The guests soon arrived and were hospitably introduced to our young friends. Celia at first felt very ill at ease, but her timidity soon gave place to genuine enjoyment as first one and then another, won by her beauty, asked her hand for the next dance. Many were the flattering compliments which were whispered in her ear that evening, and were received with evident pleasure. Poor Celia, could she have seen the impurity of their hearts, she indeed would have shrunk from them in horror.

As the clock chimed the hour of midnight, supper was announced and the ladies, leaning on the arm of their escorts, proceeded to the dining room which had been tastily decorated for the occasion. The tables fairly glittered with silver and cut glass. While the guests were doing ample justice to the feast spread before them, Celia noticed with uneasiness that wine was being passed. She had never drunk any wine in her life, and so, when it was passed to her she declined with thanks.

"Are you one of those total abstainers who look upon wine as a mocker, Miss

Gordon?" asked her escort, Mr. Bentley, with a haughty laugh.

"Oh, no, but I never cared a great deal for the beverage," replied Celia, who felt a little piqued at being made the subject of jest.

"It is a wonderful restorative, Miss Gordon, and I urge you to try a glass, for it will rest your tired nerves and make you feel like new."

Celia was at a loss to know what to do, for she had a great dread of being different from those around her and to thus cause remark. She stole a quick glance in the direction of Nellie, but found that she, too, was leisurely sipping her wine and chatting gaily with her companion, so she finally accepted the proffered glass and did likewise.

It was in the wee small hours of the morning before Nellie and Celia sought repose, declaring they had never spent so enjoyable an evening. Yet Celia felt a slight uneasiness, for she felt confident her mother would not approve of the way the evening was spent.

"Oh, well," thought Celia, "one can't expect young folks, who are full of life and enthusiasm, to be as sober and demure as old folks—it isn't natural. When I get back to that dull, poky town of Westbrook, I will settle down and be just as old-fashioned as mother would wish to see me. Thus Celia again quieted her accusing conscience, and was soon lost in slumber.

(To be continued)

QUARTERLY MEETING SOUTHERN WISCONSIN AND CHICAGO CHURCHES

The quarterly meeting of the southern Wisconsin and Chicago churches convened with the church in Chicago, January 13 and 14. The topic selected was "The Kingdom". The sessions opened Friday evening with a praise service, after which Pastor Van Horn, of Milton Junction, took as his theme, "The Gateway of the Kingdom." Text: "Enter ye in at the strait gate", etc.

On Sabbath morning Pastor Hargis, of Walworth, preached. He urged the need of a leader; a Joshua to lead and inspire the people.

The afternoon session opened with a program presented by the young people, followed by a sermon from Pastor Jordan, of

Milton. In the evening Pastor Van Horn took as his subject the thirteenth chapter of 1 Corinthians.—Love, the greatest of all equipments for service.

President Boothe C. Davis, who had been in the city for several days attending a meeting of College Presidents, was with us and spoke of some of the modern educational standards established by the larger universities which present serious obstacles in the way of the smaller colleges, and involve the solving of serious problems.

The many friends of Deacon J. M. Maxson, throughout the denomination, will be pained to know of his serious illness, caused by grippe and complications. We are glad to report, however, that he is improving. No members of our congregation are more keenly missed from the Sabbath services than "Uncle Murray" and "Auntie May", as they are affectionately called by the young people.

While we deeply regret the going away of Mr. and Mrs. J. W. Burno, W. M. Davis and family, Mr. and Mrs. A. H. Satterlee and Mrs. W. C. Titsworth and daughter, Helen, who are all greatly missed, we welcome the return of Mr. and Mrs. Charles B. Hull and daughter, Nellie, who are faithful attendants on our Sabbath services.

M. S. W.

An electric bell tinkled sharply beside the florist's desk. "Frost!" he said, and ran hatless to the greenhouse. "The fires had sunk," the florist explained on his return. "The watchman had fallen asleep. But for my frost bell, I'd have lost hundreds of dollars. Frost bells are now pretty generally used by florists and fruit growers," he went on. "An electrical contrivance is connected with a thermometer and when the mercury falls to a certain point: you regulate this danger point to suit yourself; a bell rings a warning in your home or office. Many a crop of winter fruit and flowers have been saved in the past year or two by the clever little frost bell." If Christians could only have a frost bell attached to them in some way, so that they might be plainly warned of the fact that they are getting cold, it might save many a Christian from being spiritually frostbitten and also save the church from great loss.—*The Standard.*

EDUCATION SOCIETY'S PAGE

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

MINISTERIAL DECISION DAY

Pastors, are you preparing for "Ministerial Decision Day?"

You recall Plank 7 of the Commission's Platform, adopted at Pittsburgh, requesting each church to set aside March 25, 1922, as "Ministerial Decision Day", and urging each pastor to preach upon this date and the Sabbath preceding on the Christian ministry.

Will you help?

NATIONAL STANDARDS

For two decades preceding the Great War, there was a gradual lowering of standards. The war tended to set aside many standards. In literature, art, drama, daily behavior—the old standards have been largely discarded.

It is hard for us to realize upon how small a thread the civilization of the world now hangs. Time after time in the history of mankind the human race has raised itself to high moral and intellectual levels, only to revert again to a period of the Dark Ages out of which the human spirit slowly worked its way up again to the plane of civilization. Witness Egypt, Babylon, Greece, and Rome.

The mental and spiritual achievements of many centuries are just now ready to topple over into an abyss of oblivion. There are no resources in Europe to prevent the fall. Our own mad rush for wealth, luxury, pleasure; our tendency to accept what is rather than what ought to be are signs of the spiritual and moral decay which precede the overthrow of civilization.

America is rich. We have gained the whole world and we are in danger of losing our own souls. We need now, as never before, great prophets to point out the path of duty. We need to set aside especially trained men and women who will analyze tendencies, evaluate and interpret experience, and erect standards for the safe guidance of all.

I plead, therefore, for the dignifying of the teaching profession in our national life, for support for schools and colleges on a scale never before attempted. For a nation that ignores its prophets and starves its teachers will perish for lack of vision. In the midst of our physical and industrial prosperity we must, as never before, build into our national life those mental, moral, and spiritual elements, without which civilization can not stand. Schools and churches are the agencies for national standardization. They must be preserved.—*Professor Walter S. Athearn, Boston University.*

CHRISTIAN STEWARDSHIP

ARTHUR E. MAIN

All Christians are not equally enthusiastic over the literal interpretation and application of the ancient law and custom of tithing. But every Christian ought to be enthusiastic over the principle of Christian stewardship. It is hoped that the following article by William Holloway Main, D. D., of Philadelphia, in *The Baptist*, of January 21, 1922, will greatly increase our loyalty to the principle of stewardship.

LET'S BEGIN AGAIN, AND BEGIN RIGHT

The general impression seems to be that the day of big financial drives is past, and what the general impression is would seem to be true to the fact.

Yes, there is a much better way. It is to make the great scriptural principle of stewardship the very heart of our Christian nature and teaching.

You can not get much money from one who doesn't want to give it.

One who is wrong in money matters is usually wrong in other matters, so we must go deeper than the mere emphasis of money-giving.

What a time we have had in raising money when all the time God had a simple and sure way—the tithing of everything he has given us, which of course includes money.

There ought never to be a big drive or every-member-canvass for money, but every Christian ought to bring himself and his gifts to the house of God.

Let us now, as we begin all over again, begin right. *There is the stewardship in worship.* People who have not been in the

church for months, perhaps years, say: "I will send the usual check." The "usual" check is about the price of a few movie shows or one evening's entertainment of friends. We must get away from the "usual" check as we have gotten away from the "dollar a year for missions" and "Hear the pennies dropping."

The "usual" check follows the usual worship.

There will never be a sure and steady income for the work of our Lord until there is a steady worship in the house of the Lord.

There is the stewardship of time. There are 168 hours in each week. Of each day we have eight hours for labor, eight hours for sleep, and eight hours for—?

Before we can get a tithe of money there must be a tithe of interests. The need of this hour is the giving of specific work for Christ, and with increasing interest there will be increasing gifts of money.

We have sixteen hours, aside from sleeping, each Lord's day—how are they being used?

There is the stewardship of influence. Where is the emphasis? Just generally good, or throwing the whole power of Christian personality into the work of the kingdom?

Do something definite towards turning the tide of thought and life Christward.

There is the stewardship of knowledge. We know! Are we helping others to know? The most pathetic thing possible is a large church and a shortage of Bible-school teachers.

We have been taught— shall we not teach?

Are we robbing God of a part of which he has given us?

The youth of today trained in stewardship means a prosperous church and the coming of the kingdom in the world—tomorrow.

There is the stewardship of prayer. We thank God for material blessings and pray that they may continue. We pray for ourselves, our homes, our friends—do we daily pray for the kingdom of God, The Board of Promotion, our great societies, our churches?

Earnest prayer means liberal giving.

There is the stewardship of personal work. We buy, sell, persuade and plead

every day. For what? Do we say a good word about our Lord and his work? Enlarged personal work means enlarged interest, and enlarging gifts to the cause for which we work.

Christianity is not an esthetic something, the church a place in which to hear an address—occasionally—and enjoy fellowship. The church stands for a great commission to go into all the world and preach the gospel to every creature.

Because of our failure in these essential things we are getting only a tithe of spiritual blessing.

Now, Mr. Editor, I know just what you are saying.

You asked for something about the best way to raise money, so greatly needed, and you think that I have failed to answer your request. I do not think I have failed. We can never have a sure, steady and large income for our part in this great work until we have a genuine deepening of spiritual life and a real broadening of spiritual vision.—*Philadelphia.*

THE GOLDEN RULE IN BUSINESS

"I do not say merely that the application of the Golden Rule in our factory has solved all the labor troubles. It has done more. It has driven out hatred, strife and selfishness; it has ushered in good-will, cooperation and happiness. Nineteen hundred and nineteen, the initial year of our experiment, was a year of strikes. We had none. Nineteen hundred and twenty was a year of non-production. The A. Nash Company increased production over 1,000 per cent. From the day we decided on the policy of the Golden Rule, both our production and volume of business began to increase. We made several increases of wages during 1919, but when we took inventory at the end of the year we found our profits so large that we had to make another increase and propose a profit-sharing system. Then an unparalleled thing happened. Instead of our proposal that each worker's share be in proportion to his wages, the higher paid workers drew up a petition urging that the lower paid workers receive the same surplus as they, on the ground, they said, that this would be in better accord with the Golden Rule policy of the company."—*From an address by Arthur Nash.*

MISSIONS AND THE SABBATH

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

"ONE MORE UNFORTUNATE"

J. W. CROFOOT

We were much shocked the last of November by the suicide of one of our former pupils named Dong Vung Oen. He is one of the boys who were in the school when we came to China in 1899 and was one of the first to join the church after that. Though he has been in Customs service at Kiukiang for several years so that we have not seen him often, he kept up his interest in the church and school and not long ago he sent a liberal contribution to our Forward Movement campaign.

Our first intimation of the tragedy was in a registered letter from him to Mr. Chiu, one of the teachers in the school, who was a fellow student with him twenty years ago. When the letter was shown to me I did not get the significance of the expression "final letter" thinking it might mean that he wished to have no more to do with us, but Mr. Chiu soon made it clear to me. We found that Zang Kung (these name are familiar to five or six people in America) had received a similar letter and that the Shanghai Custom House had received a telegram saying he had taken poison "for no reason". The last phrase apparently meant that his accounts and all his business relations were quite correct.

The letters referred to the fact that he had been punished while a student in school and had thought seriously of suicide then, so it was thought that the suicide might have something to do with his relations with us and that some one from here should go to Kiukiang to investigate. Mr. Chiu went up, Ang Sung paying half of the expense of the trip. When he came back he reported the trip fully to two of Vung Oen's old friends in the Customs service together, with Zang Kung and me.

It seems that he had always been somewhat inclined to brood over whatever displeased him and that at a feast a week before his end he had been offended at re-

marks made about a tenant at his home which he thought reflected on him. He had evidently brooded over this matter and his old troubles too, for he had made very careful preparation for the fatal act. Not only his desk at the Customs House but his affairs as officer of the Customs Club and his home affairs had all been put in very careful order.

He swallowed opium at night after the others of the household were in bed but a servant heard his stertorous breathing and roused the house. He was taken to a Mission hospital where all was done that was possible but he had taken castor oil with the opium to hasten its movement from the stomach and it was quite impossible to save his life.

The funeral was conducted by Mr. Li, the Chinese pastor of the Episcopal Church which Vung Oen very often attended at Kiukiang, a man who had been a friend of his for a long time. His testimony was that Vung Oen was in the habit of going to only four places, his office, his home, the Customs Club, and the Church.

He left a widow and five children, the eldest a boy of nine. He was receiving a fairly good salary—equivalent to about \$60.00 per month in U. S. money, and his life was insured. There is also quite a pension to come to his widow so that his estate amounts to Mex \$5,000 or more, but his mother who has run the house all these years has tried to get the money into her hands. It is payable to his widow and his friends hope to make sure that the mother does not get control of it, for both his father and mother are said to be opium users. The widow is quite without education and the mother is evidently the stronger character of the two so to prevent her getting control of the money will be quite difficult and the friends have asked my help in the matter. How much can be done is very difficult to say. He has a younger brother and a sister who should support the father and mother now. In fact, I was much vexed when the boy was taken out of school before graduation to support the family, as he has done ever since.

Two outstanding facts are the helplessness of the widow on account of her lack of education and the fact that his friends who are not Christians, as well as those who are, look to the church for help.

OPEN LETTER NO. 10

MY DEAR FOLKS:

Last Friday when on the way to Berea, W. Va., two men and a woman, strangers to me, sitting just ahead of me on the train, enlisted my interest as they engaged together in conversation. One man said, as we stopped at a station, "This is Salem." The other man answered, "Yes." The first man then said, "This is where the Seventh Day Baptists live." The others answered, "Yes." After a little pause the woman said, "Well, you know I don't think it makes much difference about the day if only we are Christians and are kind to one another." One of the men then said, "It seems so bad to break things up so, and divide the people on these matters. Why, up in New York State where I used to live there were some of these Seventh Day Baptists. Not very many of them; just a few. But there were enough to spoil the harmony of business relations. Although so few it meant the closing of some business on Saturday and the opening of some business on Sunday so that really business was going on seven days in a week. That is the hard part of it; because it puts people of a community where they can not act together."

What do you say? Is there any use in our being so peculiar? Wouldn't it be a great deal better, and for the sake of peace and harmony and for our showing that we possess the Christian (?) spirit, that we be so kind (?) as to do as others do without question? What a happy world we might have if only we would let the majority tell us what to do!

Upon reaching Pennsboro I took the stage for Berea. It was the best and most sensible conveyance to be found. It consisted of an open buckboard. It was the best because of the condition of the roads. Several new big gas wells have recently been put down near Berea. One of these is yielding more than thirty million cubic feet of gas a day. These extra wells and the accompanying excitement are causing an immense amount of heavy teaming over these roads. West Virginia mud has long been proverbial. But people all about Berea are declaring to me that they have never before seen the roads so bad here as they are now. Well, it took us five hours to come the fifteen miles. It cost me thirty cents an hour, or ten cents a mile, which-

ever way you wish to put it. The experience was great. It would do a lot of you good to have such an experience in the name of the Lord and for the sake of his cause. Upon reaching the post office in Berea Pastor Davis met me and informed me that my ordinary heavy rubbers would never serve me in getting to the parsonage from there, nearly half a mile away. But, fortunately for me, Joe Sullivan came along with a brand new pair of rubber boots which he loaned me. I was soon out of my shoes and into the boots. Sure enough I needed them. Doing the very best we could I was into the mud almost to their tops again and again before reaching the parsonage. Pastor Davis has loaned me now a pair of six-buckle rubber arctics which I wear to church and for calling. They come almost to my knees, and are water and mud tight the entire length, so that I am getting along nicely.

These West Virginians are not scared because of a little mud like this. Men and teams with their heavy loads of piping and other supplies for oil and gas wells are traveling at the rate of five or six miles a day. That is the best they can do. A man is paid for such work from seven to eight dollars a day for the labor of himself and team. But folks here are not only interested in money. They are interested in religion. They are hustling after subscriptions so that they may have Pastor W. L. Davis with them another year. They will make it. Five and a half years ago Brother W. D. Burdick and I spent a month here, at which time I delivered to this people thirty-five sermons and addresses. The church was hearty and unanimous in asking for another series of meetings under the same leadership.

In spite of the bad roads the people are attending the meetings well. This is a great and important field. Here is a host of fine young people. Great possibilities are open to our people here. But our effort is accompanied with many difficulties. The adversary of souls is very strong. Leaning on the arm of flesh will never give us the victory. We must come back to the position held by Elijah when he met Ahab. It is not the people of God who are keeping his commandments that are the disturbers of the peace. It is not they who must bend the knee to popular de-

mands for business or pleasure or social standing. We must say with Elijah to all who would compromise with evil to suit the majority in their plea for harmony according to the world's ideals, "We have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord."

Let your prayers ascend to the throne of God that we may all keep humble, and patient, and kind, and true, and valiant, never wavering from the right. Pray for me and the work and the workers here that we may all stay very close to our Lord, trusting him and his strength for keeping us in the right way.

Sincerely yours,

D. BURDETT COON
Field Secretary.

Berea, W. Va., Jan. 24, 1922.

REPORT FROM REV. T. L. M. SPENCER

Quarter ending December 31, 1921

I can not report anything unusual in our work here this quarter as the weather has been very unfavorable. While up North you are having snow, we are getting heavy rains. This is said to be the heaviest rainy season for a long time. Every day we have had rain. So this has prevented any special effort. However, I have kept up our regular appointments.

The attendance has not been quite so good owing to conditions above and hard economic conditions. Prices have gone down for food and clothing just a little but there is a scarcity of work which affects the poorer classes mostly, and it is among such our missionary labors mostly. We hope 1922 will bring better prosperity.

Enclosed you will find my report which I hope will reach you in time if no delay for the board meeting.

I am writing Mr. Hill about the cost of building materials. I recently made inquiries and the prices have dropped considerably. New York boards are sold now at \$110 per thousand and I am informed that a greater drop will take place at the opening of the New Year.

Judging from the funds received it seems as if the board will not be able to start the building soon.

There are several enquirers just now and I hope soon to hold a baptism.

The Lord has blessed me with health to do his work while there has been much sickness around. The health also of my family has been good.

We are very glad to see the start made on the Denominational Building. Hope soon to send a donation towards it.

STATISTICS

Weeks of work 13; Sermons, addresses, etc., 42; prayer meetings, 15; calls, 30; average congregation, 25; pages of literature distributed 3,600.

The *Gospel Herald* has been published, and distribution of literature carried on.

T. L. M. SPENCER.

86 Upper Robb Street,
Georgetown, British Guiana, S. A.
December 28, 1921.

ANOTHER LETTER FROM SOUTH INDIA

Rev. Edwin Shaw,
Corresponding Secretary,
Seventh Day Baptist Missionary Society,
Plainfield, N. J., U. S. A.

"Give unto the Lord, O ye mighty, Give unto the Lord glory and strength." "How good and how pleasant it is for brethren to dwell together in unity." "Christ also suffered for us, leaving us an example." "Let us not be weary in well doing."

MY BELOVED BROTHER IN CHRIST JESUS:

Grace and peace be unto you. Praise God. You might have received my last letter. Thank God for all his good work in this needy place through the weak part. My, how he giving power to stand in all things for his glory! If I do his work willingly I have crown not only for me, who does his work with zeal and love.

Last one and half months I am in great difficult and trouble, through my mother and friends. Yet he comforts me through his life word. Glory to God. You know Lord is laid me a great work to do for his glory in this needy place, and hand over me a poor Christian flock to lead them into the truth. Brother, first I began to build a small church for his glory. No means came. What Lord is given for my living, four and one-half goers of land, sold and used for new church building. Not only that, I had some debts. Praise God, nearly cleared.

Lord is given me five children and four orphan children to lead them in both body and soul. They looking me. But I am looking him for our supply. Praise God. I do not know where my and our next food is coming, in this difficult days. He supplying all our needs through his riches and glory, by Christ Jesus. Praise God. Brother, few widows also I must care. Lord only knows all my difficulties and other things. Brother, many good news to write. Pray and praise for all. Praise his holy name for ever and ever. Amen.

October 3, 1921, I waited in the SABBATH RECORDER. October 31, 1921. No any good news about me. Well, brother, I am praising him for all. Brother, I never sorry last seven years Lord supplying my needs, still he will look after me and my family and orphan children. Brother, only please hold me in your mercy seat that I may get much faith in his service. Pray for one another.

Brother, our request, I request you and all board of managers and fellow-believers. *I like to come to U. S. A. to see all believers and tell all his work personally. I have no passage money. If board of managers help me or give me as a loan of dollars 300, I may come. Now the exchange is very favorable. Three hundred dollars will do for my coming. If board of managers help this great help Lord will bless. I need not look any other things. Lord can do his work also through the weak and black face in that needy place. Brother, please pray and consider this request. If you give loan I will give back when Lord open means in U. S. A. Brother, I have no any one to hold me up in his service, and other things. Please pity upon me. What Lord given me, I have given for his glory. If I anything I would have not ask anything of the Board of Managers of Seventh Day Baptist Missionary Society. Please Secretary Brother, if you not hold me up in this request no use to carry this work, and I will close and will go to village where is the gospel is not preached. Only go to places to preach only Jesus' love service, not to establish any church. Brother, with tears I have written this letter. Please read this letter with interest. I hope brother, will consider and give me any kind or reply. Praise God. Pray for me and his work.*

Christian love to self and all fellow be-

lievers. Let brotherly love continue till we meet each other in glory.

I am yours truly poor Indian Black Brother in his love service. Hebrews 13: 2-3. Psalm 34: 1-3.

JOHN MANOAH,
Evangelist.

Kandal, Ootacamund, S. India,
1 December, 1921.

John Manoah, Evangelist,
Kandal, Ootacamund, South India.

MY DEAR BROTHER IN CHRIST:

Your letter of December 1, 1921, has safely reached me. The address which I gave you for Miss Lamont was quite sufficient to insure a delivery of a letter thus directed to her.

I am glad and rejoice in the good words you write concerning the work you are doing, and I will have your letter published in the SABBATH RECORDER.

I sympathize most heartily with you, and commend your greatness of heart in seeking to care for orphans and widows who are in distress, although you have but little of earthly store, and at the same time have a family of your own to support.

That you should have a longing desire to come to America is but natural. You may be pardoned for feeling that you could so present your appeal for your work that a generous response would result. Perhaps you could be successful in such an undertaking; but it seems to me that it would be quite unwise for Seventh Day Baptists in America at this time, through the Missionary Society, which is now deeply in debt, to go to the expense of having you come to America, for I know not what good you could accomplish by making such a trip. The distance is long in the first instance to reach America, and our churches here are widely scattered.

Under all these conditions it seems to me far better for you to stay where you are, and preach the gospel truth including the Sabbath, and if we can help you by sending literature, as we have been doing, we will continue to send it.

Do you get the SABBATH RECORDER every week? You should, for we send it every week. Would you like a new supply of tracts on the Sabbath and other gospel literature to distribute? Or if you can sell any of that which we send to you, you are wel-

come to whatever you may receive from the sale.

Write to me again, and tell me about these things.

Sincerely yours,
EDWIN SHAW, *Secretary.*

Plainfield, N. J., January 2, 1922.

REPORT OF HOME MISSION FIELD
October to December, 1921

	Weeks of work	Sermons, addresses, etc.	Prayer meetings	Calls	Conversions	Baptisms	Sabbath converts	Added to church	Average congregation	Pages of literature distributed
Evangelistic, general field work, and missionary pastorates.										
Coon, Rev. D. B.	13	62	20	167	16	0	1	1	31	
Severance, Rev. R. J.	13	38	15	113	1	0	1	1	38	1240
Burdick, Rev. Wm. L.	13	28	10	296	12	0	0	0	25	
Branch, Rev. J. C.	4	24	4	6	2	0	2	2	50	500
Branch, Rev. M. A.	8	15	2	10	0	0	0	0	0	
Van Horn, C. C.	14	..	0	84	0	0	0	0	38	
St. Clair, Rev. R. B.	13	26	13	221	1	0	4	1	20	3400
Abbey, Mrs. Angeline	13	14	0	40	0	0	0	0	18	200
Hills, Geo. W.	13	13	13	41	0	1	1	1	24	200
Wing, Rev. L. A.	13	15	10	41	0	0	0	0	34	
Loofbourrow, Rev. C. B.	14	15	3	38	0	0	0	0	46	30
Davis, Rev. W. L.	13	17	7	29	0	0	0	0	43	342
Randolph, Rev. G. H. F.	13	23	25	69	1	0	0	0	53	
Sanford, M. R.	9	10	7	38	0	0	0	0	30	
Powell, Rev. S. S.	14	24	12	36	0	0	0	0	24	26
Branch, Rev. M. A.	4	4	4	0	0	0	0	0	50	
Branch, Rev. J. C.	9	13	9	5	0	0	2	0	50	400
Tickner, Rev. Wm. D.	13	18	0	19	?	0	0	0	12	32
Thorngate, Charles W.	13	23	10	19	0	0	0	0	20	250
Hill, Claude L.	13	42	13	76	0	0	0	0	66	50
Thorngate, Rev. R. R.	13	20	7	42	0	0	0	0	60	
Crofoot, Mrs. Lena G.	13	13	10	106	0	0	0	0	17	300
Clayton, Rev. W.	13	20	8	?	0	0	0	0	12	
Randolph, Miss Elizabeth	12	11	0	12	0	0	0	0	13	1708
Savarese, Rev. Antonio	13	41	39	361	1	0	2	0	6	612
Kovats, Rev. J. J.	ILL								
Spencer, Rev. T. L. M.	13	42	15	30	0	0	0	0	25	3600

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.

A WIDOW'S DISCOURAGEMENT TURNED TO ENCOURAGEMENT

A woman who had reached the meridian of life, and was passing down the slope on the other side, was sometimes besieged with thoughts which suggested that she was no longer needed on this mundane sphere.

She had been bereft of her husband for several years. Her children had all married and gone out from the old home, leaving her to fight life's battles the best she could for herself. She could see many open doors before her, where she thought she could be useful, but her poor health would not permit her to enter any of them; so it sometimes seemed there was nothing to do but lament over the thought that she was not needed any more. But one day it dawned upon her, like an inspiration, that the Lord had need of her; that there were messages she could send by letter; many prayers needed to go up to the throne in behalf of others; that there were sorrowing hearts that needed comforting; and last, but not always least, that she could scatter smiles all along her way.

She took courage and went on her way, glad to know that her Lord had need of her. After all, what did it matter if she were isolated from the real, spiritual people of God and, because of the weakness of her body, compelled to spend most of her time in the little home her heavenly Father had permitted her to have? What if there were times that she felt lonely, and longed for the companionship of holy people, or her own loved ones that she had cherished so dearly in other days? Her Father knew best, and he had placed her where he wanted her, for the time being at least, and it was her privilege to go to him for all the consolation she needed. In the past she had found him a very present help in times of need; now she would trust him and work for him who had need of her.—*Viannah Crites.*

"The effect of immigration is not racial displacement, but the evolution of an English-speaking aristocracy of labor."—*Dr. Hourwich—Immigration and Labor.*

No amount of education can assure one of real success if he is lacking in the qualities of true manhood.—*T. L. G.*

WOMAN'S WORK

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

A WOMAN'S RARE ESTATE

You may not be great, as men count glory;
You may not have riches, or honor, or power;
You may not be versed in Time's vast story;
Beauty and grace may not be your dower.

But you can possess what is sweeter and fairer
Than wealth, or knowledge, or fame's estate—
Holding it better and nobler and rarer—
To uplift a thousand than make self great.

Comfort and strengthen souls in sorrow;
Seek and discover the star in their night;
Point to the hope that blesses each morrow;
Lead the way outward from darkness to light.

Proffer a hand to the struggling and weary,
Give them a friend in this world of foes,
Make their pathway a little less dreary,
Brighten their eyes with the sight of a rose.

Pass not the sinful with robe drawn tightly,
Let no unkindness reach hand or lips,
Help them to rise from the slum unslightly;
Every error can Love eclipse.

So shall your life, a thousand lives blessing,
Grow to be beautiful, wise and great;
And a thousand hearts will be confessing:—
"Lo she hath come to a rare estate!"

—*Emma C. Dowd.*

APPLEGARTH PLEDGE PLANS

Margaret Applegarth's name has come to stand for missionary methods that open the door to the hearts of young people by quaint and striking appeals, so that real spiritual messages may enter. In her own club of girls, whose ages range from thirteen to thirty she makes very clear the purpose of the missionary gifts and the work they do. Here are four of her plans for special gifts as outlined in the *Christian Herald*. The fact that they are not plans of an impractical theorist but the working program of a successful practitioner commends them.

THE WATCH THAT MADE THE DOLLAR FAMOUS

Before the meeting a number of small watches had been cut from white cardboard, little two-inch circles with a "stem" jutting out at one end. Twelve figures for hours were printed on the dial, with two hands—every watch telling a different time! Through the stem a string necklace was run,

and as each girl came to the meeting a watch was hung around her neck, causing many amusing remarks during supper: "What time are you, Marie?" "Oh, you're slow—no wonder you're always late!"

Once during the supper we asked everybody to hold her watch to her ear and say: "Tick! Tick! Tick! Tick!" for several minutes, until through the hilarity the girls began asking: "What do you suppose these funny watches are for, anyhow?"

When the time for explanations came a chart was displayed which showed this statement:

YOU

can support ALL the work of our
Woman's Foreign Mission Society

i. e.

Every school, every scholar, every teacher;
Every hospital, every doctor, every patient;
Every Bible woman, every nurse, every evangelist.

for

One hour for.....\$31.20
½ hour for..... 15.60
¼ hour for..... 7.80
One minute for..... .52

Accurate figures can be obtained by any local society by taking the total budget of its national society and dividing it by twelve months, subdividing this one month's cost by four to find a week, dividing the week's cost by seven to find a day, etc., down to an hour, quarter hour and minute.

The whole force of the appeal lies with the one who presents it. She must graphically picture the glorious responsibility of being "a Miss Baptist (or whatever the denomination is) Atlas holding up all the world of Baptist women's work on your shoulders—all our schools, all our teachers, all our scholars, all our hospitals, etc., etc. *Your very own*, my dear, for one hour, or one minute. How many minutes can you take?" The girls were then asked to hold their watches to their ears again, and this time they murmured over and over and over: "52 cents a min-ute! 52 cents a min-ute!" While they were doing this, some one played softly on the piano, "One More Day's Work for Jesus," and in the quiet searching of those unspoken words the pledges were written.

A surprising number of girls took five or ten minutes, and several took a quarter of an hour. Only three took a minute! As the pledges were collected we sang "Take Time to be Holy," and prayer followed that

we might spend the time we had "taken" in reading and praying for the work on the other side of the world. One hundred and ninety dollars was the amount pledged; we had only needed \$75, but with singular insight had not announced that sum, so that nobody felt limited. Leaflets descriptive of the society's work in the world were distributed.

DEAR INVALID

proved to be our most touching appeal, following a medical missionary program. For this we had bed pledge cards with a nice round little yellow head squinting up from the pillow. On the back was written: "Most Honorable and Healthy Female, misery has attacked my unworthy and insignificant interior. I please you give me something for my continuing in this heavenly bed."

As we sat in the soft candlelight somebody sang for us "At Even Ere the Sun Was Set." Then the leader spoke of how we feel when some one we love is sick. Nothing is too much to do, the untold love we shower on them, the pillows we smooth, the broths we cook, the prayers we pray, the suffering we feel ourselves because they feel it. Yet all the time, within reach, is the doctor, the nurse, the drug store, the hospital. Graphically she pictured the Orient, the horrible quack doctors whose sole remedies are burnings, shakings, piercings; then the balm of that mission hospital bed, its softness and cleanness and the magic touch of trained hands.

In one year a whole procession of weary little invalids will lay their heads on the pillows of that bed—a horde of curious relatives will come to visit, and linger to learn the wonderful love of the Lord Jesus. And for \$50 this procession of invalids is ours to cure for one year, \$25 for six months, etc. Let each give in memory of the hours of anguish over some loved invalid in our homes, or in thanksgiving for the care we ourselves had received. Every girl made a pledge on the back of that little bed, and sang with new vision the beautiful hymn: "We May Not Climb the Heavenly Steps to Bring the Lord Christ Down." Leaflets on medical missions were distributed.

LIGHTING THE CHRISTMAS CANDLES

The pledge cards were little candles cut from blue, pink, green and yellow cardboard, with flame painted yellow. On the

back side was printed: "The spirit of man is the candle of the Lord." The names and addresses were to be written on the candle, the amount in the flame—significant of the fact that money is our share in spreading the "Light of the World" everywhere. As it was Christmas time we sang, "Oh, Little Town of Bethlehem" and "Holy Night," and just before the pledging a little girl in a woolly nightgown held a lighted candle and in the twilight sang us "Away in a Manger, No Crib for a Bed."

The atmosphere thus prepared, the leader told us how we love to see the candles lighted in every window for the Christ-child, yet in home after home, in mud hut after mud hut, there can be no candle for the Christ-child because there is no light for the little human candle of the child in that house. But in Assam, for instance, \$50 will run a village school for one year, lighting the candle of the Lord in several hundred of the dear little brownies, thus making the pictures graphic. The piano played "Holy Night" while we wrote our candle pledges showing how long we could burn!

GARMENT GIVERS

For a pre-Easter money-raising, try picturing "the day when the Lord Jesus rode into Jerusalem and his followers spread their garments before him. In a sweeter, dearer way we, too, are seeing him every year going forth along the King's highway entering heathen cities and villages across the sea. In love and loyalty let us spread at his feet some of our garments—or the worth of them."

For pledge cards use attractive pictures of dresses, hats, shoes, furs, sweaters, collars, etc., etc., cut from some fashion magazine, with heavy paper pasted across the back. On this paper write: "And they spread their garments before Him," leaving two lines for name and amount.

Before distributing the cards the leader should explain what wonders the money we spend on clothes will do across the sea; for this use a big chart on which are pasted attractive fashionable pictures of wearing apparel, as:

"Silk dress—\$19.98, or
7 months' support of a village school in India where 100 cute brownies can dress their ignorant minds in Christian thoughts!"
"Easter Hat—\$5.79, or

a village school kept open two whole months where children can fill the insides of their heads while I cover the outside of mine!"

"Wool sweater—\$4.00, or
salary of a Bible woman for eight weeks, while she enters 200 homes and tells 800 people about Christ."

The list may be extended almost indefinitely by including shoes, hair nets, talcum powder and other articles of personal adornment or luxury in a way to make the appeal most vivid.

On one occasion, in a large church gathering, we emphasized the open doors for missionary work and used little Oriental houses, Indian tepees and Alaskan igloos for our pledge cards. On the back of each was printed: "Behold I have set before thee an open door." (Rev. 3: 8). The evening's program of recitations and impersonations had quaintly featured the millions of people patiently waiting behind these opened doors—waiting for the missionary to enter. Here again, a chart showed what definite sums of money would accomplish.

It should not be difficult to obtain the materials for these pledge cards. Colored and white scraps of cardboards probably can be obtained free of charge from your church printer, who is continually throwing such odds and ends into his waste-basket. At least, that has been true in our case and we have had no trouble in finding scraps exactly suited to our purposes.—*Missionary Review of World*.

THE MINISTER IN THE COMMUNITY

If we would make "full proof" of our ministry, we must be as much benefit to the community as possible. In other words, our ministry should not be confined to the pulpit, to the home, the study, nor simply to all three; but we belong to the community in which we live, and the community has the right to expect of us that our influence will be in the right direction at all times. We must not return evil for evil, must not in any sense retaliate for wrong done us, must be solicitous for the good of our neighbors, must respect their feelings, their convenience, and their religious views. And we must ever keep before us the thought that we are God's ministers—God's representatives in a way—and that we are expected to be working for God and his

glory in the study, the pulpit, the home, the community, and that death alone can discharge us from this duty. As far as is possible, we must live peaceably with all men. Otherwise our influence is crippled, and we can hardly "prove up" as Holy Ghost ministers. It must be said of us that the community is better by our being in it. Making full proof of our ministry in the community will be of incalculable benefit to us when we go into the congregation and the pulpit. Let us not neglect this important phase of our work as ministers.—*Gospel Trumpet*.

THE AMERICAN AND HIS GOVERNMENT

A well-known German physicist and political leader recently made a visit to the United States. His letters, printed in the German press, have been quoted favorably by American periodicals. The following is taken from the *Living Age* of January 14.

"The American is free, but his freedom is none the less a limited one. He bows unconditionally to the will of the majority. All must obey the bidding of the majority, or at least appear to do so. If that bidding prove unwise, the majority will revise its orders. This democratic discipline is an astounding thing to the European. I have been here for five weeks, stopping at dozens of hotels of every class and character. Only twice have I seen alcoholic liquor served, and then secretly, in empty rooms. Great numbers are opposed to prohibition and want their wine and beer again. Possibly that will come. But, as long as the law is on the statute books, it is respected. No respectable man would tolerate its open violation. The majority has spoken. Even those who hate the law, bow to the will of the nation. "I can not cite a more extreme illustration than this. Popular passion and powerful monetary interests defer to the law, because in the bottom of their hearts they identify the Government with themselves."

You were endowed with that which makes you akin to God in his creative power—a will.—*Henry Churchill King*.

If you are continually nagging, complaining, fault-finding, you may be sure that your heart is corrupt.—*D. M.*

YOUNG PEOPLE'S WORK

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

THE SOURCES OF HAPPINESS

LELAND SHAW

Christian Endeavor Topic for Sabbath Day,
February 18, 1922

DAILY READINGS

Sunday—Faith (Ps. 63: 1-11)
Monday—Obedience (Jas. 1: 22-25)
Tuesday—Love (1 Cor. 13: 1-7)
Wednesday—Service (John 4: 31-38)
Thursday—Labor (1 Thess. 4: 9-12)
Friday—Usefulness (Luke 10: 17-20)
Sabbath Day—Topic, The sources of happiness
(John 4: 9-14; John 13: 12-17; 15: 11)

Happiness has so many sources that one is inclined to pity the unhappy man because of the blindness which keeps him in ignorance of those sources. When a man wears a long face out in the sunshine of God's world, when he casts shadows all around on the lives of his neighbors, we feel like shaking him out of his self-sympathizing niche and telling him to wake up to the glories and the joy of living. The very fact that he is alive ought to make a man happy, and it will—if his life is what it should be. Why? Because the life that is lived as it should be lived will find and will draw from the sources of happiness which are like the spring of the water of life for whosoever drinketh of them shall never lack happiness.

Do you know the joy of hard work—the satisfaction and the happiness which accompany just being busy? But to work for others, to be of real service, gives a finer sort of happiness; and you will find that in proportion as your work is unselfish and of service to your community, the quality of your happiness will be enriched.

Children are happy when they obey their parents. They know that it is right to obey: and whether they know it or not, doing right will make them happy. Why is it that older people so often forget? Disobedience of the laws of the state never leads to happiness, while those who refuse to do what God has planned for them never know true happiness.

Love is another of the sources of happi-

ness which are open always and denied to none. Perhaps the happiness from this spring is the most satisfying of all. Learn to love—love every one, everything which is good, and love the Giver of all which you have and know, and happiness will be yours without the asking.

You need not prepare for a long journey if you would go in search of happiness, for you will find it in your own heart if you will but learn to serve and to love.

"True happiness, if understood,
Consists alone in doing good."

"They tell the story of a man
Who roamed the wide world over,
And spent his whole life trying
To find a four leaved clover.
For this once found would bring him peace
And happiness forever,
And so he roamed and sought in vain,
He found the treasure never.
Till coming home, a tired old man
Discouraged and down hearted,
He threw himself upon the ground,
But quick again upstarted.
For there before his own house door,
And spread the whole field over,
Were growing fragrant bunches of
The long sought four leaved clover.
Dear heart, there comes the truest joy
To those who seek it never;
And happiness, in duty's field
Rewards the doer ever."

THE WILL OF GOD

AUGUST E. JOHANSEN

It was the privilege of the writer to be a delegate to the Y. M. C. A. Older Boy's Conference, held in Saginaw, Mich., for three days during the latter part of November. At this meeting of nearly two thousand boys from all over Michigan, there was one general theme, one subject of all the discussions, one object,—to understand better the meaning of the Will of God.

In the addresses and discussions held throughout the conference, the thought of the boys was directed along two principal lines. We were impressed with the importance of knowing and following God's Will, and we were shown the opportunities life affords for living his Will.

The Will of God is fundamental. Man may strive to avoid that Will but he can never succeed. Man may defy God's Will, but he can never defeat it. The person who jumps off a cliff defies one of the laws of

the universe, but he does not defeat it. He merely illustrates it. And so man's contempt for the Divine Will shows, eventually, only the more clearly, the omnipotence of that Will.

But man has the choice of accepting that Will, or of following his own pleasure. It is man's privilege to get in step with God. And with his choosing he works either his own salvation, or his own destruction.

And if you say that you accept God's Will, to be sincere you must mean that you accept the challenge of his Will. And the challenge is to adopt that Will as the standard of your life, and to interpret it in the plain language of every day living, into a language which all men will clearly understand. You must *know* his Will. In the morning, when you want the sunshine in your room, you do not go to the east to bring it to you, but you open the blinds, and let it stream in. So in your life, but use the agencies of prayer, and communion, and Bible study,—just open the blinds of your heart,—and the Sun of Righteousness will come in, and light your way in the following of his Will.

If then we are to accept the Will of God as the basis of our living, let us express, if possible, what that Will calls for. Let us adopt these four fundamentals of the Four-Square Life:

1. *Purity.* This implies purity in our thoughts, in our words, and in our deeds. This implies purity in the relationships established by the family life, and in the associations with our fellow-beings. (Matt. 5:27-28)

2. *Honesty.* Honesty to God, to our fellow-men, and to ourselves. (Luke 16: 11-12)

3. *Unselfishness.* Thoughtfulness for others, willingness to sacrifice our own pleasure for the pleasure of someone else. (Luke 14:33)

4. *Love.* The love which calls for life-service for God and humanity. The love which is given to all alike, which is given without thought of self, without expecting it to be returned, and without desire for reward. (John 15:12)

We see here then, that the Will of God is neither so broad that it does not affect the smallest things of life, that it does not come home to the private life, nor is it so narrow, that it does not call for the

biggest, broadest service that man can give.

The Will of God is the biggest challenge of our life; the standards of personal righteousness it sets are the highest, and the opportunities of true service it offers are the best that mortal man shall ever know. Moreover, the reward that comes from following it as grace is given, is the greatest that man can ever attain. For in the words of the conference text,

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2:17.)

A LETTER

DEAR YOUNG PEOPLE:

My New Year's message to you was written early in November, under the impression that it must be done then if at all, but dated to correspond with the issue of the RECORDER in which I expected it to appear. The impression was correct. On December first, unable longer to care for myself, I came into the Sanitarium, where the splendid care and treatments are proving beneficial.

You will pardon my writing again so soon, when I tell you it is all I can do at present, and idle hands are weary hands. But the greater reason for the letter is a brief message I received about the time I came here. "I wish you could be stronger, you could do so much, but how often I think that God cares more for what we are than for what we do."

In the first place, I am going to tell you something of the experience of the one who sent the message, so you will understand that she was qualified to speak.

She is a lady in middle life whom nature endowed with a strong mentality and an unselfish spirit in a frail body. With the developing of her spiritual life there was born in her heart an intense desire for the Master's service, and she sought the necessary preparation. Upon her graduation from a Missionary Training School, she asked those in authority to assign her to a field where there was plenty of work or she would not be contented. She was given a field where she was eminently successful, and where the work was most congenial but so strenuous that in a few years she suffered a physical collapse, and for a long time has been unable to do anything. In

her suffering she has discovered one of the fundamental truths of Christianity.

I shall not detract from anything I have said in former letters about service while I attempt to point out the proper viewpoint. In one of my earlier letters, I said, in effect, that God's object in saving a person is to mold him into Christ's likeness. This is, I believe, the primary reason, and all other reasons are embodied in this one. Some people hold that we must serve in order to be saved, but that is serving under the lash of the task-master. It is much more satisfactory to me to serve because I am saved. The beginning of the Christian life is to let Christ into the heart and by so doing we receive a new nature of which service is one of the ingredients. Service flows spontaneously out of the regenerate soul for it is inherent in its God-given nature.

I once heard a minister's wife say in prayer meeting, "I don't like to engage in the work of the church. Perhaps this sounds strange to you when you know that I live with my spiritual adviser, but when I am asked to do things in the church,—well I just don't want to do them, that is all." She did work in the church, but it was a galling service. If Christ had been the controlling power in her life, she would have had no such feelings to confess.

We sometimes hear it said: "It appeals more strongly to the young people of today to ask them to come and give themselves to service than it does to ask them to come and be saved." If that is true I fear their conception of salvation is faulty. Salvation saves us from the ruin sin has wrought in our souls, transplants us from the kingdom of Satan into the kingdom of God. Salvation is the very life of God in the soul, and we can no more impart a knowledge of it to others if we do not possess it, than we can impart to others a knowledge of Greek or any other language of which we have no understanding.

But let us go back to the message. "How often I think that God cares more for what we are than for what we do." God wants us to serve. And if from day to day, he sees that we are being transformed into the likeness of Christ he will rejoice over us and our service, for it will be a service actuated by his own Spirit of Love, and the greatest, most enduring service we ren-

der will be the spiritual atmosphere that radiates unconsciously from our lives.

Cordially yours,
MARTHA H. WARDNER,
*Sanitarium Annex,
Battle Creek, Mich.,
January 19, 1922.*

THE KINGDOM OF GOD IN OUR COUNTRY AND IN THE WORLD

HOWELL RANDOLPH

(Read at the quarterly meeting of the southern Wisconsin and Chicago churches at Chicago, Ill.)

When Miss Burdick called me upon the phone, and asked me to speak or write a paper, for this quarterly meeting young people's hour, I felt of course very reluctant to attempt it, but she put this argument to me, "I have written a good many papers for you," meaning of course her year spent in studying physics and chemistry under me at the Union High School, "why can't you write one for me." I succumbed and am here making my attempt.

"For of such is the kingdom of heaven." When Christ uttered these words, he gave us in a very simple and forceful illustration, the needs of the world at that time and at the present time and for ages to come. According to this simple statement, the kingdom of heaven on this earth is not to be composed of greater than the smallest little child, born in all purity and innocence and love, without its skill and craftsmanship, without its clever ability at intrigue and falsehood, and its business sense, or its social aptitude, but simply and solely with the qualities of love, innocence, hope, faith—faith in his parents, brother, and sisters, his friends, faith in God, faith in the future. And of "such is the kingdom of heaven."

When I read the story of the coming of the Christ through the eyes of Lew Wallace, it gives a better insight into the true nature of the kingdom of God on earth. A man, a Jew, raised among the wealthy and faithful class in Jerusalem, met with great hardship and suffering, was separated from his family, and sent to a life of labor upon a Roman galley. The young Jew had faith in the future, and held to that faith, living for the future, and the time when he should, by some miracle receive his freedom. The time came, and he

was guided, by the Providence of God, to Rome where he received and sought training in all the manly arts of war. He became greatly skilled and won much honor and attention, and when he had completed his training, with his eyes still upon the goal of vengeance for the wrongs which the Roman people had imposed upon him, he went back to the land of his youth still faithful to the vows he had learned to respect as a lad at his mother's knee. The boy had attained a remarkable degree of manhood, and through a series of circumstances, he became interested in and finally a follower, of the Christ to come. He was looking for a "King of the Jews." His fancy built for him his ideal in the person of which the Master should come.

He would be a martial spirit with the arts of war at his finger tips. He would have a spirit which would dominate all who met him. His bearing would be that of a soldier, and his speech that of dignity. He would strike his enemy, the Roman, without mercy or charity and would atone for all the wrongs of the Jews. Such was the picture which the young instilled into the hearts of thousands of Galileans who became his followers, till the time when the coming of the "King of the Jews" should be a reality.

The Christ came. The young Jew saw him, and hardly believed. Could this be the King of the Jews. What could be this humble man's Kingdom. He held himself and his army in readiness. No call came. Instead, the Christ went about healing, and teaching, and gathering a band of followers and all the time, the curiosity of the Jewish nation was growing and a great following was developing. He was welcomed to Jerusalem with a great show and much joy. His promise had been that at the temple he would declare himself, and all were breathless for that moment to come. Disappointment, sorrow, despair, come to the waiting people. Finally anger then the cry for vengeance, and the Christ was betrayed. The followers turned to enemies, the whole world with a few exceptions turned against him. The Roman Government, at first worried, then afraid of insurrection, and finally, when Christ did not fulfill expectations, lost their fears, and were for protecting him against his own people. Pilot, washing his hands, said, "The blood

be upon you", and the people joyfully accepted the curse of Christ's blood, and he was crucified with a million spectators anxiously awaiting the end. So, the Jewish lad, came at first to disappointment, then into the realization that the Christ mission was in all reality fulfilled. He had not failed. His kingdom was established on the earth, the kingdom of peace, love, honor, hope.

Here we have the story of how the kingdom of God was renewed upon the earth. Is not the secret of happiness revealed in this story of the Christ? Is there any more practical, or any more simple or effective way to bring the kingdom of God upon the earth nearer to its fulfilment, than to accept the principles of the Christ.

What forces are actively and effectively working in this country to promote friendship between men of all classes, for the sake of their humanity? First must still be placed, the work of the church, meaning the organizations which take the Bible for guidance, throughout the world. That is the prime object of the church and when it fails in that it fails in its appointed task. There are other agencies at work however, which shape the tendency of the country to a very great extent. The first that might be mentioned is perhaps the school. Is education separate from religion? It can not be. At the school the child learns, honesty or dishonesty. He learns either to be truthful or not, to be loyal to any good cause or unfaithful. From a moral standpoint, the school is making a great attempt to bring a desirable condition within the country. Its work is very very far from perfect, and here is one of our greatest opportunities to bring the kingdom of God into our country. Watch, help, co-operate with, take an interest in, use your influence toward raising the school to higher level. Help create public opinion for better teachers, as they will be eventually what they are expected to be. Look for the Character which promotes better social relations between men, in your teachers, and that will help to make our country approach to the kingdom of God. Then back them up and boost in every possible way.

Another of the very greatest influences upon public opinion, and consequently upon the morals of the country, and thence upon the kingdom of God, in our country and

the world, is the moving picture, which can do more harm or more good than any other means of attracting public interest in the country today. Demand good films, films without suggestion of putting evil upon a basis of being all right and films that have a definite aim to accomplish plenty of force and interest by which they will succeed in their object. Thus may this country and the rest of the world be advanced a step in its journey toward the great ideal of the kingdom of God in the whole wide world.

It is hard to speak with hope and assurance when the evidences of greed and selfishness are on every hand, in most of our dealings with men, in most of every country's dealings with every other country. What can we do but believe and work and struggle toward the great ideal, first by trying to bring ourselves as near to it as possible, then to hope and trust and take every possible opportunity to advance to the great aim of every believer in Christ, the triumph of love over hatred, of unselfishness over greed, of the whole kingdom of God, over the evil of this earth.

C. E. NEWS NOTES

RIVERSIDE, CAL.—Evening after the Sabbath, January 21, a social was held at the home of Miss Lucile Hurley on Park Avenue in honor of five new members. After some live games and contests these five were duly initiated with weird ceremonies presided over by the president, Bertrice Baxter. About thirty-five were present to enjoy the affair and the refreshments of apples, pop corn, and toasted marshmallows.

We are glad to welcome Miss Ethelyn Davis into our society. She is already working, having been appointed as Efficiency superintendent. The Efficiency work is going along splendidly, every officer trying to make his committee or work 100 per cent. A Christian Endeavor Expert class is held each week. Soon we will be able to report some C. E. E's among our members.

Seventh Day Baptists are on the map in Riverside county Christian Endeavor work, and in California state Christian Endeavor work. Our president, Bertrice Baxter, just left the office of county Intermediate president, Alice Baker is at present county Junior superintendent, Lucile Hurley is secretary of the county Intermediate cabinet, and last

but not least Mary Brown is state Junior superintendent.

We are planning on having a big delegation at the California Four Square Campaign Conference at Redlands next week. Several loads will go over for the two-day session.

LESTER G. OSBORN,
Press Superintendent.

ROCKVILLE, R. I.—The Rockville Christian Endeavor Society entertained the Waterford, Westerly and Ashaway societies Sabbath afternoon and evening, January 21, 1922. The Christian Endeavor meeting was at half past four, when the following program was rendered to a large audience:

Song	
Scripture reading	Miss Elva Woodmansee
Vocal solo	Pastor Burdick
"Missionary Board" Meeting—	
Call to order	
Prayer	Lewis Randolph
Report of Home Missions	Hancy Brooks
Song	
Foreign Mission Fields	Mrs. Earl Burdick
China Missions	Dr. Anna L. Waite
Prayer for Missions	Inez Jordan
Financial Outlook	Alexander Austin
Prayer	Tacy Crandall
Solo	Hancy Brooks
Benediction	

After the meeting all were invited to the parish house where supper was served to seventy-one.

After the supper the following program was given:

Piano Solo	Margaret Davis, Ashaway
Vocal Solo	Hancy Brooks, Waterford
Reading	Elizabeth Kenyon, Ashaway
Piano Solo	Elizabeth Austin, Westerly
Temperance Address,	Dr. Anna L. Waite, Brad-
	ford
Vocal Solo	Helen Maxson, Waterford
Cornet and Violin Duet,	Rev. Paul S. Burdick
	and Frank M. Hill; Mrs. G. C. Irish,
	accompanist

After a social hour the good time came to a close by prayer, by Rev. A. L. Davis, and the singing of "Blest be the Tie that Binds". Christian Endeavor Benediction.

CORRESPONDING SECRETARY OF
ROCKVILLE-C. E. SOCIETY.

A JUNIOR ANNIVERSARY PROGRAM

The Juniors very pleasantly entertained the two older societies and a few fathers and mothers Sabbath afternoon in honor of their thirty-first birthday. The chairs were arranged in a big C. E., the Seniors

being first, the Intermediates in the middle and the Juniors last. The entire time was taken up with talks by various people. W. G. Rood spoke on the early history of the Juniors, Carrie Rood on the time when she was a Junior and Louise Hutchins spoke on the same subject. Several Juniors had important parts on the program. Mesdames Polan and Hemphill told the society some new things they might do. The program closed with singing and the Mispah benediction. The superintendent, Mrs. Jennie Bee, is to be commended for her interest and her untiring efforts with the boys and girls.—*North Loup Loyalist.*

HOME NEWS

HAMMOND, LA.—Christmas season was a very pleasant occasion with us. We held a Christmas dinner in the church parlor, after which every one enjoyed a program by the children. "Santa" came and distributed treats to the children and young people, but the primary class took the money which is usually used for their gifts, from the Sabbath-school treasury, and put it into their "Pete" Pig bank, for the benefit of the Forward Movement, enjoying it more than having it for toys. We were pleased in having a number aside from our society, to the dinner and program.

And at the close of the Christmas Day, the *men* of our society invited the ladies to a New Year's dinner, which they were to arrange by themselves. This was a very great success, indeed.

New Year's dinner was a very rare treat
To the ladies of the S. D. B.
As they were bid to the church parlor to eat
The goodies prepared by the *men*, you see.

There were oysters many, both in stew, and well-fried,

And rolls and coffee, as well,
And the "Granite" cake was as good as you've tried,

("Marble" cake, the ladies would tell.)

There were good things too numerous to mention,
Prepared by our own patient men,
And we agreed we would give our best of attention,

When they should invite us again.

And last but not least, they washed all the dishes,
While we ladies looked on with pleasure,
We extend to them our very best wishes,
And think of their resolves as a treasure.

On Christmas Day a good contribution was given for the Forward Movement

Christmas gift, and on the following Sabbath the Near East Relief cause was well remembered by our Sabbath school offering.
W. L. C.

INDEPENDENCE, N. Y.—The close of the year and the beginning of the new has brought its usual round of activities and re-organization of societies and new plans formed for the coming year.

A community Christmas was observed with a children's cantata, "Santa Claus' Dream", and tree with remembrances for all the children, some eighty-five children of the church and neighborhood.

The church dinner and annual meeting was held at the parish house the first Sunday in January. The treasurers reported all bills paid to date with small balances in hand. The quota for the Forward Movement for the calendar year has been fully met. The church and parsonage have been painted during the year and repairs have been made on the parish house. Other improvements are contemplated the coming year.

Eleven members have been added to the church by baptism. The pastor has supplied the Andover Church each Sabbath afternoon, and a neighboring village First-day church has been supplied for about six months on Sundays.

The Bethel class recently held an enjoyable social at the home of S. W. Clarke. The class also has a recreation committee to help make the monthly community social at the parish house more profitable. The Teacher Training class of the Sabbath school recently took the state examination on the section of the course of study which they have completed.

During the holidays about thirty friends gathered at the Crandall homestead farm to help Mr. and Mrs. Maxon A. Crandall celebrate their golden wedding.

W. L. G.

"Charlemagne tells us of the power of a personality to conquer apparently invincible difficulties. He found a region of quarreling states; he left a united nation."

I am glad to think
I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God appoints.
—Jean Ingelow.

SABBATH SCHOOL

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

ANNUAL REPORT OF FIRST VERONA SABBATH SCHOOL

Average monthly enrolment of pupils 56. The largest enrolment of 65 during the month of September. The smallest enrolment, 47, during the month of December. Number of teachers, 9; number of officers, 14; number in Home department, 44; number in Cradle Roll, 7, making a total of approximately 130.

There are four organized classes in the school. One new class organized this year by combining two classes, has been named the "Ever Ready Class." The "Doers" have raised a goodly sum of money toward a fund for painting the church and have contributed to other worthy causes. The "Pearl Seekers" have contributed generously toward the Forward Movement, maintained the phone in the parsonage, also started a fund for lighting the church. The "Star Class" has been badly crippled for effective work as a number of its most active members are away the greater part of the year in school or engaged in other Sabbath school work.

There have been ten workers' conferences held with an average attendance of fourteen.

Fifty-two sessions of the Sabbath school have been held with an average attendance of thirty-seven.

The Sabbath school was represented at the Efficiency conference at Utica by four delegates and at the County convention in Clinton by twenty-nine. The school won the picture in the rear of the room at the annual Field Day in August. The average standing in points for score card was 76.9. The month of August was the highest, 80.4. The month of December was the lowest, 70.9. The standings could be raised by about five to ten points each month if every scholar would study his or her lesson.

The treasurer's report shows a balance on hand of \$64.74. The school has paid its apportionment to Sabbath School Board, paid for all supplies and \$30.44 has been

turned over to the Missionary Board through the Forward Movement. The sum of \$65.70 was raised at Christmas to apply on the Forward Movement.

The Cradle Roll at the present time has a membership of seven to whom birthday and Christmas cards have been sent. The Home department is in a flourishing condition with an enrolment of forty-four, a superintendent and six visitors.

A missionary program has been given nearly every month which has proven interesting and instructive. Decision Day was observed June 4. A program was arranged by a committee with the evangelist superintendent, O. H. Perry, as chairman. Cards were printed with blank space for signature under each question. Mothers' Day, Sabbath Rally, Children's Day, and Christmas were occasions for special programs.

I believe the work of the school to be progressing in every line. It can truly be said that it is a school of religious education. Two classes took prescribed work in Teacher's Training and satisfactorily passed the examination. Vacation Bible schools were held which were very beneficial from a spiritual standpoint. There has been in the past year the closest co-operation of every one for the welfare of the school. When in need of a teacher as supply some one has risen to the occasion and was ready to try to fill the vacancy.

We need more equipment in maps, black boards, separate rooms, but if we each do our task as well as we can we shall some day be conquerors.

I wish to thank all officers and teachers at this time for the hearty co-operation and spiritual fellowship during the past year. May every one still have the same sweet Christian spirit this year in carrying on the work of the Master in leading the young to the Church of Christ. As the secretary said in her report, why not have a 100 per cent school?

Respectfully submitted,
T. STUART SMITH.

AND WHAT IS THIS TO ME?

RUTH MARION CARPENTER

PART I

"Miss Bacon," asked the superintendent of the Bible school, "will you take a class of girls in the Intermediate department?"

We have a class there without a teacher and we feel that you would do well by them."

"Oh, I can't," replied Miss Bacon quickly, "I couldn't teach those big girls."

"But they are not big girls, Miss Bacon," urged the superintendent, "they are only thirteen and fourteen years old."

"I know, but they are too big for me, I can do better in the Primary department," and Miss Bacon turned aside her opportunity.

"I am sorry, Miss Bacon, that you can not help us; I have already asked a number of people and they all give me much the same answer. I do not know where to turn next."

My dear readers, are you a Miss Bacon, too? Do you think, as we all do, that you can not do intermediate work? Do you think you can "get along better with younger children?"

Why do we think thus? Is it not because we are unwilling to make the necessary effort? Isn't it because we have chosen the line of least resistance? Isn't it because we are too busy with other interests to make proper preparation? Or, perhaps, it is all because we have not grasped the vision of our opportunity.

Can we not get that larger vision, that glorious opportunity of leading girls, of turning their lives into the channels which lead to true, noble, Christian womanhood? It is the inspired of God, the consecrated, the self-sacrificing Christian, who can teach the teen age best.

In order to have this large vision, we as teachers must first have our hearts full of love—love for the work, love for the girls and love for the Christ. We must keep in tune with Christ and his work, through prayer and study. We should read and study the host of splendid books written for teachers of this age; for instance, in our own library, here in Alfred, is a most inspiring book by Margaret Slattery called, "The Girl in Her Teens". It is charmingly written and makes us just love girls. Then we ought to mingle with other people who are absorbed in the same kind of work; attend as many Bible school conventions as come within our reach and make an effort for those out of easy reach; nothing is quite so inspiring as a company of people

all with the same purpose and aim in view, whether it be farming, banking or Bible school teaching and the exchange of methods and practical suggestions is invaluable to us.

This, in general, should be our attitude as teachers toward our work, our pupils and our Master.

With all due credit to Mrs. Risley of Schnectady, N. Y., in whose training class I once received great inspiration, I would like to quote her "Ten Commandments for a Bible School Teacher".

1. "Ring True."
2. "Sacrifice much—silently." That for which one sacrifices much is cherished highly. Silently—"let not thy left hand know what thy right hand doeth."
3. "Be prepared." Not only for the lesson period but for emergencies.
4. "Have time." Never be too hurried to give the girls the time they need for their interests. Let them feel that their teacher is always ready and willing to spend time for them.
5. "Relieve embarrassment." Adolescent girls are continually saying or doing things which sound or look different when spoken or done, than was expected. Be ready to turn these embarrassed situations into commonplaces.
6. "Be thoughtful."
7. "Play when time to play, serious when time to be serious."
8. "Reprove in the spirit of fellowship."
9. "Count your girls as important as any one."
10. "Criticize kindly."

And I should like to add an eleventh commandment, which like the eleventh in the Bible, really partakes of the spirit of them all. (John 15: 12).

11. *Be one of them.* Be a girl with our girls, but never lose our dignity or poise. Girls are paying their teacher the highest compliment of which they are capable when they want her to join in their frolics, or when a single girl chooses her teacher to spend an evening with her to play flinch or some other pastime. We must make them feel that we are on their level, not aloof from them, and then we will make wonderful strides in leading them toward our ultimate goal, the Christian life.

Have you caught the vision, Miss Bacon and the rest? Then can we turn away from the opportunity and obligation which it puts directly in our path? Can we refuse the appeal of our Master to "Go ye into all the world and preach the gospel to every creature"?

Is every girl in our community a professing Christian?

Is every girl in our community a member of a Bible class?

Does every class have a loyal, consecrated teacher?

Until these questions can be answered "Yes", the call is still for us. And now, Miss Bacon, will you not reconsider the superintendent's request before saying positively, "I can't"? And may God give you courage to answer yourself honestly, "And what is this to me!"

Sabbath School, Lesson VIII.—Feb. 18, 1922

ELISHA AND NAAMAN THE SYRIAN

2 Kings 5: 1-27

Golden Text.—

"Bless Jehovah, O my soul
And forget not all his benefits:
Who forgiveth all thine iniquities;
And healeth all thy diseases." Psa. 103: 2, 3.

DAILY READINGS

Feb. 12—2 Kings 5: 1-4

Feb. 13—2 Kings 5: 5-9

Feb. 14—2 Kings 5: 10-14

Feb. 15—2 Kings 5: 15-19

Feb. 16—Like 4: 16-27

Feb. 17—Mark 1: 39-45

Feb. 18—Psalm 103: 1-12

(For Lesson Notes, see *Helping Hand*)

REV. JOHN H. BIGGS

Rev. John H. Biggs was born in North Carolina, October 26, 1842, and died at the home of his youngest daughter, Mrs. Blanche Furrnidge near Parkton, N. C., November 21, 1921, aged 79 years and 26 days.

Mr. Biggs attributed his conversion to a tract, "The wages of sin is death," handed him on a train by a Presbyterian minister. He united with the Missionary Baptists. Being a conscientious Christian he, with his good wife, decided to keep the Sabbath of the Lord, after hearing the Scripture arguments for the Seventh Day as given by Rev. G. W. Hills during some tent meetings held by him at Hope Mills in 1894.

Mr. Biggs was at that time a deacon of the Baptist church at Hope Mills. He and his wife were excluded from that church on account of their belief and were heartily welcomed into the fellowship of the Cumberland Seventh Day Baptist Church. There were then four deacons in that small church who had come from the Missionary Baptists: George Newton, Curtis Goodman and John H. Biggs, all of whom, we believe, have entered into rest; and also, J. A. Howard, now of Nortonville, Kan.

Mr. Biggs began to preach in 1899 and in 1902 received his ordination from a council consisting of Elders O. U. Whitford, Reuben Newton and David N. Newton. He served the Cumberland Church as pastor from January, 1902, to January, 1904, and again in 1908 until he in the latter part of the year with his wife and one son and one daughter removed to Gentry, Ark., where they united with the Seventh Day Baptist Church of that place. While at Gentry, Mr. Biggs assisted in the services of the church when they were without a regular pastor. After a number of years Mr. and Mrs. Biggs decided to return to their native State and make their home, most of the time, with Mr. Biggs' oldest son by a former marriage.

There were four children by the first marriage: Oakly, a Baptist minister; Margaret (Mrs. McKinney), of Rocky Mount, N. C.; Ella (Mrs. McLaughlin); and William. The last two named died some years ago. By the second marriage there were three children: Daisy (Mrs. Nathan Maxon), of North Loup, Neb.; Blanche (Mrs. Furrnidge) near Parkton, N. C.; and Hampton, one of the deacons of the Seventh Day Baptist church of Detroit, Mich. All of the living children excepting Mrs. Maxon had seen their father during his last illness of paralysis and were at the funeral. His devoted wife ministered to him to the last.

Mr. Biggs had many good and noble qualities and made many friends. He is greatly missed by both friends and relatives.

Appropriate funeral services were conducted at the grave by Rev. Mr. Sorrell, a Baptist minister who had visited him during his last illness, and interment was made at Adams cemetery not many miles from where the deceased had lived before mov-

(Continued on page 192)

DEATHS

GREENE.—In Berlin, N. Y., January 8, 1922, Mr. Frank J. Greene, aged 57 years, 5 months and 19 days.

Brother Greene was the son of William P. and Caroline (Lamphier) Greene. He was born in the town of Berlin, N. Y., July 20, 1864. He was converted and united with the Berlin Seventh Day Baptist Church September 24, 1881. He was called to the clerkship of the church November 30, 1888, and to the deaconship of the church June 4, 1897. He served in both these capacities with honor and faithfulness till called home. He was married to Miss Ida Lewis, of Berlin, N. Y., March 4, 1886. To this union were born three sons, one of whom, Frank J., Jr., passed on in 1914.

His words spoken at the time he was chosen as deacon are very characteristic of the man in all his relations in life. He said: "I feel very unworthy to fill the office; but am willing to try to do the best I can since the voice of the church, in this matter, should be, and is, the voice of God."

The church has lost a valuable counselor and faithful worker; the community a faithful and sympathizing friend, and the home a loving and thoughtful father and husband.

He leaves a wife, two sons and their families, besides a sister and a host of friends and relatives to mourn their loss.

Farewell services were held from the church the afternoon of January 10, conducted by the pastor, Rev. E. Adelbert Witter, who spoke from Proverbs 23: 7.

He was in his various relations of life what he was, because he purposed in his heart to try and do the best he could as a man among men and as a servant of the Lord Jesus Christ.

E. A. W.

CORDREY.—At the home of her daughter, Mrs. Herbert Horner, in Shiloh, N. J., January 10, 1922, Mrs. Nellie M. Cordrey, aged 52 years, 4 months and 15 days.

She was the daughter of John and Lucy Millard Vincent and was born near Alfred, N. Y., August 25, 1869. In her childhood the family moved to Milton, Wis., where she grew to womanhood.

She was married to Charles Cordrey, of Shiloh, N. J., March 2, 1888. They established their home in the Cordrey homestead about one-half mile north of the village where they have lived since.

There is left to mourn her early departure the husband, and three children, Mrs. Herbert Horner, Mrs. David Davis and John Maxwell who is at home, and six grandchildren. The daughters, Ethel and Florence, both live in the community so that both were able to help care for mother during her illness.

Mrs. Cordrey was baptized several years ago during a meeting held by the late Rev. E. B. Saunders, who was then a denominational evangelist. While she did not unite with any church she was a faithful follower of her Savior, and

quite a regular attendant at church services. Until recently she was a member of the W. C. T. U., of Shiloh, and was a member of the Ladies' Benevolent Society of the community until her death. She was a member of the local Grange and order of Pocohontas.

She was a good wife and mother, a helpful friend and neighbor, always willing to do what she could to help others, but our loss is her gain.

Farewell services were conducted by Pastor Sutton in the home, on Friday afternoon, January 13, 1922, and the body was laid to rest in the Shiloh Cemetery.

E. E. S.

VARS.—In Bradford, R. I., November 18, 1921, Alfred Gardiner Vars, in the ninety-seventh year of his age.

Alfred Gardiner Vars was the eighth child in a family of eleven children born to Isaac and Hannah Saunders Vars. The date of his birth was March 30, 1825, and his birth and death were in the town of Westerly, R. I.

In the first years of his long and active life Brother Vars followed the sea and for some years he was in the coasting trade, the commander of different sailing vessels doing business along the New England coast. Afterward he settled in the village that is now called Bradford and went into the mercantile business in which he was active until the time of his death, having the longest continuous service in that time of any merchant in New England.

On November 2, 1851, he married Jane P. Hervey who died April 5, 1910.

Mr. Vars was active in his Christian life. He and his wife were constituted members of the Second Westerly Seventh Day Baptist Church and his death removes the last one of these from the list. He was earnest and conscientious in the support of the work of the Church and regular in attendance upon its services as long as his health permitted.

Of the seven-children born to Mr. and Mrs. Vars, there are left to mourn him, one son, John P. Vars, of Bradford, R. I., and two daughters, Mrs. Emma J. Wells, of Ashaway, R. I., and Mrs. Medora V. Wilcox, of Bradford. There is remaining also one sister, Mrs. James Aldrich, of Westerly.

Funeral services were conducted at the home in Bradford, by Rev. Clayton A. Burdick, of the Pawcatuck Church and burial was in Varsland Cemetery at Bradford.

C. A. B.

GREENE.—George H. Greene, the seventh child of Horace and Lois Greene, of Linn, Wis., was born January 17, 1855, and passed away December 22, 1921, at Boulder, Colo., aged 66 years, 11 months and 5 days.

Mr. Greene was united in marriage to Mary L. Jones, April 5, 1882, and to this union was born one son, Claude L., now of Boulder, Colo.

Mr. Greene's wife passed away December 1, 1910 in Walworth, Wis., where they then lived. After her death he moved to Boulder, that he might be near his son.

Mr. Greene was a painter by trade and followed this vocation until his last sickness which was of only ten days duration. He died of lobular pneumonia in the Boulder Hospital, where all the care

of a loving son and trained attendants was in vain for he had been called unto his own. The end came at 9.15 on the evening of December 22.

He was brother to H. D. Greene, Hosea, Rufus, Wealthy, Libby and Martha, all of whom have preceded him beyond except Hosea. He leaves the son Claude and brother Hosea and many other relatives and friends to mourn his loss.

He gave his life to his Master some thirty years ago, uniting with the Methodist Church at Big Foot. His letter was transferred to the Walworth Congregational Church, where it remained until his death.

The funeral was held from the Walworth Seventh Day Baptist church, Tuesday afternoon, Rev. G. D. Hargis, pastor of the church, officiating. Burial was in the Walworth cemetery beside his wife. *

BABCOCK.—Clarissa Jane, daughter of Thomas N. and Fannie J. Wilcox, was born at Angelo, Monroe County, Wis., February 26, 1856, and died at her home in Albion, Wis., January 1, 1922.

Her girlhood was spent in Angelo and here on November 11, 1873, she was married to Charles I. Babcock, of Albion, Wis. The young couple made their home on a farm two miles north of Albion Center and there they lived for forty-five years. To them four children were born: Grace, who died in 1915; Lillian, who is Mrs. W. E. Babcock, of Waupun; Henry, of Milton; and Fred, of Wauwatosa.

In November, 1918, Mr. and Mrs. Babcock left the farm and moved to Albion Center where they lived until she became the victim of pneumonia.

Besides her husband and three children she has left behind two brothers, William and Wellington.

"Clara," as she was lovingly called by her many friends, was for the greater part of her life denied that greatest of all blessings, good health. When quite young she became afflicted with asthma, from which she suffered throughout her life. Ill health from this and other diseases did not, however, prevent her from leading a useful life. She was a good wife and a kind and loving mother. Always bright and hopeful even under the most trying circumstances she was a constant inspiration to those about her and her courage and good cheer will long be remembered by many.

She was a woman with a beautiful Christian faith. Early in life she became a member of the Albion Seventh Day Baptist Church, and to its covenant she remained faithful to the end.

On New Year's Day, surrounded by those she loved best, this strong loving soul, her work on earth ended, passed quietly away into the great beyond where there is no more pain and suffering but where the weary are at rest.

Funeral services were held at the home January 4, in charge of Pastor Sayre. Interment was in the Evergreen Cemetery. c. s. s.

Get all you can without hurting your soul, your body, or your neighbor.—*John Wesley.*

THE SABBATH RECORDER

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

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

Terms of Subscription

Per Year\$2.50
Per Copy05

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

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

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

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

Advertising rates furnished on request.

RESOLUTIONS OF RESPECT

WHEREAS, In the course of human events, under the movings of Divine Providence this church has been called upon to mourn the loss of a most worthy member, in the death of Deacon Frank J. Greene, and

WHEREAS, Our departed brother manifested the qualities of real wisdom, faithfulness, and painstaking care in the thirty-three years of service given to the church as its clerk, and

WHEREAS, In his more than twenty-four years of service as deacon, he revealed his fitness for the position, in his devotion to the interests of the church, in the work of kindly sympathy and helpful counsel, both in the church and in his relations with the family and personal life among the community friends, therefore

Resolved, That, while we recognize the real worth of one who grew up and lived among us as a man among men; while we recognize his Christian integrity and true manly character; while we shall greatly miss his cheerful presence and faithfulness in all church services, may the God whom he loved and served, help us to recognize the ideals of our brother and seek in every way to reach up toward a perfection in true godliness, after which he strove in Christ Jesus.

Resolved, That these resolutions be spread upon the records of the church. That they be published in the SABBATH RECORDER, and that a copy of them be sent to the family of the deceased.

By vote and in behalf of the Berlin Seventh Day Baptist Church in session assembled January 21, 1922.

(Continued from page 190)

ing to Gentry. The floral offerings by both friends and relatives were lovely ferns and chrysanthemums. Three of the offerings were from members of the Cumberland Church.

How true it is that "We mourn the loss of a good man."

E. P. N.

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

The most hopeless feature of the Sunday question is the fact that the public conscience is already so dead concerning it. There is no hope of the multitudes ever sabbatizing in God's way unless men can be brought back to God's law. When Christian leaders can appeal to their fellows upon the authority of God alone, rather than upon that of men or of civil law; and then can turn to the Bible and show that the commandment and their teachings and practices harmonize, there will be the dawning of a brighter day and a more hopeful outlook for the triumph of Christianity.

What think you would be the effect if the entire Christian world should return today to the Sabbath of the Bible? What if men had never departed from it; but had kept their teachings and the commands of God in perfect harmony? Has the effort to graft the Sabbath idea into a heathen day been successful? Has reverence for God's word been increased thereby? What is the natural harvest to be expected from such seed-sowing? It could be nothing less than the loss of reverence for God's law and the Sabbathless condition of which most Christian leaders are complaining in these years.—T. L. G.

CONTENTS

Editorial.—Brother Ray Thorngate Explains His Meaning.—Others Feel the Same Way.—"If Thine Enemy Hunger, Feed Him."—"To the Denominational Building"—Nature and Arts of Peace Transforming Florida.—Hammocks and Waterways.—Blessed Memory Pictures. 193-197	197
Rock of Ages. 197	197
Commission's Page.—"Our Financemeter."—Michigan and Chicago.—Seventh Day Baptist General Conference. 199-202	202
The Christian View of Work and Wealth. 202	202
Missions and the Sabbath.—Missionary and Tract Society Notes.—Semi-annual Financial Report of the Seventh Day Baptist Mission, Shanghai, China. 203-207	203-207
Examples of Giving. 207	207

President Harding's Appeal for Starving Russians. 207	207
Education Society's Page.—Are You Preparing for "Ministerial Decision Day"? 208	208
Sailed Volunteers. 209	209
Woman's Work.—For Today (poetry).—West Family Bulletin. 210	210
Brother Thorngate Explains More Fully. 211	211
Mrs. Annie Booth. 212	212
Young People's Work.—Books That Make Life Better.—A Suggestion for Lookout Committees.—Junior Goal for 1922. 213-215	213-215
Two Wedding Days. 215	215
Sabbath School.—The Vacation Religious Day School.—And What Is This to Me?—Lesson for February 25, 1922. 216-222	216-222
A Historic Conference. 223	223