

*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	President Harding's Appeal for Starving Russians 207
Rock of Ages 197	Education Society's Page.—Are You Preparing for "Ministerial Decision Day"? 208
Commission's Page.—"Our Financemeter."—Michigan and Chicago.—Seventh Day Baptist General Conference 199-202	Sailed Volunteers 209
The Christian View of Work and Wealth 202	Woman's Work.—For Today (poetry).—West Family Bulletin 210
Missions and the Sabbath.—Missionary and Tract Society Notes.—Semi-annual Financial Report of the Seventh Day Baptist Mission, Shanghai, China 203-207	Brother Thorngate Explains More Fully 211
Examples of Giving 207	Mrs. Annie Booth 212
	Young People's Work.—Books That Make Life Better.—A Suggestion for Lookout Committees.—Junior Goal for 1922 213-215
	Two Wedding Days 215
	Sabbath School.—The Vacation Religious Day School.—And What Is This to Me?—Lesson for February 25, 1922 216-222
	A Historic Conference 223

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—M. Wardner Davis, Salem, W. Va.

First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

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

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

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

Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

COMMISSION

Terms Expire in 1922—Frank J. Hubbard, Plainfield, N. J.; Allen B. West, Milton Junction, Wis.; Alfred E. Whitford, Milton, Wis.

Terms Expire in 1923—Rev. Clayton A. Burdick, Westery, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

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

Treasurer—S. H. Davis, Westery, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.

Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Alfred, N. Y.

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

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

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

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

ASSOCIATIONAL SECRETARIES

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

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

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

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

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

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

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—William M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

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

Gifts for all Denominational Interests solicited.

Prompt payment of all obligations requested.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

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

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

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

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

Treasurer—L. A. Babcock, Milton, Wis.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.

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

Corresponding Secretary—Mrs. Francis F. Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Ruby Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Mrs. W. D. Burdick, Dunellen, N. J.

Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.

Central—Hazel Langworthy, Adams Center, N. Y.

Western—Clara Lewis, Alfred, N. Y.

Northwestern—Doris Holston, Milton Junction, Wis.

Southeastern—Alberta Davis, Salem, W. Va.

Southwestern—Margaret Stillman, Hammond, La.

Pacific Coast—Maleta Osborn, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

Assistant Field Secretary—Mrs. Angeline Abbey, Alfred, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Paul E. Titsworth, Alfred, N. Y.; Orra Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

For the joint benefit of Salem and Milton College and Alfred University.

The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 92, NO. 7

PLAINFIELD, N. J., FEBRUARY 13, 1922

WHOLE NO. 4,015

Brother Ray Thorngate Explains His Meaning

On another page will be found a communication in which Brother Ray G. Thorngate explains further his idea as set forth in, "A New Mission for Seventh Day Baptists", in the SABBATH RECORDER of December 26, page 797. We are glad Brother Thorngate did not understand the editor in his question, "Is it a new mission?"—on page 796, as being in *antagonism* to the thought of unsectarian presentation of the Sabbath question. Our last paragraph in that editorial leaves the candid reader in no doubt as to the editor's position on the main subject; so we repeat it here:

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

It is probably true that while we have for many years been pleading for God's holy Sabbath, pure and simple, without urging others to join our church, the people of other faiths have taken it for granted that we were proselyting, and have read into our messages something like appeals to unite with us.

Brother Thorngate makes a strong plea for us to be so specific upon this point that no one can accuse us of pleading for union with our denomination. He would have us make it clear that all we desire when we plead for the Sabbath, is that other denominations shall accept it as part of their creed without any change in church relations.

With this idea we are in perfect accord, and will be glad to emphasize such expressions whenever they are made in the kind Christian spirit that characterizes the writings of Brother Thorngate. If his ideal could be realized completely our mission as a denomination would be fulfilled.

Others Feel the Same Way

We have recently seen a letter which was prepared four years ago in the hope that such a message as it contained might be sent officially by our denomination to all Protestant churches, pleading for a conference upon the question of the Bible Sabbath. It was written by Brother George A. Main, who for years has been far removed from any of our own churches, and who is anxious to see a real live forward movement by our people in the line of the one truth that gives us our name and separates us from others.

The burden of this letter is in harmony with the thoughts expressed by Brother Thorngate on another page. The first paragraph shows that for many years "a certain Christian denomination" has struggled on without proselyting, or exhibiting the Pharisaic spirit; but, having broad vision and an evangelistic policy, it has stood by the Bible in the matter of Sabbath observance.

After referring to the beliefs of many as to the merits of the seventh and first day of the week as a Sabbath; and after stating tersely and in few words the improbability of so great and conspicuous a change, and so important, as that of the Sabbath, without any record of it in Scripture, and without any suggestion of it by Christ, the writer pleads for the spirit of co-operation among the churches in an effort to revise creeds, and to *reconsider* platforms, with the one desire to advance the kingdom rather than sects, in order to get together on the Sabbath question in harmony with the teachings of the Bible.

The fact that the Christian world is fast becoming sabbathless emphasizes such a plea, and the fact that the spirit of co-operative conferences is in the very air in these days, makes it seem to some that the churches might also partake of that spirit in efforts to settle their differences.

The letter referred to closes with these words: "With no desire to see you change your denominational name or polity, but

simply to return to the Sabbath of the Old and New Testaments and in a truer sense to become followers of Christ, we await with interest and regard and abiding confidence your reply."

"If Thine Enemy Hunger Feed Him"

When the news reached us some weeks ago that President Harding earnestly favored a movement on the part of the United States as a nation to send food and raiment to starving Russia, the first thought was: "If thine enemy hunger feed him." It was a source of great satisfaction to our chief executive to see the American people so ready to respond to the call from that distressed land. It was estimated that fully ninety per cent of all the relief sent to Russia had gone from the American people.

Those who have a good opportunity to know the facts, believe that this unselfish generosity of America has already done much to create a deep-seated and lasting friendship, among all classes in Russia, for the United States of America.

So far as we can judge the people of our own land have heartily approved the attitude of the administration toward Russia; and the fact that Congress has made a handsome appropriation to save the starving over there is highly commended both at home and abroad.

The exercise of a Christian spirit, by ministering unto the suffering ones among the nations, is the only way to hasten the glad day so long foretold, when peace and brotherhood shall prevail among men.

"To the Denominational Building"

We are glad to see evidences of a growing interest in the new building of our publishing plant. Many are coming to regard it as a most important asset for the cause we all love. We hope it will prove to be so, not only from a business point of view, but also as a memorial to remind coming generations of the interest taken by their fathers and mothers in the Sabbath cause.

We give here the substance of a brief note sent us by a friend in the West, in which the donor gave expression to his sentiments in rhyme. In the note was enclosed a gift for the fund, and the verses entitled: "To the Denominational Building".

There is not one among us
Who would forever roam,
And not one who owns it
Would be without a home.
Now our dear old RECORDER,
And all our printing plant,
Have rented rooms, here and there,
And now we simply can't
Find accommodations
In any proper place
To do our work efficiently,
Nor save us from disgrace,
Unless we work in unison
And give a mighty boost
To finish up this building
And meet in full the cost.

Denominational Building!
We hail thee, with a cheer,
And glad we are, we too, can say
We have some dollars there.
We know you still are needing
Many dollars more,
And if we live we'll share again
From out our little store.
Yes, let us work together
And give a mighty boost
To finish up our building
And meet right now, the cost.

When the loyal and loving spirit of enthusiasm manifested in these verses comes to prevail among all our people we shall soon see the completed building. Then every one will be surprised to see how easily the thing has been done; and there will be great joy among our churches over a Seventh Day Baptist headquarters of which we may justly be proud.

Nature and Arts of Peace Transforming Florida

We do not wonder that Ponce de Leon lost himself four hundred years ago in the hammock forests, savannas, and cypress swamps of Florida. Even in this day of rapid civilization a man might easily lose himself: since an hour's walk or ride will take one into the depths of a palmetto wilderness which seems almost inaccessible to man and beast alike.

All this land has been war-swept, tyrant-scourged and devastated by savage tribes and Spanish fanatics until civilization at times seemed hopeless. Generations of Indians in its early ages, and bannered armies in its later years have perished from the earth and returned to the dust of its soil, leaving little or no trace behind them. Here and there mounds of oyster shells, foundation stones of cabin homes, drainage canals, and rotting coquina walls of some ancient mission or some great sugar mill, assure the

tourist that multitudes in ages past have lived and died here, leaving no record of the times when these lands must have contained great plantations of cane and cotton, and homes surrounded by gardens.

Above all the traces of attempted conquest, as if to hide the shame of human perfidy and to cover the ashes of Huguenot martyrs, old Nature has regained her primitive dominion, and carpeted the earth deeply with soft pine needles and fragrant flowers; carefully hiding in palmetto thickets all the old paths once trodden by human feet.

During all the years of deathlike silence upon the land, the music of old ocean's waves has sounded the requiem for the dead, and the ceaseless tides of the Atlantic have been building up the hammocks, sifting down the sands well filled with shells from its depths, and smoothing off for man the most wonderful roadway beach in all the world.

Beautiful cities are now springing up like mushrooms in the night all around its thousand miles of shore line; magnificent orange groves of almost fabulous proportions beautify its inland fields. Triumphant Nature, adorned and beautified by the hand of man employed in arts of peace, has made the once desolate land a paradise for men and birds and flowers. For many miles around Daytona the national bird reservation, making it a crime to kill the birds, has resulted in multiplying the feathered tribes and making them feel safe in the presence of man.

Hammocks and Water Ways

We often hear Florida people speaking of the "Hammocks". At first we did not know the meaning of the term, but soon learned that a hammock here is a ridge of higher land upon which hardwood timber grows, as distinguished from the lower lands where the cypress and the pine trees flourish. The hammocks make the best soil for cultivation. Daytona stands on a fine hammock ridge that stretches many miles along the west bank of the Halifax River.

In fact this river is no river at all, but in reality is an arm of the sea a mile or more in width and some twenty-five miles long. This kind of river seems to be a characteristic of the Florida coast. Such is the St. John's and the Indian rivers. Between

them and the open sea are islands and peninsulas which make these rivers excellent and safe inland waterways for smaller craft. Thus the islands make buffers to shield the main land from the ravages of ocean storms.

We have had several most enjoyable auto rides with the Daytona friends in the seven weeks of our stay here. Brother William M. Stillman, of Plainfield, N. J., has also been very kind in giving the editor, whom he calls his "playmate", several outings, as he says, "To get the fresh air and take you away from that writing table."

Brother Stillman has spent many winters in Florida, and is a great lover of nature. He has kept up the study of botany and the bird-life here, until he is familiar with the flowers and the birds, none of which seem to escape his notice as we ride through forest and field. Our readers do not need to be told that the editor enjoys these rides that make pleasant nature studies for him.

By the way, while our friends in the North are writing about blizzards, of snow and sleet and zero weather, we here are writing within the sound of singing birds and in sight of blooming flowers. Flocks of birds enliven the scene from our window and remind us of the Bible text: "For lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come." As we look upon them we recognize mocking birds, robins, beautiful red birds and blue birds; and there is a small red-headed woodpecker drumming on the grape-arbor, a heavy-winged crow or two go flying overhead, and last but not least conspicuous is a tree top well filled with scolding blackbirds.

The Dixie highway is a smooth concrete road, running through forests of palmetto, live oaks, magnolias, and cypress trees; and connecting towns and villages the entire length of the State. This makes a favorite route for the hundreds of automobile tourists and campers from the North. They hail from almost every State. It is interesting to note the license boards on these cars and see from what widely separated regions they have come.

Automobile travel must make quite a difference in the receipts of the railroad here.

Many people come in house cars. These are square enclosures, sometimes made of canvas and sometimes of light wood or heavy building paper-board, large enough to live in, built onto a Ford truck. We saw one the other day with tailboard loaded with material for a tent and a bicycle, and hung underneath it were a washboiler, teakettle and other kitchen utensils. These tourists are independent of hotels and are at home wherever night overtakes them. In the outskirts of towns there are camping places, where sometimes may be seen small colonies of drifting tourist population. A guide-board now and then tells where auto camps may be found.

Some think that if the hotels had learned last year that the war was over, and had lowered their prices accordingly, they might have been reaping a better harvest this year. Under the long passenger porch at Daytona station there hang no less than thirty-eight sign boards each bearing in gilt letters the name of a hotel wanting guests.

There is an excellent cafeteria restaurant in both Daytona and Daytona Beach, where people can live as cheaply as in their northern home towns; and the triple cities have many homes with rooms to rent. As the years go by Florida is bound to be the winter home of increasing numbers from all parts of the North.

Blessed Memory Pictures What a blessing comes to the heart through pleasant memories! By the power of what psychologists call apperception, certain scenes, or sometimes simple objects, start trains of thought which bring vividly to mind the experiences of other days, enabling us to live over again the happy hours of long ago.

Today with a company of Daytona friends we had the pleasure of visiting a fine orange grove and wandering among trees well laden with golden fruit. During this pleasant visit and for hours after it, we could but think of the first sight we ever had of fruit-laden orange trees. It was on the plain around Joppa in Palestine. As soon as we looked upon the trees today, there came trooping through the mind the memory of the Joppa gardens, and with it, several noon-day scenes by the

wayside where those excellent Joppa oranges were served to the tourists in Palestine.

Is it not wonderful how some commonplace, trivial thing will call up such a chain of forgotten matters that have lain for years, it may be, in the sub-conscious realm of mind, and cause us to live them over again as vividly as though they were events of yesterday?

Happy is the man whose past experiences have been so rich and pleasant and good that the scenes of today start no sad, regretful memories. We are wonderfully made. Whether we will or not, our hearts must inevitably respond to the dictum of this law of apperception. The soul can not escape its own record. The past may seem to be forgotten. But it can not have passed so completely into oblivion with any man as to be beyond recall. And it often happens that a most trifling thing will start the chain of thought that makes us either miserable or happy.

Blessed is the man who lives from day to day in such a true and noble way that the events of his future days shall start only pleasant memories.

Sometimes a strain of music will start memories of things and of conditions that have nothing to do with the music that started them. To us the very sight of an accordion, or the sound of one, even if it is not seen, recalls a memory picture of more than half a century ago; the very thought of which always stirs our soul. It was a most commonplace matter, but the feelings of that hour were so woven into our life that the music of that particular instrument will invariably bring back the memory-picture.

It was on a sunny spring morning in old Allegany County, we were digging a ditch through a meadow for a drain. Coming down the road along a hillside, in a single buggy some distance away, was a man playing an accordion as his horse trotted rapidly along. The sunshine illumined all the field and the hillside, and there was something about the music that thrilled us. For fifty-six years the picture of that hill, the winding road, the rail fences, the elm tree, the barn, the grazing cattle, the ditch in the meadow, have stood out clear and distinct, never failing to come fresh to mind when some one plays an accordion.

By such things we realize that we are the same person who lived and acted in the years gone by. By such things a man may know how closely his todays of life are connected with his tomorrows. By such experiences we feel that we can not get away from our past but must bear the character which is the product of earlier years. If our boys and girls could understand this law better today they could make sure of a happy future.

ROCK OF AGES

MRS. A. H. ATKINS

(Continued)

We will not attempt to describe all the festivities in which they participated during their visit there. Needless to say, they were royally entertained, attending many operas, balls, social card parties and various other amusements. But like a thunder bolt out of a clear sky, came sad news for Celia. While they were quietly sipping their tea one afternoon, the door bell rung, Miss Bartell answering it in person.

"A telegram for Miss Celia Gordon," said the gentleman.

"Thank you," replied Miss Bartell, and, with a puzzled expression on her face, handed it to Celia who opened it with trembling fingers, hastily read the contents and fell to the floor in a dead faint. The girls, much frightened, rushed to her assistance, and gently laid her on a nearby couch, loosening her clothes, bathing her face and administering restoratives. When they had done all in their power for her, they anxiously awaited her return to consciousness. While they were thus waiting, Nellie picked up the telegram that she might ascertain the cause of the trouble, and read as follows:

Mother died suddenly this afternoon from shock. Received news from firm, where small capital father left was invested, saying, "all had failed". Be brave, and if possible find work in the city.

Signed,

ONEY.

With tears streaming down her cheeks, she handed the telegram to Miss Bartell, who, after reading it, said sympathetically, "Poor child, this is indeed a sad blow to her." But just then Celia opened her eyes and looked about her in bewilderment.

"What is the matter? What has hap-

pened?" she asked. Then, as it all came back to her, she fell back among the cushions, wringing her hands and crying hysterically, "Oh, mother, mother. My heart will break."

"There, there, Celia, don't take on so, try to be calm, my child, or you will make yourself sick." Thus Miss Bartell and Nellie talked to her and finally succeeded in quieting her to such an extent that she dropped into a troubled sleep. Upon awakening a few hours later Miss Bartell was at her side with a glass of sparkling wine.

"Drink this, dear, and you will feel stronger." And Celia, who had already acquired a liking for the beverage, gladly accepted the proffered glass and drained it of its contents.

Sleep is nature's sweet restorative, and and the next morning Celia awoke greatly refreshed, yet feeling sad and lonely, for with all her faults she loved her mother. In the afternoon Miss Bartell took her guests for a drive through some of the beautiful parts of the city, thinking the air would prove beneficial to Celia.

The next day Celia said with a faltering voice: "I expect I must soon be looking for work."

"I have had a talk with my father," replied Miss Bartell kindly, "and have persuaded him to give you employment in his large department store."

"You are ever so kind," exclaimed Celia gratefully seizing the hand of her friend. "When do you wish me to begin?"

"On the morrow if you feel able," was her reply.

The next day Celia was obliged to bid good-by to her dear friend Nellie, who was to depart for her home. How strange she felt in so large a city practically alone.

She entered upon her duties as clerk with much zest, but at the close of the first week Mr. Bartell came to her, saying kindly, yet with firmness, "Miss Gordon, I believe we will not need your services after today, as I find there have been many errors made since you entered our employ. I hope this will not greatly inconvenience you however, but that you will soon be able to find employment elsewhere.

Poor Celia, how desolate she felt as she wended her way through the crowded streets that led to the home of Miss Bartell.

Miss Bartell had taken pity on the poor motherless girl and had given her permission to sleep in a back bedroom which once belonged to one of the servants. The following days were devoted to seeking work, but each night with a heavy heart, she returned home unsuccessful, for they all wanted girls with education and experience. How she then longed for the schooling that might have been hers, had she heeded the wise counsel of her mother!

She was nearly ready to despair one afternoon when she finally succeeded in securing employment in a large dry goods store, replacing goods and keeping tidy the shelves, counters, etc. The wages were far less than that received in Mr. Bartell's employ, and she had some difficulty in finding a boarding place that was within the reach of her pocketbook. She at length found a place in a crowded court where she could obtain lodging if willing to share a room with another girl of about her own age who worked in a pawn shop around the corner. Although she was rather an uncouth looking girl, Celia was glad to make her acquaintance, for after her day's work was done, the evenings seemed long and lonely without some one to converse with.

The next few days were full of excitement for Celia, and she took keen delight in folding and putting in place ribbons, laces and dainty fabrics, often wondering how she would look bedecked in some of the finery which was being sold daily to the wealthier class.

"Don't you ever go to dances?" asked Lydia Beverly, Celia's roommate, one evening.

"Why, yes, sometimes," replied Celia, "but why do you ask?"

"There is to be a grand ball about a block from here tomorrow evening, and I thought perhaps you would like to go with me," said Lydia.

"I would dearly love to go," exclaimed Celia with alacrity. "It is dreadfully stupid sitting here in this poky place all the evening."

The next night she accompanied Lydia, and was introduced to many of the young people who were at once attracted by her bright witty ways, and often sought her company. Thus the evenings which followed were often spent with worldly companions.

Some months later, while sorting and putting in order a box of ribbons, Celia caught sight of a pretty shade which she thought would look beautiful at the neck of her evening gown.

"I wish I could afford to buy it," she mused, "but I have only enough money left to pay for my board and room. If I wait another week it may be gone. Suppose I take it and at some convenient time when I have a little extra change I can pay for it—that wouldn't be stealing. It's only a remnant anyway and I am sure would never be missed." Celia stole quick glances around her and, when confident no one was looking, slyly slipped it into her pocket. After that many little things found their way into her pocket. She had often coveted the pretty things the other girls owned and she could not afford, and so she used this means of securing them, saying to herself that it wasn't really stealing, but was only getting what rightfully belonged to her, for the manager refused to raise her wages when she requested it.

Two years have passed, and we find our friend Celia in grave trouble. The habit of stealing had grown steadily upon her, each theft making her bolder and thus serving as a stepping stone to greater crimes, until one day she was caught in the act of stealing a very costly gown. She was put under arrest and finally given a sentence of jail imprisonment.

She was standing in her cell one afternoon, gazing at the beautiful picture, "Rock of Ages", which hung on the wall, when a friendly hand was laid on her shoulder, and a sweet voice asked:

"Is that not a beautiful picture?" Celia, much startled, looked around and with a cry of joy, threw her arms about the neck of her dear friend Nellie Andrews. After warm greetings were exchanged, Nellie, turning again to the picture, remarked:

"But about this picture—do you understand it?"

"Why yes," replied Celia, "there has been a shipwreck, and two girls have been cast into the sea, one having found refuge on a rock is helping the other to safety."

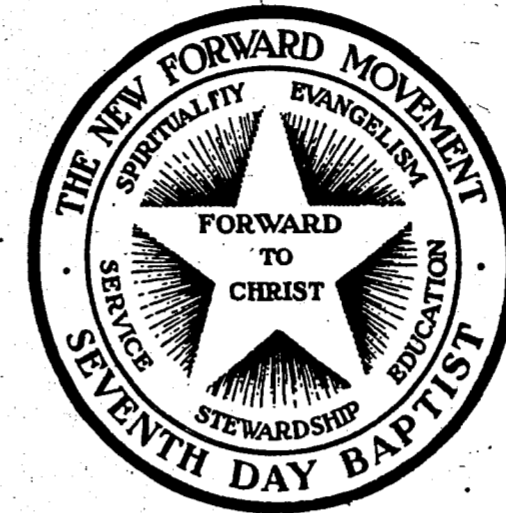
"Yes, that is what you see in the picture, but do you not know the real meaning?"

"Why no," returned Celia doubtfully

(Continued on page 222)

THE COMMISSION'S PAGE

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



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING

"Without me ye can do nothing."—John 15: 5.
"Lo, I am with you always, even unto the end
of the world."—Matt. 28: 20.

"OUR FINANCEOMETER"

A. J. C. B.

Something more should be said with reference to "Our Financeometer".

In the first place I wish to make due and public acknowledgment to the finance committee of the Battle Creek Church for the idea. The one in the SABBATH RECORDER is modeled after one on the weekly bulletin of the Battle Creek Church. A copy of the bulletin was sent on to Secretary Shaw with the suggestion that he prepare one for the SABBATH RECORDER, and in due time it appeared.

Now, this "financeometer" may well be used to make graphic the financial progress of the Forward Movement for the whole denomination, and it will be used in that connection. But really the purpose in capitalizing this Battle Creek idea was to pass it on to the other churches. Churches using the weekly bulletin could adopt the idea, and others could adapt it. My first thought was to have large thermometers made, one for each church, but that would be too expensive. So we hit upon this other plan.

Some one can be found in every church who will be glad to render this little service. After the thermometer is made and put up

in the church, the treasurer will see to it that it is made to register the progress of the church in raising its quota of the Forward Movement.

The thermometer should be large enough so that the figures can be seen across the room.

Who will be the first to write and tell me it has been done in his church? I have a guess who, but we shall see.

As a more specific illustration of its use in a church, the "financeometer" is reproduced in this issue of the SABBATH RECORDER, this time indicating the temperature of a church. We have chosen the Boulder Church, the first in the list, named alphabetically, that had paid half its quota at the middle of the Conference year.

MICHIGAN AND CHICAGO

A. J. C. B.

Battle Creek

In the first place my visit to Battle Creek gave me the privilege of meeting with the Young People's Board. It was the source of much encouragement to witness this board in action at a regular session. They have a number of consecrated workers, and the work is well distributed, so that each officer and superintendent becomes something of a specialist in his own line. Our Young People's Board, therefore, not only directs in a most efficient manner the work of the young people of the denomination, but in its own organization and activities it becomes a model for the local society.

The church at Battle Creek seemed to be very much alive in all that goes to make up a real church. They were to have baptisms and accessions soon. The Sabbath school was well organized and working. The choir and the male quintet furnished inspiring music. The membership of the church has increased since the quotas of our Forward Movement budget were fixed, therefore Battle Creek plans to pay this year ten dollars per member on the basis of the present membership, and the finance committee was going at it in a way to succeed.

It was a privilege to speak to a large congregation Sabbath morning, and we had a good time together at the parsonage Sunday evening in a free-for-all discussion of denominational interests. I am sure it was

OUR FINANCEOMETER

Name of church

Boulder

Forward Movement Budget

\$920.00

Raised last year

\$920.00

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

Pay our subscriptions—

- Half year in advance
- Quarterly in advance
- Monthly in advance
- Weekly in advance
- Weekly when due
- Monthly when due

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

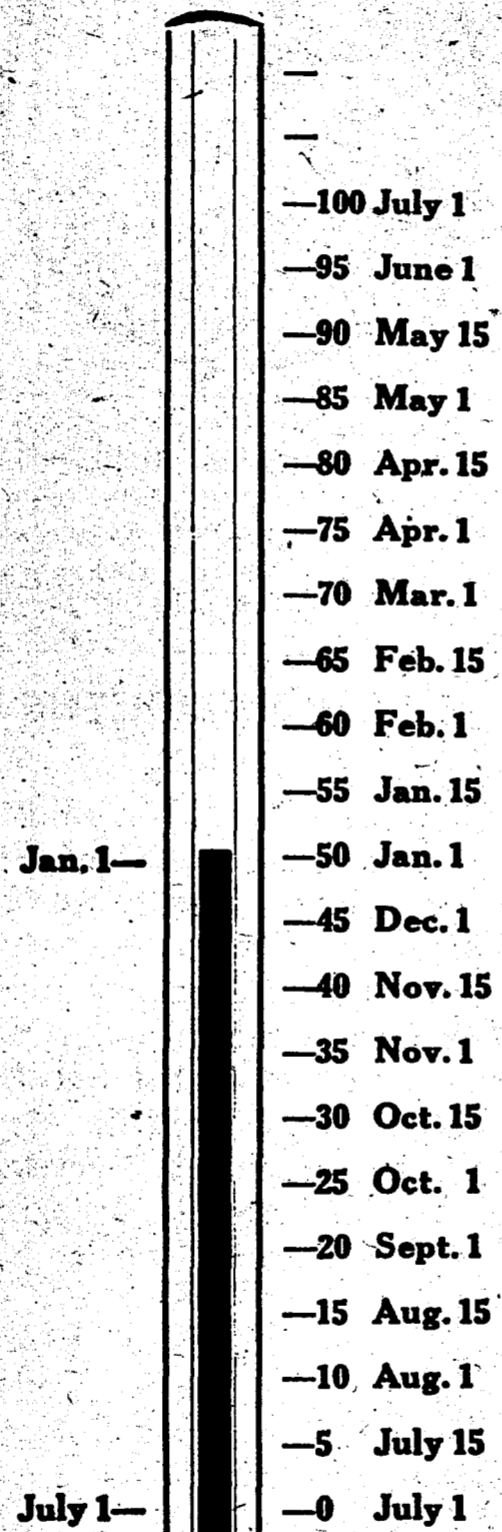
If OUR CHURCH lags behind, all the work is hindered.

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

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

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

Time of Arrival Per Cent Schedule Time



Storehouse of the Lord

a pleasant, and I believe a profitable evening.

White Cloud

The new church building at White Cloud is attractive, and is adequate to every need of the congregation. I had met some of the good people of the White Cloud Church. It was a privilege to see them in their homes, and to get acquainted with other good people of this flourishing congregation. We had one meeting here, and the people listened with interest to the presentation of our Forward Movement interests. Having but lately been connected up with the denomination, they were anxious to learn more of our organization and program. While they have not been Seventh Day Baptist for a great length of time, they are nevertheless intelligent, loyal, devoted Seventh Day Baptists. They enjoy the larger fellowship and the historical background of their new relationship.

They have not their church fully completed yet, and have not felt that they could pay their full quota to the Forward Movement. However, they handed me a check for fifty dollars, and promised more.

It was a special privilege to visit in the home of Dr. and Mrs. J. C. Branch with whom I had visited Old Newport church last June. I also had the pleasure of talking over with Brother M. A. Branch his work as missionary on the Michigan field.

I had not planned to visit Detroit on this trip, having stopped there a year ago. I had hoped to visit Muskegon, but a meeting could not be arranged.

Chicago

The Chicago Church has a loyal woman on the job in behalf of the finances for the Forward Movement. Much of the work must be done by correspondence. Reference to the "Standing of the Churches" as it appears in the SABBATH RECORDER from time to time, gives evidence of the faithfulness of Mrs. Williams and of the loyalty of the Chicago Church.

Here the preaching hour was given over to the Forward Movement director, and when he had given his message, the Sabbath school hour was voluntarily offered for a round table discussion.

Chicago did better than its quota last year, and is up to schedule for the present Conference year also.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts for January, 1922

Forward Movement:	
Adams Center	\$ 79 00
Albion	10 00
First Alfred	215 34
Andover	9 75
Battle Creek	450 00
Berlin	52 25
Second Brookfield	40 00
Cartwright	27 63
Chicago	178 00
DeRuyter	75 00
Dodge Center	58 66
Farina	72 71
First Genesee	361 00
Gentry	50 00
Hammond	33 36
Hartsville	53 00
First Hebron	117 00
First Hopkinton	155 00
Second Hopkinton	15 48
Jackson Center	25 00
Los Angeles	80 00
Marlboro	166 19
Middle Island	30 25
Milton	1,134 96
Milton Junction	700 00
New York	95 66
Pawcatuck	1,061 03
Plainfield	268 35
Roanoke	20 00
Riverside	285 34
Rockville	43 29
Salemville	42 50
Scott	33 00
Stonefort	5 00
First Verona	76 00
Dr. W. H. Tassell, L. S. K.	15 00
Interest	3 39
\$6,138 14	

All but Sabbath School Board, Young People's Board and Woman's Board:	
Shiloh	\$185 63
Milton College:	
First Verona	3 00
Ministerial Relief:	
Riverside	30 25
Adams Center	10 00
Berlin	8 02
Woman's Board:	
Stonefort	18 75
Young People's Board:	
Adams Center	17 00
Sabbath School Board:	
Stonefort	18 75
Berlin	9 07
Denominational Building:	
Berlin	8 00
Adams Center	10 00
Farina	10 00
Tract Society:	
Stonefort	18 75
Grand Marsh	5 00
Stonefort	5 00
Berlin	10 98

Milton	12 50
Los Angeles	10 00
Missionary Society:	
First Hopkinton	37 54
Stonefort	18 75
Adams Center	30 00
Grand Marsh	5 00
Stonefort	5 00
Berlin	10 99
Milton	12 50
Rockville	7 00
Los Angeles	10 00
Fouke School	5 00

Grand Total \$6,670 62

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y.
February 1, 1922.

THE CHRISTIAN VIEW OF WORK AND WEALTH

JAMES L. SKAGGS

A course of studies under the heading, "What is the Christian View of Work and Wealth?" has been prepared under the direction of the Commission on the Church and Social Service of the Federal Council of Churches. These studies as bound make a book of about one hundred pages. The following are chapter headings:

1. What can a Family do about the High Cost of Living?
2. Who Should Support the Family?
3. Who Should be Excused from Work?
4. What is a Fair Return for a Day's Work?
5. What is the Right Attitude Toward Property and Income?
6. What Should the Parties to Industry Do to Secure Their Rig?
7. For Whom Should Industry be Run?
8. What Share Should Labor Have in the Management of Industry?
9. What is the Christian Motive for Industry?
10. What Changes are Demanded by a Christian View of Work and Wealth?
11. Suggested Devotional Material.

The characteristics of these studies are very well set forth in the following paragraphs which are taken from the *Foreword*:

"The title of this outline was designedly phrased in question form: 'What is the Christian View of Work and Wealth?' The purpose of the outline is to raise frankly the questions at issue in the Christian solu-

tion of the present perplexing problems of work and wealth and to give such reference quotations as will set forth the more important opinions held on these subjects and furnish the basis for the formation of an intelligent opinion.

"The outline is in no sense propaganda material. No particular theory or policy is set forth, and no one solution advocated. We have been living through a period of unlimited propaganda, good and bad. Different groups have attempted to determine the attitude and actions of the public on various important problems, until the individual is at a loss to know where to find the truth or how to act. This outline assumes that individuals and groups have a right to do their own thinking and to come to their own conclusions; and that what is needed at present is such material as will give the basis for intelligent thinking, discussion, and action.

"To this end, each chapter contains, first, a series of questions. These constitute the lesson proper, and form the basis for individual thinking and group discussion. They are intended to make clear the issues of the problem considered in the chapter. Individuals or groups, working through these questions, will see more clearly and vividly the real issues.

"These questions are followed by quotations, giving 'Current Opinions on the Questions at Issue.' These quotations are classified under the major issues of the problem of each chapter, and have been selected with a view to representing every considerable body of opinion on each important question. The reader will discover at once that some of the quotations are mutually quite contradictory. The course is not designed to impart views, but rather to raise questions and supply data upon which individuals or groups can form opinions."

We consider these studies well suited to stimulate broad thinking on problems which are of vital importance to us all, and which are inextricably involved in our work for the advancement of the kingdom of God. They are commended for class and study groups, also for pastors, teachers, and the individual who is interested in the right solution of these important questions.

"Seek ye the Lord while he may be found, call ye upon him while he is near."

MISSIONS AND THE SABBATH

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

MISSIONARY AND TRACT SOCIETY NOTES

PART OF ONE DAY

One day last week the following items were considered by the secretary. They are not given in the exact order, but in the main they represent any average day in the office between the hours of 10.00 a. m. and 6.00 p. m. The secretary just happened to make a memoranda of them as he was leaving the office, and today it came to view in the general shuffle that often occurs of the material on his desk.

A letter was written to Professor Fabricius of the University of Berlin in Germany, who had by correspondence asked for information concerning the doctrines of Seventh Day Baptist Churches. He was seeking material for a course of lectures which he is to give in the university. Besides making a reply to his request by letter, I sent to the professor a small package of literature, including our "Hand Book", our "Exposé of Faith and Practice", our tract on "Religious Beliefs of Seventh Day Baptists" and the booklet, "The Sabbath and Seventh Day Baptists".

A lady in Arizona, a Mrs. W. T. Duke, had in some way heard about Seventh Day Baptists. She wrote that she believed and practiced the Seventh Day Sabbath, and desired information about us and our literature. In addition to a personal letter I sent her a small package of tracts.

Other matters had hindered my writing to our mission in China since the last meeting of the board. And so a long three-page letter was sent to Mrs. Nettie M. West, the corresponding secretary of our missionary association in China. There were several matters to be considered, matters growing out of a letter to the board from Mrs. West as corresponding secretary; matters that the board had considered relative to the China mission at the recent

meeting, general suggestions as to the work, and questions about the work.

The next matter to be taken up was a letter to our honored and beloved brother in Holland, Rev. G. Velthuysen. A letter had come from him recently bearing the disheartening news that three of his co-laborers in the Sabbath cause, assistants oftentimes in the editorship of the *Boodschap- per*, had departed from the faith of our fathers, and given up allegiance to the Sabbath. And to add to his trouble one of the leaders in his purity work, a man upon whom he depended for many things, was discovered to be living a life of impurity. The secretary tried to write a letter of sympathy and encouragement, besides a few matters of detail regarding finances, etc.

A letter was at hand from Leland H. Stearns, of Coudersport, asking for one hundred pledge cards with which to make the canvass of the Hebron churches for the denominational Forward Movement Budget Fund. A letter was written and fifty cards sent. Only fifty, for the supply was almost exhausted. Since then fifty more cards have been sent, for the first fifty were insufficient. And the secretary has had to take up the question with the Forward Movement director in regard to pledge cards for the future. Two years ago sixteen thousand cards were printed, and sent in plenteous quantities to all the churches, with the expectation that the one pledge would be for five years. Now it turns out that many of the churches are making an annual canvass. The cards have all been sent out. Shall the Conference provide pledge cards free to the churches? That question is now being considered.

The report of Rev. T. L. M. Spencer was delayed somewhere on the way from British Guiana, and did not reach Plainfield in time for the Missionary Board meeting. But it came at length, and the secretary wrote a letter to our missionary to acknowledge the receipt, and to explain why no mention of it is made in the minutes of the board meeting, and to assure Brother Spencer that the letter and report would find a place in the *SABBATH RECORDER*. Several other matters were mentioned, and the letter was quite lengthy and was not written in a few minutes.

The pastor of the Salem Church had written for fifty copies of the booklet, "The Sabbath as the Family's Day". Just what George expects to do with fifty copies he did not say; but he will make good use of them, there is no doubt about that; and it is a most admirable tract. Others might well use them, and the supply is not exhausted. This was a matter that required but a moment of attention by the secretary, for all the work of wrapping, addressing, stamping and posting, is done by someone else.

Some time ago there came a letter from Rev. Pieter Taekema, of Groningen, Holland, who is the secretary of the Council of Seventh Day Baptist Churches in that country, and pastor of the Groningen Church. This communication had not been acknowledged; and so while the interests of our cause in Holland were especially in the mind of the secretary because of his letter written to Brother Velthuysen, he also made reply to Brother Taekema. The letters had reference not only to affairs in Holland, but also to the work of Seventh Day Baptists in Java.

The secretary's secretary had made for him a typewritten copy of the letter and report of Brother Spencer. Such a manuscript was not intended for publication, and was not, therefore, suitable for copy for the printer. The material was practically rearranged, personal matters were eliminated, paragraphing and punctuation were looked after, headings were provided, etc., and the copy was thus ready to be copied again to be sent to Miss Evalois St. John, in the absence of Editor Gardiner. And if you could see all the marks she makes on the manuscript after she gets it, you might wonder why it is not copied again.

After this matter was attended to, the secretary wrote a letter to C. C. Van Horn, our missionary at Little Prairie, Ark. Brother Van Horn wanted several different kinds of tracts on the Sabbath. The people in his parish are quite interested in the question, and were reading Sabbath literature, and asking for more. And so the secretary wrote a personal letter to Brother Van Horn, and assured him that the literature he wanted would be sent to him promptly.

Rev. Frank W. Bible, one of the secretaries of the Foreign Missions Conference work, had written asking the secretary to present two matters to the Board of Managers of the Seventh Day Baptist Missionary Society. One was in reference to Christian literature in the Chinese language for the use of Christian missions in that land. Both matters were of a financial character. The secretary had promised Mr. Bible that he would present the request. He had done so at the January meeting; and now he must write Mr. Bible that, although he had presented them, the board was in such financial distress itself just at present that it felt it could not respond with the financial co-operation that was desired. The writing of such letters is not an easy task. One wishes to tell the exact truth, and stick close to actual facts, and yet be courteous and diplomatic in the language used. To be able to decline a request graciously is indeed an art. And when women and children are starving to death in many parts of the world it is difficult to arouse an enthusiasm to contribute funds to prepare literature, even though that literature is food for the soul.

Then this day also brought the task of writing to the editor of the *Missionary Review of the World*. Like many other splendid magazines the *Review* is in financial distress. It has appealed to the Missionary Boards for help. Nearly a year ago our board made an appropriation of \$25.00, and took out twelve subscriptions, sending the magazine to twelve of its home field workers for a year. The *Review* had written the secretary asking that the appropriation be made \$50.00, and be in cash, at least half of it. The board in this instance again did not respond, and the secretary had to write another letter, setting forth the situation as politely and kindly as possible. If the boards of other missionary societies are compelled to take similar action, it looks as though the *Review* would be forced to suspend operation.

The next item in the day's work was arranging to have copies of the *Seventh Day Baptist Calendar* sent to our workers on the foreign fields. Sixteen *Calendars* were thus sent to as many different homes, Sabbath-keeping homes, in other lands than our own

here in the United States. There are several hundred copies of the *Calendar* yet on hand; and there are several of the larger communities of Seventh Day Baptists from which only a very few copies have as yet been ordered. A *Calendar* is very much like the best fresh fruit; it has its season, after which it is of little value. Over fifteen hundred copies have been ordered and paid for. About one hundred free copies have been sent. It is not too late now to send orders, fifteen cents a copy, ten cents in lots of twenty-five or more, postage prepaid.

The next item was to fill out a blank which had come to the desk from the publishers of the *Guide to Periodical Literature*. It was in reference to the recently published volume of sermons by Rev. Boothe C. Davis on "Country Life Leadership", and amounted to making out a card catalog of the book, giving size, number of pages, binding, author, illustrations, price, etc., etc. Since it was intended for use in the *Guide to Periodical Literature*, and would of course there advertise the book quite largely, the secretary attended to the filling out of the blank with unusual care.

The last item on this memoranda of the work of the day was a letter written to the corresponding secretary of the Eastern Association. The Executive Committee of that association appears to be active and awake to the work before it, and is even now arranging the program for the annual sessions which are to be held with the Berlin Church, at Berlin, N. Y., June 15-18, 1922. The secretary replied to the letter which he had received that he would be very glad to co-operate with the committee and would accept the place on the program which had been assigned to him. It may be worth while to mention the fact, that, to accommodate the Adams Center Church, the Eastern Association this year will be held the week after the Central Association meets. In other words, the two associations this year exchange the dates of their meetings, the first to be at Adams Center, and the second at Berlin.

There were other matters, but those already mentioned were the ones that had been put down on the memoranda. The

following have reference to matters of other days. The treasurer of the Tract Society recently received a contribution for the Denominational Building from Thomas Trenor, of San Francisco, Cal., and in the letter which came with the gift he says:

"Seventh Day Baptists are well aware of the impetus which will inure to their church from a knowledge on the part of the public that the building so long hoped for, so often thought of in visions of the future, is now coming into existence—that the walls are rising, that yet a little while and the leaders of the church will have a permanent meeting place for committee work, and their secular business, without rent to pay. Many who now believe with us will speak their minds openly. For in the world nothing succeeds like success. And Seventh Day Baptists will not let the matter flag now. They will press it through to completion.

"Greatly regretting that distance will prevent me from attending the opening and dedication of the building, an event of such marked importance to us as a denomination.

Pastor Alva L. Davis, of Ashaway, R. I., is at Shiloh, N. J., working with Pastors Erlo E. Sutton and Lely D. Seager in a series of evangelistic meetings. Pastor Davis is doing most of the preaching and Pastor Seager has charge of the music. Thus these three men are working together, co-operating, for the upbuilding of the kingdom of Christ. There will be no question about the results when brethren thus work together in unity.

Our home field secretary is at Berea, W. Va., laboring in connection with Pastor William L. Davis in special revival meetings. He writes that the weather and the roads have been most unfavorable to the work, but that the services have been well attended and there is a good spirit of consecrated effort, and that people are interested and are coming to decisions for Christ.

Miss Susie M. Burdick was at New Market, N. J., for three services on Sabbath Day, February 4; and at Plainfield the evening of February 5 she gave a most interesting talk concerning our missionary work in China, illustrated with the lantern slides

which our Woman's Board has provided. A few weeks later she will make a trip through eastern and central New York.

SEMIANNUAL FINANCIAL REPORT OF THE SEVENTH DAY BAPTIST MISSION, SHANGHAI, CHINA
June 1, 1921, to December 1, 1921
Evangelist and Incidental Account

Receipts	
June 1, Balance on hand.....	\$1,831 82
June 10, Dr. Crandall for Mr. Tong's rent, six months.....	19 80
June 30, Bank interest to June 30....	13 01
August 15, Allowance from U. S. A., third quarter, \$125.00 G.....	253 36
September 27, Dr. Crandall for Mr. Tong's rent, three months.....	9 90
September 27, Dr. Crandall for Hospital insurance.....	46 75
November 15, Allowance from U. S. A., fourth quarter, \$125.00 G....	227 77
Total	\$2,402 41

Expenses	
Sundry repairs on building, etc.....	\$ 100 71
Mr. Tong's salary, seven months.....	290 00
Mr. Tong's rent, three months.....	19 80
One hundred blank drafts on Treasurer Davis.....	3 00
French taxes.....	52 19
Daily Vacation Bible School.....	4 55
Boundary stones.....	3 00
"Shengko" and measurement on Lot 2,488.....	1,217 20
Insurance on hospital and parsonage.....	70 06
Total	\$1,760 51
Balance, December 1.....	641 90
Total	\$2,402 41

J. W. CROFOOT.

Examined and found correct.

N. M. WEST.

Grace High School Account

Receipts	
Balance, June 1.....	\$ 732 50
Received for tuitions, board, etc.....	2,277 07
Total	\$3,009 57

Expenses	
Teachers' salaries.....	\$ 834 00
Coolie wages.....	48 00
Coolie for supplies.....	2 45
Cook for board and sundries.....	903 00
Light and supplies.....	35 12
Water and repairs on meter.....	25 03
Athletic supplies.....	10 95
Refunds to students.....	26 00
Sanitation and medical supplies.....	6 50
Repairs on buildings and supplies.....	16 78

Travel expense.....	40 60
Books, advertising, stationery, etc....	155 33
Total	\$2,103 76
Balance on hand, December 1.....	905 81
Total	\$3,009 57

J. W. CROFOOT.

Examined and found correct.

N. M. WEST.

Girls' Boarding and Day Schools

Receipts		Mex.
Balance on hand June 1.....	\$2,315 10	
Board and tuition (Boarding School)	1,543 98	
Tuition, Day schools.....	154 30	
Remittance from Missionary Board..	288 67	
Bank interest.....	16 42	
Sale of books, work, etc.....	9 68	
Gifts.....	165 00	
Total	\$4,493 15	

Expenses		Mex.
Rice and provisions.....	\$ 451 69	
Electricity, fuel and water.....	113 28	
Rent of Day School.....	49 20	
Wages.....	994 40	
Books and supplies.....	55 38	
Repairs, painting, etc.....	113 78	
Medicine.....	7 85	
Incidentals.....	9 18	
Total expenses	\$1,794 76	
Balance to new account.....	2,698 39	
Total	\$4,493 15	

Building Fund

Receipts		Mex.
Balance on hand June 1.....	\$ 923 98	
Proceeds from play.....	132 10	
Gold balance on hand June 1 exchanged to Mex.....	46 61	
Bank interest.....	5 28	
Gifts from U. S., Gold, \$40.00.....	100 00	
Gifts on the field.....	324 88	
Total	\$1,532 85	

Expenses		Mex.
Printing subscription books.....	\$ 10 00	
Balance on hand December 1.....	1,522 85	
Total	\$1,532 85	

ANNA M. WEST.

Examined and found correct.

N. M. WEST.

Grace Hospital Financial Report

Receipts		Chinese Dollars
Balance on hand June 1, 1921, in bank.	\$ 802 21	
Cash.....	358 79	
Dispensary.....	389 08	
In-patients.....	727 30	

EXAMPLES OF GIVING

[Dr. Rosa W. Palmberg, who has just returned to Salem after a visit at Plainfield, New Market, New York, Westerly, Ashaway and Atlantic City, enclosed in a letter the following clipping taken from a recent number of a New York City daily paper.—SECRETARY SHAW.]

466 CHURCH MEMBERS GIVE \$76,584 IN YEAR

An unusual financial report has been made by the Seventh Day Adventist Temple, One Hundred and Twentieth Street and Lenox Avenue, by the pastor, Carlyle B. Haynes, which indicates that the per capita contribution of the 466 members was \$164.34 for 1921, with a total of \$76,584.05. The contributions were received each week in small amounts, making an average monthly contribution of \$13.70 for each member, or 45 cents for each day.

The Temple maintains only three funds to which this money is contributed—tithe, home missions and foreign missions. The tithe is supposed to be one-tenth of each member's income, which totaled \$37,696.63, a per capita tithe of \$80.89. The home mission fund amounted to \$26,314.34, or \$56.47 for each member. The foreign mission fund amounted to \$12,573.08, representing an individual contribution of \$26.98 for each member.

PRESIDENT HARDING'S APPEAL FOR STARVING RUSSIANS

"While we are thinking of promoting the fortunes of our own people, I am sure there is room in the sympathetic thought of America for fellow human beings who are suffering and dying of starvation in Russia. A severe drought in the Valley of the Volga has plunged fifteen million people into grievous famine. Our voluntary agencies are exerting themselves to the utmost to save the lives of children in this area, but it is now evident that unless relief is afforded the loss of life will extend into many millions. America will not be deaf to such a call as that."

You can answer this appeal by gifts of money, flour or corn by sending them through the American Friends Service Committee (Quakers) in Philadelphia. Their address is 20 South Twelfth Street.

Out-calls.....	334 64
Things sold.....	16 38
Board of servants, etc.....	94 78
Bank interest.....	6 57
English pupils.....	17 00
Total	\$2,746 75

Expenses		U. S. dollars
Housekeeping.....	\$ 507 83	
Medicines.....	402 42	
General supplies.....	45 90	
Repairs.....	64 34	
New equipment.....	4 80	
Milk for patients.....	49 19	
Outside laboratory fees.....	25 54	
Evangelist's rent, nine months.....	29 70	
Wages.....	121 13	
Bought U. S. money.....	112 46	
Insurance.....	46 75	
Balance, December 1, in bank.....	223 87	
Invested, New Engineering Shares....	617 75	
Cash.....	495 07	
Total	\$2,746 75	

E. & O. E.

Account of Money Kept in U. S. Currency

Receipts		U. S. dollars
Balance June 1, 1921, in Savings Bank.	\$ 342 17	
American Express Company, Gold Certificate.....	216 83	
Liberty Bonds with Dr. Palmberg....	199 00	
Cash including all that was previously with Dr. Palmberg.....	522 15	
Boulder Ladies' Aid.....	5 00	
Boulder Junior Christian Endeavor..	3 00	
Interest on Liberty Bonds.....	2 12	
Interest Saunders Legacy.....	7 21	
Interest Savings Bank Account.....	5 06	
Raven Trust Company, dividend.....	7 87	
Bought with \$112.46 Chinese money..	62 48	
Dr. Palmberg gave on medical bill....	36	
Total	\$1,274 25	

E. & O. E.

GRACE I. CRANDALL,
 Treasurer.

"Moses was a combined deliverer and preserver. He delivered the people of Israel from Egyptian slavery, then gave them a code of laws to enable them to endure as a nation."

EDUCATION SOCIETY'S PAGE

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

ARE YOU PREPARING FOR "MINISTERIAL DECISION DAY"?

There came to my table some weeks ago from the General Education Board of the Presbyterian Church in the U. S. A. a little pamphlet entitled "A Recruiting Message for the Ministry and Mission", which so neatly bears on the sixth plank of the Commission's Platform, adopted at Pittsburgh, that I should like to direct the attention of RECORDER readers to what this great denomination, with a long look ahead, is doing to keep its ministerial and mission ranks up to full strength.

LIFE-WORK SUPPER CONFERENCES

Can a *minister* multiply his value to the world in any better way than by securing some of the choicest youth of his congregation for Christian life service?

Elders have often been used individually to direct boys into such service. One of the privileges and duties of the present officers of the church is that of looking out for its future leadership.

You will be gratified to know of a special plan which has proved effective in interesting promising boys in the ministry and mission service. It is the one-evening supper conference of selected boys on the ministry and missions.

Each church session in a given district selects from its congregation and invites as its guests, the boys of high school age whose parts and personalities and Christian earnestness commend them as potential ministers and Christian workers. In the minds of the boys, the attendance of the men greatly dignifies the consideration of their life-work choice. Pastors and elders accompany the boys. Many of the men have testified to the great profit received from attending these conferences.

After supper come the addresses. Excessive length will neutralize the best of programs in talking to boys. If this is kept in mind, one speaker may take the whole time or even as many as five or six may

be profitably used for short addresses. The Christian viewpoint in all life-work choice is insisted on. Then opportunities for service in the ministry and missions are presented, showing the relation of such service to the needs of a world in ferment. The sacrificial and heroic features of such service are stressed as well as its high compensations.

The scarcity of suitable men, thoroughly prepared, is made plain; then the boys are urged to give the most earnest and prayerful thought to their duty.

No expressions are sought from the boys. It has been found, however, that the boys deeply appreciate the attention thus given to their problem. The following are some of the reasons why these conferences are timely and effective:

The boys need counsel. Decisions affecting the choice of life-work are now generally made during the high school period. The variety of possible occupations seems limitless. It is constantly increasing. The period for preparation for the different callings is lengthening and the cost increasing. Vocational errors, therefore, are now more serious as it is more difficult to effect a change. The boy needs counsel as never before. He knows it and is glad to be taken seriously on this the second great problem of his life. He is grateful when men sit down to consider his problem with him.

The boys need to have the Christian viewpoint strongly emphasized. The ordinary vocational literature fails to stress this. In one of the best textbooks on vocational choice, the first to be named of the six main considerations in choosing a life-work is "remuneration." The Christian boy needs to be reminded that such a consideration can not be the ruling one with him; that service to God and man must be put first; that inasmuch as he is a Christian he has "volunteered" and must report for orders; that his proper approach to the life-work problem is indicated by such a question as Saul asked the moment he had found his Master, "What shall I do Lord?"

It is part of the purpose of the form of conference herein described to insist that if the boy becomes carpenter, teacher, merchant or minister, it will be because of his conviction that with his gifts and in his circumstances he can in that calling best promote the kingdom of God. It is astonish-

ing to find how new this elementally Christian attitude is to many of the boys in our church.

The service needs of the kingdom must be brought before the boys at the right time, while they still have the chance to get the consistent and thorough preparation required for such service. The awakening of a desire to enter the ministry too late for proper preparation is a phenomenon of distressing frequency. Timely presentation will partially correct this. A banker, seeing a letter from the Board of Education to a boy setting forth the needs and the attractions of the ministry, said if he had seen such a letter fourteen years before, he would have been in the ministry.

A son of the manse, a junior in a large university, expressed great surprise recently that there was a lack of suitable men for the mission field. If this university man, from a Presbyterian minister's home, did not know, what of the probable ignorance of the sixteen-year old high school boy from homes less in touch with kingdom conditions? In deed not every minister realizes that the Foreign Board calls for eighty ministers a year for the next five years; that the Home Board, if the money is forthcoming and the right kind of men available, can use seventy a year; that sixty additional men will be needed yearly for five years to take up vacancies, and that these needs alone total 210, whereas for ten years we have ordained on an average but 240 men for all fields, while every year 180 Presbyterian ministers die.

The boys recognize the fair dealing that offers them information and inspiration, but refrains from any effort to commit them in any way. Manifestly, under these circumstances, no statistics of results can be compiled. It is a sowing in faith, though already enough young men in college and seminary have ascribed to these conferences their decision to prepare for the ministry, to leave no doubt of the effectiveness of such conferences.

Re-enforcing then the influence of the home, the Sabbath school and particularly the pastor, the messages that reach a boy in the favorable atmosphere of such gatherings as are here described, have proved to be a determining factor in directing numbers of fine lads into the ministry.

SAILED VOLUNTEERS

Fields to which the 8,742 Student Volunteers who have sailed during the life time of the Student Volunteer Movement were appointed by their respective mission boards:

(The 1920 sailing [595] was the largest in any one year.)

Africa	942
Arabia	31
Central America	63
China	2,709
India, Burma and Ceylon	1,703
Japan and Korea	1,052
Latin and Greek countries of Europe	43
Mexico	212
Oceania	75
Persia	82
Philippines	226
Siam and Straits Settlements	167
South America	624
West Indies	242
Western Asia	289
Other Countries	282

8,742

EXTRACT FROM A LETTER DATED JULY 2,
1921, FROM A MEDICAL MISSIONARY TO THE
SECRETARY OF HIS BOARD

"The outstanding fact around which all the others revolve is the very desperate scarcity of medical workers. We need more doctors worse than we need more money, worse than we need more clergymen, worse almost than we need everything put together (I am talking about human needs.) And this Mission is not unique in this regard. The Church right now is halted on practically every frontier she faces for the lack of medical missionaries

"It goes without saying—or ought to—that we will see no improvement in the present desperate situation till we give more attention and effort to it. It is obvious, at least to my mind, that the Student Volunteer Movement has got to do the work or most of it"

Never was the work of the Student Volunteer Movement more greatly needed and it must have increasingly the support, by prayer and gift, of friends who believe that Christ meant what he said when he called on his Disciples to "Go ye, therefore, and make disciples of all nations."

"The harvest truly is plenteous, but the labourers are few."

WOMAN'S WORK

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

FOR TODAY

Lord, let me live today
From start to close,
In just the kindly way
Which friendship knows.
Let me be thoughtful, too,
And generous here,
Keeping in all I do
My record clear.

Lord, let me live today
Full to my best,
No hurtful thing I'd say,
Even in jest.
Keep me from scorn and hate
And petty spite,
Lord, let my soul be great
From dawn to night.

Lord, let me live today
From malice free.
Let me in work or play
Unselfish be.
Let no one find me proud
Or harsh or cold,
Too silent, or too loud,
Afraid or over bold.

Lord, let me live today.
A friend to all
Who chance along my way,
Though great or small.
And when at last the sun,
Now rising high, shall set,
Let there, in all I've done,
Be no regret.

—Edgar A. Guest.

WEST FAMILY BULLETIN

DEAR FAMILY:

Paper is so scarce in this country that I am sending only one carbon copy and you can send that around, if you think best. Even in Moscow it is almost impossible to buy paper. We have been there a week and hope to start on tomorrow or next day. This is a place of about 30,000 people and it looks like a very small village. The houses are for the most part small one-story affairs, many of them built out of logs but with unusually fancy windows and doors. The streets seem to be nothing but wide paths in many places, especially those leading from the station to the cen-

ter of town. Here there are not many buildings and when a wind comes up and blows snow over the path it is hard to find it and one is apt to stumble along in snow drifts. They are not very deep as yet. The whole country which is so flat reminds one of the pictures of Siberia. What seems more strange to us than perhaps anything else are the camels and dromedaries which are used as well as horses on the little low sledges. In spite of the continued cold weather (It has been 0-30 since we have been here) the shops are open market ones. To be sure the little rough booths have for the most part little stoves but the customers all stand out in the cold to buy. Here right in the market the other day I saw a person lying dead in the snow. No one was paying any attention to it. It is a too common sight. I think that they must gather up the bodies once a day at least. The other night one of our workers saw a whole family, mother, father and two children. Some of them come from outlying villages to get food and then drop from exhaustion and soon die. The death rate is increasing, they say. In the meantime we have been waiting for our food to come along from Samara, about an eight hours' trip. It arrived after a trip of seven days, and then without two cars. We are now waiting for those two and when they come we will proceed to Sorochinskaye, where it is now decided that we will be located for the present. That is beyond Totskoy, where we originally planned to be. Some time ago six engines burned up on this road. That together with snow and general bad conditions has tied up things generally. It is hard to wait when conditions are so bad but one learns to be patient if nothing else here in a land where everything goes slowly.

After we arrived here we stayed in the car one night. On Sunday Miss Tillard who is to be located here in Buzuluk mover her things out. That afternoon Nancy Babb who had been sick got sufficiently worse to call in a doctor, who said that she had relapsing fever or typhus. So they decided to move all of us out of the car, and send Nancy with Miss Tillard to Samara in the car. They promised to send the car out that night and then she would be in a hospital next morning. We packed up and with sledges carried all our baggage

to the house which was all ready over full. Miss Tillard moved back. I went in on the last sledge some time after midnight. The next day the car was still here so the doctor said that Nancy would have to be moved to the house. On the second floor of the house are two small rooms where six men had been sleeping. In their absence, but with their consent, we brought their things down to the dining room which is large, in order to make room for Nancy and a nurse. The dining room table is now encircled with camp beds or was when we left.

We stayed one more night there and then decided to come back to the car which had been disinfected in order to be all ready to move on when our car arrived. Now we are seven here and the little living room has to do for kitchen, office, sleeping room, etc. You may well imagine the difficulty that I have in getting anything done. The day is short at the best. The sun rises at nine o'clock and sets about three-thirty. After dark we having nothing to use but candles and these are scarce. Sometimes during the short daytime space various people working in the warehouse come in to get warm and get something hot to drink. In the evening the room is so full that one can hardly think, but when one tries hard one can accomplish a little if company does not come in and spend the evening as they have the last two night. When it comes to cooking, our wood stove is not built for this purpose and we have a little Primus oil stove which has a leaky valve and has to be pumped up every few minutes. It is a great game trying to live under these conditions, but you must remember we have enough to eat, and are always warm, and have no uncomfortable small company. That reminds me you need not be afraid in regard to the typhus for it can only be carried by lice and we were perfectly free from them in our car.

We keep our feet warm by wearing huge felt boots called "Valenkas" which all the natives wear. It is impossible to get cold feet in these. Imagine me padding along in them!

As for our interpreters we have had a great time with getting them to understand what we mean. I sent one of them to the car to get five empty oil cans to take to the house to have them filled. He in-

sisted that he understood what I wanted. He got the one oil can that was full of oil and brought that to the house. That was a trip of about two miles in all. That same day we sent two of them with our personal baggage to our car and they unloaded it all into another car about 100 yards up the track which was ready to take some of our people off in another direction. The two boys had to make the transfer of all this luggage late that night.

There is some one going up to Moscow tomorrow and so I can send this letter but it may be a long time before I can send another. They say there are post offices here but no stamps to be bought. At the best mail sent by post is very uncertain. We have had no mail since we came here. Watts came down Wednesday but there was no mail for any of us.

Love to all,
MIRIAM.

Buzuluk, Russia
December 15, 1921

BROTHER THORNGATE EXPLAINS MORE FULLY

DEAR BROTHER GARDINER:

In reply to your editorial of December 26, 1921, entitled "Is it a New Mission?", I wish to say that I did not mean to convey the idea that our people were especially given to proselyting. Surely our numbers would prove that we were not successful proselyters at least, but the point that I wished to make was that Christians in general have been and will continue to be very slow in accepting the Sabbath truth, when accepting it means accepting another denominational home. I am aware that Doctor Lewis and others of our leaders never urged people to join the Seventh Day Baptist Church, but did they ever urge them to accept and keep the Sabbath and remain with their own church? This was the point that I was urging, and in this respect I contend that it would be a *decidedly* new mission for Seventh Day Baptists to present the Sabbath truth in this way. I believe that the only hope of having the Sabbath accepted generally by professed Christians is to get them to adopt it as a part of their individual creed; and if we consider the keeping of God's holy Sabbath of more importance than the Seventh Day Baptist organization, then we should follow the

course that would be likely to bring the most people to the observance of the Sabbath. Do we not realize that one faithful, consistent convert to the Sabbath in a Presbyterian or Methodist Church would have more influence in bringing others of his church to the Sabbath than several equally consistent Seventh Day Baptists could possibly hope to have? Then what is the logical thing to do? *Spread the Sabbath truth among the sister churches.* Seventh Day Baptists have not urged people to accept the Sabbath and join our churches but there is hardly one case in a thousand, where an individual has accepted the Sabbath, that he did not join some Sabbath-keeping denomination. This separation of Sabbath-keepers from their home churches has been a detriment to the Sabbath cause. Seventh Day Baptists have existed for hundreds of years with nothing except the naked Sabbath truth to distinguish them from other denominations. Other Sabbath-keepers have had other drawing cards but we have had none; yet God has suffered us to live on, and as Doctor Lewis used to say—He will not allow us to die as long as there is a work for us to do. I believe the time has come for Seventh Day Baptists to go forward—to launch out into the deep and spread their nets, not for Seventh Day Baptists, but for Sabbath-keeping Christians of every creed. Let us realize that we are, in a large measure, our brothers' keepers and that the dissemination of the Sabbath truth among other denominations lays largely at our door.

I wish, Doctor Gardiner, that you, and others of our ministers, would seek opportunities to speak in churches of other denominations and preface your Sabbath arguments by stating that you only hope to sow the seeds of Sabbath truth and do not expect or want rewards of any kind for the Seventh Day Baptist Denomination—but entreat them to accept and keep God's holy Sabbath right where they are as the best possible means of spreading the Sabbath truth throughout Christendom.

R. G. THORNGATE

North Loup, Neb.

January 19, 1922

"The angel of Jehovah encampeth round about them that fear him, and delivereth them."

MRS. ANNIE BOOTH

Word has come from Capetown telling of the death of Mrs. Annie Booth, wife of Joseph Booth. In a letter to Mrs. David E. Titsworth, of Plainfield, N. J., the husband says: "It has pleased the heavenly Father, who twenty-six years ago gave me a gentle sweet spirited companion Sabbath-keeper in my late wife Annie, a never failing support in any hour of trouble,—to take back his gift and promote her to the enjoyment of the eternal Sabbath rest, where in the loving Father's own good time I look forward to joining her and the loved ones who have gone before. She often on Sabbath days talked of the Plainfield Church, of Dr. Lewis's, Mrs. Babcock's, Mr. and Mrs. Potter's and of Mrs. D. Titsworth's time, as the most soul satisfying homes and company she had ever found, in which condition we were fully like minded. She died on November 17, 1921, after ten days' sickness which broke upon her suddenly on the evening of November 7, while planting a few flowers in the part of the garden we called "her's", part of which is shown in the snapshot enclosed, taken in a haphazard moment by one of dear Mary's girl friends. One thing for which we two lone-some ones are most thankful is that during several lengthy periods of consciousness she could not believe she had been, or was, ill, and could not understand why we had removed her to a nursing-home in Capetown so as to be constantly under the good doctors' special care and careful nursing day and night; only a short time before the end she took my hand and smiling, said, 'Dear, dear Daddie, I'm coming home tomorrow.' That is a very great comfort and precious memory to me now." *

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.

"The man who hasn't a sense of his weakness has a weakness in his sense."—*Spurgeon.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK
59 Hanover Street, Battle Creek, Mich.
Contributing Editor

BOOKS THAT MAKE LIFE BETTER

CONTRIBUTED

Christian Endeavor Topic for Sabbath Day,
February 25, 1922

DAILY READINGS

Sunday—The Book of books (1 John 5: 9-13)
Monday—Inspiring biographies (1 Chron. 29: 26-30)
Tuesday—The book of Jesus (Luke 1: 1-4)
Wednesday—Book of missions (Acts 1: 1-8)
Thursday—A book with a moral (Jonah 1: 1-3; 4: 4-11)
Friday—Great poems (Ps. 91: 1-16)
Sabbath Day—Topic, Books that make life better (Prov. 3: 13-26)

We are all more or less familiar with the truth the psychologists have shown us that we absorb into ourselves something from every experience which comes to us, from every person whom we meet. We realize the different phases of our nature brought out by different people: how with one person we are nearly always gay, with another, grave; with one we talk of trivial, everyday affairs, with another of events of wide interest; with one we feel the best in ourselves brought to the front, with another we assume a skeptical attitude toward life and the motives of those we know.

Now if this is true of the persons we meet, it is even more true of the books we read, for "they speak in clearer tones than those who talk in louder voice".

We are accustomed to the thought that our choice of friends is vastly important to each of us and that a man can be very satisfactorily estimated by the friends he gathers about him. This is also true of one's book friends. A knowledge of the books a person chooses and of the books he rereads, will help you to decide very quickly and very accurately as to the man he is.

There was a time when the Bible and Pilgrim's Progress were almost the only books read. Perhaps this accounts for the excellent English and clear, terse style of some of our best authors of the previous generation. Then there was a small choice of

book friends, but now we are burdened by books and must learn to select the worth while from the quantities of useless or worse than useless ones.

In choosing our book friends, there are certain points to keep in mind. Let us read only such books as will leave with us a sense of the fundamental value of the true and the good, a sense of the hatefulness of evil and that evil surely begets evil, that shall add to our sum total of knowledge of God's world and of humanity. Let us choose books that are written in good English and by authors who have a definite message. Let us avoid those which are merely exciting or leave us with "a bad taste".

This does not mean that we must confine ourselves to so-called religious books—we need all kinds of reading just as we need all elements in our food, we can not live on candy and pickles. Let us include history, biography, travel, popular science, books of present interest, literature and books that are definitely instructive and inspirational, along with the good stories and books that are just clean fun. I have been reading "A Pilgrim in Palestine", by Finley. The librarian would place this on her shelves for travel but I found it a wonderful inspiration. Surely no one can read it without having Palestine become for him a living land, peopled with heroes of Bible times and heroes of today, not merely a "land in a book". Inspiration may come to us from a good book in any line of interest.

There is no more certain sign of culture and education than a knowledge and interest in good books and this is an education that any one may get, who will. If you are in the habit of reading only fiction, try something which combines story and travel or the biography of some hero. Read the life of some man who has done things, read of men like Roosevelt. If you are not interested, keep on, a little at a time and without forcing your interest too much, and in time you will find that the "just stories" you used to enjoy do not satisfy you for all your time spent in reading. Most of you would have counted it a privilege to have known such men as Mark Twain or Robert Louis Stevenson, but did you ever stop to think in what a real sense you can know an unlimited number of those who have been truly great, through the pages where they have revealed

themselves as they probably never did in their days of living, even to their most intimate friends. Fifteen minutes a day spent with a good book amounts to many volumes in a year. Try it and see.

The "best" book at one time may not be the "best" book at another; the "best" book for you may not be the "best" book for me. On one day we may need inspiration, at another information, at another pure entertainment. The "best" book however will never fail to bring you some practical gift and leave you better in some way for the reading. Our lives are too busy for us to waste them on things not worth while. Choose your book friends with care and make their circle wide.

What book have you read this year that has most impressed you?

What book that you read as a child is clearest in your mind today?

What book has most influenced your thinking and living?

What Bible story do you like best?

If you were to be limited to five books for the coming year, what would they be?

NEWS FROM ASHAWAY

DEAR MRS. BABCOCK:

As there has been nothing in the RECORDER for some time from our Christian Endeavor society, I thought perhaps you would like to know that we are striving to make this year our best.

We have about thirty active and seven associate members.

We are following the work mapped out on the Efficiency chart and this year we hope to make better progress than ever before. We are holding Executive Committee meetings every month, and at these meetings we have our chart and go through each item finding where we have gained and where lost, also where we can pick up. We feel we are doing fairly well, but of course there is always room for improvement and we are striving to lose none of these opportunities.

Our society plans to hold a social every month and just recently have started to make them standard socials.

On January 21, over twenty of our members, and a number of their friends went to Rockville to attend Christian Endeavor

and after Christian Endeavor went over to the parish house, where we had supper, a program and a social. The Waterford and Westerly societies were also invited but because of bad roads, only three came from Waterford and four from Westerly. We can assure those who did not come that they missed one good time.

Nine of our Christian Endeavor members have recently taken the Expert examination and there are several more to take it within a few weeks. As yet we do not know how many passed as the report has not been given.

I hope that some of the other societies will report their work that we may gain help from them.

MRS. BLANCHE BURDICK.

Corresponding Secretary.

Ashaway, R. I.

A SUGGESTION FOR LOOKOUT COMMITTEES

THAT "ABSENT MEMBER" LIST

The Milton Junction Christian Endeavor Society has tried several different methods of keeping in touch with the absent members, but has finally hit upon this way as the most satisfactory to all concerned.

About once a month the chairman or some other member of the Lookout Committee, comes to the regular prayer meeting on Sabbath afternoon with a writing tablet and a number of pencils. At the time for announcements, she invites every one to remain for a few minutes after the meeting for letter writing. It is a real pleasure and scarcely any one goes away without adding his share to the "budget".

The Lookout Committee gives the names of three or four absent ones and every one writes a little (perhaps only a paragraph) to each one suggested. The next in order takes the sheet and adds a few lines or a page, signs his name and passes the letter on to the next, etc.

After all have written messages to our fellow Endeavorers, the Lookout Committee gathers up the sheets, bunches them in proper order, and sends them away promptly.

The reason why we know this way is satisfactory is the receipt of so many letters in return. Scarcely a month goes by that there are not good, long, helpful letters from

several absent members to the home society. We will gladly "give references" by mailing to you our "Absent Member List."

H. B. V. H.

JUNIOR GOAL FOR 1922

SOCIETY ORGANIZED:

- Officers and committees from Junior.
- Junior Committee from Y. P. S. C. E.

TRAINING LEADERS:

- Every active member leading at least one meeting.
- Business conducted by Juniors.
- Secretary and Treasurer keeping records in business-like manner.
- Reports of committees.

TRAINING IN SERVICE:

- Every Junior a member of some committee
- Each committee working under supervision of some older person.
- Quiet Hour kept by at least one half of active members.
- Giving and working for missions.
- Bible memory work done.

TWO WEDDING DAYS

(Written by Hosea Rood, of Madison, Wis., and read at the golden wedding of his valued old-time friends, Mr. and Mrs. E. D. Richmond, of Proberta, Cal., on Christmas Day, 1921.)

A half a hundred years ago,
In the good old Badger State,
A stalwart, wholesome, farmer boy
Was hunting for a mate.
He hunted here, he hunted there,
He hunted all around
To find somewhere that perfect girl,
Not easy to be found.

At last Dame Fortune, good old soul,
Just tried what she could do,
When he and she soon found the girl,
Sweet-tempered, good and true;
And then he went a-wooing her,
And with so good success
That she soon fell in love with him—
And sweetly answered—"yes".

Then on a Merry Christmas Day,
Just fifty years ago,
They stood before the minister
With faces all aglow,
And there they pledged with happy hearts
Their faith and love for life—
Then heard with joy the blessed words,
"Pronounce you man and wife."

They were indeed a happy pair,
In their young married life;
He was a husband good and true
And she a faithful wife.
Their home, it was a Christian home,
Where songs of praise were heard,
The Sabbath kept, and lessons learned
From God's most holy word.

Yet theirs was not a solemn home,
For love and joy dwelt there,
To lighten every day of toil
And drive away dull care.
It was a welcome gathering place
For friends both old and young,
For stories, games and wholesome fun,
And old-time songs were sung.

No boys and girls to them were born,
Yet they did not live alone—
Three homeless children they took in,
And loved them as their own.
And all along these fifty years,
In every way they could
They've scattered seeds of kindness,
Their way of doing good.

Now on this Merry Christmas Day,
Their Golden Wedding Day,
They take a backward look upon
Their upward, heavenward way.
Though they can see some clouded spots,
Some valleys they've come through
Most all the way is bright sunshine,
God's smile, friends tried and true.

As on this day they're newly wed—
This older boy and girl—
They're truly glad that they have lived
So long in God's good world.
May they still journey hand in hand
In faith and hope and love,
Till in due time God bids them come
To dwell with him above.

Some one will enter the pearly gate
By and by, by and by;
Taste of the glories that there await,
Shall you, shall I?

Some one will travel the streets of gold,
Beautiful visions will there behold,
Feast on the pleasures so long foretold,
Shall you, shall I?

Some one will knock when the door is shut
By and by, by and by,
Hear a voice saying, "I know you not,"
Shall you, shall I?

Some one will call and not be heard,
Vainly will strive when door is barr'd,
Some one will fail of the saint's reward,
Shall you, shall I? —Selected.

There is a vast difference between the man in the pulpit who speaks because he has to say something, and the one who has something to say.—T. L. G.

SABBATH SCHOOL

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

THE VACATION RELIGIOUS DAY SCHOOL

MISS MARY LOU OGDEN

(A Conference Paper)

In coming before the Conference this afternoon it is my purpose to present some of the most important and I trust interesting phases of the week-day Bible school. The name of "Religious Day School" is much more fitting, because that covers the general field of religious education embodied in the program of this work.

This subject is doubtless new to many, and while schools were conducted in twelve of our churches it has really only come under the observation of a few of our people. The Sabbath School Board has made this form of religious education the outstanding feature of their program for the present year, and as such I shall try to enlist your attention and support as the subject is presented for consideration.

Great credit is due the members of the Sabbath School Board and Tract Society, who have carefully planned and launched the Vacation Religious Day schools in our denomination. Especially are we indebted to Secretary Edwin Shaw, and Secretary Edward Holston, into whose hands fell the detail work of the plan.

I shall present the subject from the origin and development of the institution through the organization to the specific needs, problems and results, with the hope of convincing you that this new step forward is a very vital and important field in the matter of the religious education of the children and young people in our churches.

Religious training has long been limited to the weekly Sabbath-school hour and to the meeting of the Young People's societies where they have been organized. We are glad to admit the value of the lessons of the Sabbath school and the growth of recent years, both in quantity and quality as we have adopted the graded lessons. To some this may seem adequate. In no way does the Religious Day School program conflict

with the excellent work of the Sabbath school, but it is a supplement and support to strengthen the other work.

It was about twenty years ago that this idea had its origin in the work of a Congregational minister, Rev. N. R. Vaughan, in Elk Mound, Wis. While to us it may seem new, it has now fully passed through the experimental stage. Rev. Mr. Vaughan's first work was in the form of pastors' classes in Bible instruction, which gradually grew into the founding of summer Bible schools at Elk Mound. These were visited by people from far and near who came for an outing and to take advantage of this religious education. It was his original idea in leading these institutes to train better Sunday-school teachers.

This was continued for eight or nine years during which time the fundamental principles of the Religious Day School were worked out. These principles were based on practical applications of educational psychology. The methods and programs were largely achieved through the experiments of Dr. William J. Mutch of Ripon College, who became principal of the institute, and of the teachers working with him. In the course of their experiments the effectiveness of this work brought about the evolution of the children's department, and finally the teacher's training school was supplanted by the children's religious day school.

This third step was beset with difficulties because of the lack of interdenominational co-operation. The churches regarded week-day religious education at least as unnecessary and by some even as heretical.

The indomitable spirit of Rev. Mr. Vaughan was invincible, and in 1908 the first fully equipped and graded Religious Day School was organized at Ripon, Wis. The idea was now a workable institution, and since then has been steadily growing as the churches of many denominations have adopted it as a part of their Bible-school program. The greatest drawback to its spread was the lack of directions and information regarding its curriculum and methods.

The organization of a Vacation Religious Day School is quite simple and easy to be perfected. The first requisite for a successful school is an active local committee from the church. This central committee

must look after the securing of teachers, the canvass for pupils and the purchase of the necessary equipment for the school. In their hands is placed all of the preliminary arrangements before the session opens, then the responsibility must rest upon the supervisor. But the teachers are seriously handicapped unless the local committee have carried out in detail all of the preliminary preparations. Books and supplementary material must be on hand at the opening of the school. The whole support of the community must be given to the school while it is in session if it is to be a success.

The best place to hold the school is in the church when there is sufficient room outside of the main auditorium of the church. Under no circumstances should that be used for class work, but should be held in reserve solely for the devotional period. The public school building can be adapted to the use of the Vacation Religious Day School, and will serve adequately except for the lack of the worshipful surroundings needed to secure the best results in teaching the children the right spirit for devotion and worship in God's holy temple.

In a large community, if the school can be maintained on a scale large enough, it is sometimes advisable to form a branch school to reach some of the children in the outlying districts. Perhaps such an arrangement would not be necessary in any of our Seventh Day Baptist communities.

The best means for securing and maintaining the interest of the community in the work of the school is by a well wrought-out publicity program. The local news columns should contain regular notices and comments about the school at work and the school should prepare demonstrations of the work at the weekly Sabbath-school hour, and at any other place where it could be given. In both of the schools that I supervised, we set a special day at the close of the term for visiting day, when those interested could come and see the children at work. This met the expectations in one, but in the other we had to bring the school work to the people in a special program in connection with the Sabbath-school picnic.

The equipment should be purchased by the church and kept as permanent property to be increased from year to year until the church shall own a complete supply for a

regular Vacation Religious Day School. As one of the features of the Forward Movement we should expect all of the churches to incorporate it as a part of the annual church calendar, and once it is tried we have the faith to believe that it will become permanent.

From the beginning there has been a general question on the part of many people as to just why we need this extra organization. No doubt it exists in the minds of some here today, and in answering it I shall point out six specific needs that are met by the course given in a week-day religious school.

1. In the first place let us consider the limitations of the Sabbath school as it is now organized. Here it is largely a question of time. At best we allow only one hour a week for the religious education of our children, and to the most faithful attendant there can barely be fifty hours during the whole year given to instructing them in Bible lessons and stories. In the three weeks session of the Vacation Religious Day School we give more hours of work than the average child can receive in a year in the Sabbath school. At least here, numerically speaking, we can double the possibility of the child's religious training. To no other phase of our living do we allot as little time as to this—our religious life. Thus to cast so much responsibility upon the Sabbath school should make us pause to consider carefully the means there afforded for the child's religious training. In how many of our Sabbath schools do we find a complete, active, faithful and trained teaching force with adequate equipment for their work?

2. I shall leave you to answer that question and take up the second need, that of the kind of teaching we have in this field. The Sabbath school is the only school where inefficient preparation on the part of teacher and pupils is tolerated. If a teacher is absent then some one is obliged to proceed with the class impromptu. Such teaching is certainly not in harmony with any sort of modern pedagogy. In our public schools we are constantly striving toward the accomplishment of maximum results in the minimum of time. We therefore put every possible resource at the disposal of the best trained teachers. Is there any reason why we should accept any sort

of time fillers or time killers in our religious schools?

The Religious Day School seeks to present the lessons according to the pedagogical idea and to utilize all of the resources of the child. We teach the *child*, not the lesson. We at least do away with the old question and answer process so apt to be found in our Sabbath school.

3. The Religious Day School is a workshop where we put into tangible form the Bible and ethical lessons we desire the child to make his own. The medium is first the story, then the game, and finally the drill. The third need of which I am strongly convinced is that we are in need of a program of religious education that will utilize the play resources of childhood. Expounding the Scriptures does not bring any real experience to the child who thinks, sees and acts with his hands and feet. His religion must be one expressed in terms of his own experiences—in this case, the story and play.

In one of our demonstrations of the work of the school in Brookfield we dramatized the story of the boy who was desirous of pleasure and gave himself up to riotous living. It happened that this story was the lesson used in the Junior department of the Sabbath school for that week. While the story may not have been wholly convincing to the audience, to the children it was a real story, an experience, that had content to them. After it was over the children asked if they might not dramatize other stories and one little girl said: "I just love that story now, but I never understood it before." When they are a *part* of anything they will never forget it.

In our school we strive to teach the essential principles of individual and community ethics. One of our courses is entitled "The Rules of the Game." Surely a most natural way to clinch those truths is through the game itself. We make our supervised play period one of the outstanding features of our program. Play is by no means incompatible with childhood religion, it is indeed an essential means to the great end we seek. It is a gratifying experience to guide the children in a good game and watch their response to the suggestions of fair play, teamwork and generosity of spirit.

4. Another reason why we are in need

of an especially organized religious school is because we are not allowed to bring religion into the public schools. The responsibility of religious education is necessarily placed upon the church and because constitutionally church and state must be kept separate, week-day religious instruction must be taken up by voluntary execution and can not be maintained by public resources.

5. There is an ever growing spirit of interchurch co-operation, and in a community religious day school the children are taught the fundamentals of our universal Christianity without stressing the differentiating denominational creeds. In one instance this summer I was asked by the minister from the Baptist church particularly to state that we were not teaching doctrinal religion in the school so that his congregation would not hold back their support. We are so prone to be skeptical on any point of community religion. The Vacation Religious Day School is just the instrument to establish a unity of spirit so needed among Christian people, because all progress must come through educating our children in the desired course. In both of the schools where I have been this summer we devoted one assembly period to a discussion of Sabbath-keeping, not merely for Seventh Day Baptists, but for all Christian people. The course of study as planned by our committee included the denominational topics, and in a school for our own children, could well include even more. However, we found it necessary to vary from the syllabus in one class in the school at Brookfield where we had a community school.

While I do not believe we should lose our distinction as Seventh Day Baptists, yet we must teach the children that they are a very part of the larger whole of the Christian church.

6. My last need is, that we need more concentrated effort given to our Bible and religious teaching. That is, if we would learn the beautiful stories about Bible children, heroes of faith, and missionary enterprise in foreign fields, we need a well-defined and concentrated study upon those things. One of our sets of books used in the primary class is a series of stories about Bible children. There they meet the boy Isaac, Ishmael, Joseph, Benjamin, and the

little captive maid who was a missionary, Jephtha's daughter, and others in a series of stories such as are bound to last in their memories.

The class that follows a definite course in mission studies will know more of the conditions, problems, needs and results of work either at home or in foreign lands than can possibly be found in the rather scattered talks and stories that appear in our Christian Endeavor or special missionary programs. The children are led to the very field of missionary enterprise by the story of a great hero or a little Chinese boy or Hindu girl. Again these people become realities to the child and he becomes a missionary in his own imagination.

During the summer months we have the ideal time for this concentrated program, when the children are far enough away from the routine of school to be most receptive of the vacation school idea. If properly conducted it will attract and hold the children without any compulsory effort and does not actually infringe upon the child's vacation. The best testimony on this point is from the children themselves. It has been my experience to have the children express the desire for the school to last longer. It is also accepted that the best time for holding a week-day religious school is immediately following the close of the public school when possible.

Everything that has any worth is beset with problems. So with any day school, and I shall mention just a few in general, for they are very different in different localities. Perhaps the one that first confronts us is the matter of securing the right kind of teachers in the local church. There is hardly a possibility of a church being without the teaching material, but how to get it into operation is the hard part. It will necessarily mean sacrifice on the part of some one, but here is one of the most fruitful places for service, and once you are into one of the Vacation Religious Day schools, the giving up becomes an increasing joy. The teachers chosen must be acquainted with teaching methods and above all love the boys and girls so that by their sympathetic touch the children are drawn out.

Financing the school is another problem and must be met by the committee as best

it can in each particular case. This project is not expensive and fifty dollars spent in this work I feel safe in declaring will go farther than in most any other aspect of the church work.

Another problem is how to get the children into the school. First give them an opportunity to see and know what it is and they will soon be convinced. Children have more faith than grown-up folks and they are at least willing to give the school a try-out. If you provide the material the children will respond.

It is very difficult to measure the results of the Vacation Religious Day School because they really seem to reach so far. After having completed a three weeks' course the children have become acquainted with a large number of precious Bible stories as well as other splendid stories from that vast store-house of children's literature. They are given new ideas of recreation in the excellent new games they learn to play. In their memory work they are taught some of the most precious gems of the Bible, are given new prayers for their private devotions, and the words and music to many of our old favorite hymns. It is surprising the amount of memory work children can do in three weeks. In this period of their lives the passages learned are made the permanent possessions of each. These are the tangible results growing out of the course of study.

Now for the spiritual gains. The very fact that the boy or girl has been in a religious school contributes a strengthening influence for his spiritual growth. There is a wholesome joy that comes from the pleasant hours spent in this definite study that sweetens each life. The children are happy in the school and a child's joy is the holiest thing in the world. It is of God. The chance for natural expression of religious feelings comes to the boys and girls in a natural way and there is no external finish put on testimony of this kind. I can always trust the faith of a child because it is born of an unblemished spirit and in its simplicity is truly of the heart.

In the very personal touch of a consecrated teacher you can get a profession of faith and purpose for higher living that is not possible in any other way. One little boy of nine confided to me that he didn't have a good-night prayer but now

that he had learned one he meant to say it every night and he would thank his heavenly Father in the morning too. To me that was worth all of the time spent because I believed in him and I know he was sincere. He had made a definite decision in his personal devotional life. So beautiful is the unfolding of the child's spirit that to one who watches, it inspires the deepest reverence of the heart.

One father wrote one sentence to me as a testimony of what the school meant to the older folks. He said: "When you are teaching our children it puts a new responsibility upon the parents and in this way it helps the older folks as well." If the school does make for richer personal spirituality it is indeed a success and you are missing the blessing of a golden opportunity when you pass it by.

Will you people of the churches where the schools have not been held give it a try-out? The Commission recommends twenty-four for next year. Where will they be held? Shall it be in your church?

AND WHAT IS THIS TO ME?

RUTH MARION CARPENTER

PART II

In last week's paper I talked with Miss Bacon and other would-be teachers about the Larger Vision or the comprehension of the possibilities of the material found in adolescent girls out of which may be developed true, noble, Christian womanhood. This week, I would like to make a few suggestions on the details of a lesson's preparation as a means of encouragement, because upon further conversation with Miss Bacon, I find she is willing, in fact, sincere in a desire to teach, but having tried once and failed, she has lost the confidence to try again. Let us see why she failed.

Some regular teacher asked Miss Bacon to substitute for her once. She readily consented but promptly forgot about it until Friday evening, then she hurriedly got out her helps and tried in one evening, or a part of an evening, to learn a lesson which needed six evenings of thought and study. The next day she went to church with a panicky feeling that she didn't know her lesson, so she spent the sermon time trying to gather her thoughts, hiding behind the

person in front, for fear the minister might see her.

When the class period time arrived, the girls—a giggling bunch as always—greeted her with sly glances, sized her up as to appearance, etc., and decided to "try out the new teacher". Miss Bacon began bravely, but, well, to make a long story short, she was not properly prepared; she finished too soon and the girls who had not paid good attention any of the time, became quite unruly while waiting for the dismissal bell. She left the classroom with burning cheeks and a sense of utter failure. She knew she had failed and she declared then and there she'd never teach adolescent girls again.

Yes, we have all been right there, Miss Bacon, we have had the same sense of failure and the same burning cheeks, but if we had been so well prepared for the lesson that there was not one stray moment for a restless girl to "start something" we would not have failed so utterly.

First of all, we must have our lesson so well in hand, so well outlined that we will need no notes but can look the girls straight in the eye when talking. We must hold the girls by our own magnetism and we can get that magnetism by being so wrapped up in the lesson under consideration that we can not fail to transmit the same enthusiasm to our pupils.

When I spoke of spending six evenings on a lesson, I heard you groan to yourselves. It is not necessary to spend all of six evenings, but a part. Bible study is like piano practice, you all know that a half hour a day for a week brings much bigger results than three hours at one sitting. If a few minutes each day could be devoted to Bible or lesson study, then we might be able to keep the thought of our lesson before us all the week and let the ideas sift in with our other duties, our dishwashing, our typewriting, our sewing, etc., and possibly a brilliant idea for conducting a lesson will jump right out of the dishpan at us. An idea once popped out at me when I was copying a most prosy chemical abstract on the typewriter. I adapted this new idea at once to my next week's lesson and it proved very helpful.

Here is another suggestion, why shouldn't we have good helps; insist that our school

furnish us with the best. We are putting our time, our energy, our heart into the work for no financial recompense and we have a right to the best aids available. The American Baptist Publication Society prepares a most excellent Teacher's Text Book which accompanies the Pupil's Intermediate Quarterly prepared by Mr. Holston. These two are very full helps. In the northeast corner, on the main floor of our library are several shelves of inspiring books on methods as well as detailed teaching points on the particular lesson in question. Professor Clawson is always willing and glad to help us locate these or any specific book or article.

In presenting a lesson let us try to work for variety. The girls are old enough to appreciate several methods such as the lecture, the discussion, the story, the question and answer, the assignment of topics, etc. Any of these methods can be used but not any one continually. Girls like a change and they will come to class with the pleasant anticipation of "something different" if we are ingenious in our methods.

Notebook work may be made very interesting and will add much zest to a lesson study. Ask the pupils to start the quarter with a neat clean notebook, uniform if possible, and after each lesson has been presented in class, go over with the girls the notebook work required in the quarterlies. Sometimes we may find the work not quite adapted to our pupils; in such cases, omit and substitute something else. The work will be far more satisfactory if written up *after* a lesson, rather than before; the pupils then have something concrete to work upon, while if they attempt to write the work beforehand, it probably will be conjecture on their part which is quite unsatisfactory to a child's practical mind.

We must not make the work too hard or beyond their comprehension; neither must it be too easy. Ask specific questions for the notebook, the answers to which can be found in the Bible. One hundred word character sketches of the great Bible heroes under study make interesting topics for composition. Some questions on Bible geography should be included also. On the other hand, the home work should be difficult enough so that occasionally the pupils

will have to come to us for help; a pleasant hour with her teacher alone can be made of much more value to a girl than the mere work on the notebook. Instigate a system of marking the books regularly which will be perfectly fair; the grading will inspire a spirit of rivalry or competition among our pupils which will result in better work. Ask for and expect as good work for Jesus as for the State Educational Department.

There are a few tests of a lesson, well taught, which we can use to check up our efforts:

1. Did I have a point of contact? Did my pupils respond in attention to my first sentence? Did I *get* their attention?
2. Did my pupils grasp my main teaching? Did I *hold* their attention?
3. Were my pupils able to express back to me the principal points of the lesson? Did I get intelligent answers to my review questions?
4. Was I able to make an application of the lesson appropriate to the needs of my pupils?
5. Were my pupils surprised at the flight of time? Or were they restless and impatient for dismissal?
6. Does my attendance week after week, keep up a satisfactory average?

When we come from an hour with our girls, we might run over in our mind these six tests and check off where we feel that we have failed and make a special effort to remedy these points the next time.

The great masters in art, music and literature acquired their greatness by constant practice in their chosen field of labor. They were not born into greatness, nor did success come at first trial. Neither will we, Miss Bacon, become star Bible school teachers the first week we attempt it. Anything like the desired success will require much of practical teaching, more of study and preparation and most of close communion with the Great Master. Though the task may look too big and the risk too great, as it did to Moses when he listened to God's challenge from the burning bush, yet like Moses, we have God's promise, "Surely, I will be with thee." Then, need we fear? No, let us rally our forces and stand by our pupils, our superintendent and our Master.

Alfred, N. Y.

Sabbath School. Lesson IX.—February 25, 1922

ELISHA'S HEAVENLY DEFENDERS

2 Kings 6: 8-23

Golden Text.—"The angel of Jehovah encampeth round about them that fear him, And delivereth them." Psa. 34: 7.

DAILY READINGS

Feb. 19—2 Kings 6: 8-17

Feb. 20—Dan. 6: 16-23

Feb. 21—2 Chron. 32: 6-8, 21, 22

Feb. 22—Dan. 3: 19-25

Feb. 23—Acts 12: 5-11

Feb. 24—2 Tim. 4: 14-18

Feb. 25—Psalm 34: 1-8

(For Lesson Notes, see *Helping Hand*)

(Continued from page 198)

Nellie then told her the sweet story of Jesus and his great, undying love for the lost world.

"We have both been shipwrecked on the sea of life," continued Nellie, "and the waves of sin have lashed tempestuously around us until it seemed that all was lost, but nearly a year ago, thank God, during a series of revival meetings being held in our little village, I sighted this blessed Rock, Christ Jesus. I made many frantic attempts to reach this place of safety, but found that my strength was nothing but weakness—that the waves of sin were too strong. At last I cried out in despair, 'Lord, save me or I perish,' and he whom I had hitherto denied and crucified, held out his bleeding hand and lifted me up and planted my feet on a sure foundation, speaking peace and comfort to my soul."

"Dear Celia, will you not today seek this Rock of Refuge and find the sweet joy and rest that the world can not give?"

Celia wept saying sorrowfully: "He surely can not forgive me who has fallen into such depths of sin."

"Celia, would you be willing to put your trust in me and believe what I say?"

"Oh, yes, indeed," she replied earnestly.

"Then can not you believe and put your trust in him whose love was so great that he laid down his life, not only for his friends, but for all those who were living lives of sin and degradation, that 'whosoever believeth in him should not perish but have everlasting life'? Celia, that one word 'whosoever' included the vilest of sinners, it included you and me. He is now standing with outstretched arms saying, 'Come unto me all ye that labor and are heavy

laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls, for my yoke is easy and my burden is light.' 'Though your sins be as scarlet they shall be white as snow: though they be red like crimson, they shall be as wool.'"

"Oh, why didn't they tell me before?" cried Celia. "Everything is so dark—God alone can help me."

"Shall we not ask him?" asked Nellie.

Celia assented, and they both knelt, Nellie offering a simple childlike prayer, asking God to look down upon them in tender mercy, for him to manifest himself in such a way as to make plain the way of salvation, and to give her the strength and courage to forsake the world and its follies and enable her to seek and accept of his pardoning love; Celia fervently adding, "Amen."

Nellie, after marking a few choice passages in a much worn testament, handed it to Celia saying, "Read them over carefully and prayerfully, my friend, and I beseech you that, 'Today if ye will hear his voice, harden not your heart, for, 'Now is the accepted time, now is the day of salvation.'"

Nellie then took her leave, after giving Celia a cordial invitation to visit her in her own little home in the city, which she and her husband had recently purchased.

After being released from her imprisonment, and while she was thus visiting at the home of her friend, Nellie asked her one evening if she did not wish to accompany her to some meetings which were being held nearby.

"Yes, indeed," replied Celia joyfully.

The service of that evening will long be cherished in the hearts of many who attended. The sermon was addressed to the unconverted—to those who were lost in sin and darkness and as yet could see no ray of hope. The evangelist tried to show the grave danger in allowing their bark to drift on the sea of life, that while they were busily engaged in the follies of this world they were drifting with the tide, never noticing that the waves of sin which were seemingly harmless ripples at first, had been the means of bearing them slowly but surely farther and farther from the homeland shore, steadily increasing in volume each moment, until they were rudely awakened to the fact that the day was far spent—the night was

drawing nigh and they were far from home.

"Dear friends," continued the minister, "is there one here tonight who is lost on the ocean of time and is drifting down, down to the blackness of despair with the thought of certain doom. If there is, I bid you be of good courage, for out of the raging tempest can be heard the still small voice of God saying, 'I am the way, the truth and the life, no man cometh unto the Father but by me.' Will you not heed this welcoming voice and strive to incline your bark towards safety's strand, and be forever sheltered in the cleft of the Rock, Christ Jesus?"

In closing he invited all who were willing to do so, to come forward while they sung the well-known hymn, "Rock of Ages": This indeed brought Celia back very vividly to the time she was imprisoned. With unflinching step and with eyes bedimmed with tears, she went forward and knelt at the mercy seat where she made full surrender to God of her past life of sin, and arose a new creature, being filled with the sweet joy and peace of a sinner saved by grace.

Many years have passed, and we now see Celia in a home of her own. Over the mantle shelf stands the picture that caused her life to be a life of happiness, and her favorite song ever after was:

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flow'd
Be of sin the double cure;
Save from wrath and make me pure.

Could my tears forever flow—
Could my zeal no languor know—
These for sin could not atone;
Thou must save and Thou alone;
In my hand no price I bring;
Simply to Thy cross I cling.

While I draw this fleeting breath,
When my eyes shall close in death,
When I rise to worlds unknown,
And behold Thee on Thy Throne—
Rock of Ages cleft for me,
Let me hide myself in Thee.

Oxford, Wis.

God says to us, "You do those things which are plain, and see how easily, how wisely and how benevolently I can direct those that are difficult, and to you impossible."—*From Life and Letters of Rev. Justin Edwards, by William A. Hallock.*

AN HISTORIC CONFERENCE

Now that its sessions have ended and its delegates have carried back to their homes the experience and inspiration there gained, it is possible to appraise with some accuracy the work of the national conference at Cincinnati in December of the Colored Men's Department of the Young Men's Christian Associations of North America. With representatives present from twenty-eight States, and white as well as colored leaders participating, the conference devoted intensive study to the needs of colored men and boys and how to meet them.

Opinions received from many sources by Dr. J. E. Moorland, Senior Secretary of the Department, indicate that there are numerous grounds upon which the conference may assume historic importance, not alone in placing the benefits of a practical Christian program more fully at the disposal of colored men and boys but also in co-operative efforts to solve inter-racial problems.

It is significant that the main headline of an article in the Cincinnati *Enquirer*, reporting the first session of the conference and the address of Dr. John R. Mott, General Secretary of the International Committee, Y. M. C. A., was the phrase "Good Will". It is significant, too, that the conference took place simultaneously with the addition of Africa to the fields of permanent service of the American Y. M. C. A., the sending of a colored leader, Max Yergan, to that field being financed by members of his own group in this country. These things indicate the spirit of the conference and the broadening outreach of the work at home as well as abroad.

Much time was given to considering the needs in the rural districts of the South, realizing that from both the Christian and economic standpoints the responsibility in that connection is a most compelling one, calling for sacrificial service in labor and money. Student, industrial, city and boys' work were studied also, so that by exchange of experience and opinions methods might be formulated or improved.

With "Co-operation" as the keyword of the conference, encouragement was found in the evidences of increased co-operation among racial groups within the Association. Among these evidences is the policy in force

for several years in the Association in Cincinnati in having the branch for colored men represented upon the general board by one of its own members; also the inclusive policy of the Chicago Association relating to inter-branch athletics. The Finding Committee's report urged "the extension of this just policy so that a colored branch membership ticket will be recognized for such educational and other privileges as the holders own branch may be able to offer."

The attendance and spirit of the conference were expressive of the remarkable expansion of the Association movement among colored men and boys since the previous national conference, five years before the war. During the twelve years since that time the number of Associations within the Department had grown to 174 and the membership to 33,000. Full recognition was accorded by the conference to the impetus imparted by the gifts of Julius Rosenwald of Chicago. These now exceed \$300,000 and are included in the cost of the twelve modern city Association buildings for colored men, valued at nearly \$2,000,000. Mr. Rosenwald's continued interest in the work was emphasized by his attendance at the conference.

The upward and outward reach of the work as revealed by the conference may be fittingly summarized in the words of a delegate who recalled to his fellow-workers the words of the apostle Paul: "Be of good cheer—I believe God."—*Bureau of Information, Y. M. C. A.*

THE REGULAR SIGNAL

Two young college women were guests at the table of a doctor of divinity famed for his militant orthodoxy. One of the guests was equally militant, though of course less famed, on the side of liberal theology. The table was soon ringing with the pros and cons of theological debate.

The other guest and the divinity doctor's wife listened in silence, though obviously not in comfort. Each was afraid of the consequences if the argument rose above the safe temperatures of courtesy. Finally the quiet guest extended her foot through the deep darkness beneath the table and kicked vigorously as she was able in her companion's direction.

The effect was magical. The theme of conversation changed instantaneously, and

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.

the talk wandered off to non-explosive topics

Walking home later, the quiet one said to her vociferous friend:

"It was an awful shame to kick you that way. Please forgive me."

"Kick me!" was the mystified rejoinder. "When? What do you mean? Nobody kicked me."

The other stopped short. Then with sudden realization she gasped:

"Why, then, that must be his wife's regular signal!"—*The Continent, by permission.*

We shall never get out of a state of deflation so long as the industrial highway is littered with every sort of confiscatory tax.—*Columbia (S. C.) Record.*

"Nehemiah was a great general, engineer, president and pastor. He stood for an Israel restored in spiritual as well as in material things."

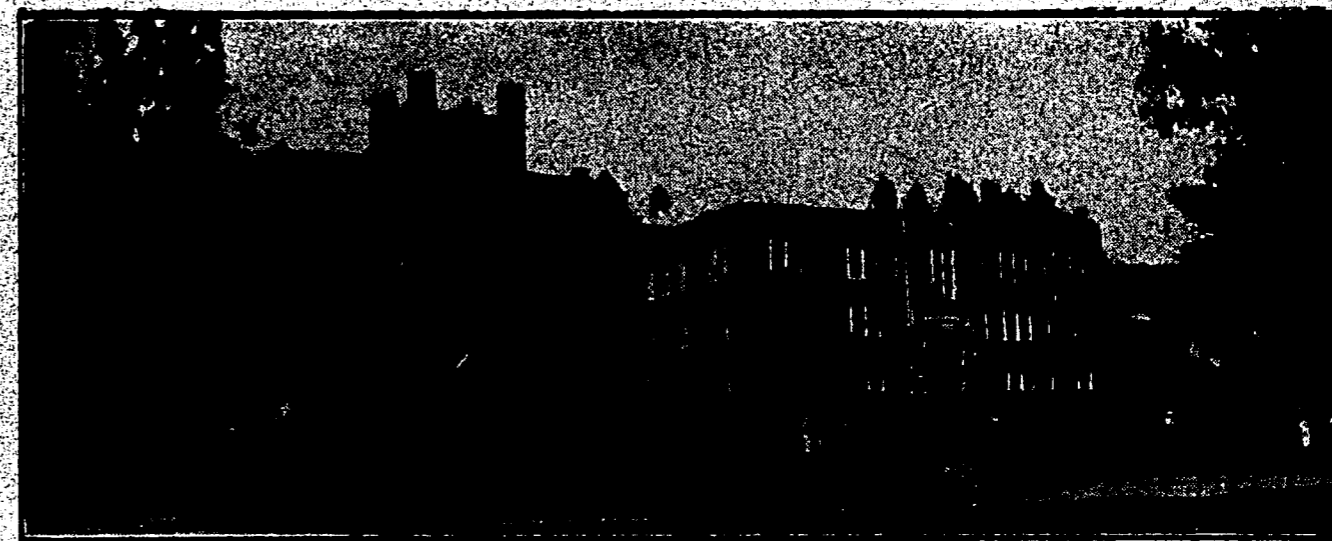
RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

FOR SALE.—My farm containing 228 acres, 100 cleared, and a five-room dwelling house, well of good water, barns, stables, fruit trees and grape vines, also two fish ponds on a stream running across the entire farm contain black bass, trout and other kinds of fish, which with fruit and vegetables find ready sale at a nearby market. L. A. Fillyaw, R. 4, Fayetteville, N. C. 2-13-5w

WANTED.—March first, a man to work on farm by month or year. State wages wanted. F. L. Jewett, Rodman, N. Y. 2-13-5w

SALEM COLLEGE



Administration Building

Huffman Hall

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

ALFRED UNIVERSITY

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

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

For catalogues or other information, address

BOOTHE COLWELL DAVIS, LL. D., President
ALFRED, N. Y.

The Fouke School

MRS. MARK R. SANFORD, Principal

Other competent teachers will assist.
Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

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

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

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

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

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

AMERICAN SABBATH TRACT SOCIETY
Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,
ACTING PRESIDENT

MILTON,

WISCONSIN.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

THE SABBATH VISITOR

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

TERMS

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

HELPING HAND IN BIBLE SCHOOL WORK

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

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

S. D. B. GRADED LESSONS

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

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

*Seventh Day Baptist Forward
Movement*

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

Do you give thanks for this or that? No, God be thanked,
I am not grateful
In that cold, calculating way, with blessings ranked
As one, two, three, and four—that would be hateful!

I only know that every day brings good above
My poor deserving;
I only feel that on the road of life true Love
Is leading me along and never swerving.

Whatever turn the path may take to left or right,
I think it follows
The tracing of a wiser hand, through dark and light,
Across the hills and in the shady hollows.

Whatever gifts the hours bestow, or great or small,
I would not measure
As worth a certain price in praise, but take them all
And use them all with simple heartfelt pleasure.

For when we gladly eat our daily bread, we bless
The hand that feeds us;
And when we walk along life's way in cheerfulness,
Our very heart beats praise the Love that leads us.
—Henry van Dyke, in Outlook.

—CONTENTS—

Editorial.—Seven Pleasant Sabbaths in Daytona.—Two Pleasant Days in Miami and Coconut Grove.—Sunrise Sight Seeing and Sunset Memories.—One More Sabbath in Daytona.—What Should We Do as Sabbath-keepers? 225-228
Rev. George W. Burdick 228
Preach the House of God 229
The Commission's Page.—"Preach the House of God."—The Standing of the Churches.—North Loup 231-236
Through the Valley of the Shadow of Death 236
Missions and the Sabbath.—Something About Abyssinia.—National Christian Conference—Shanghai, China.

—Clean Up Sale for the Calendars.—The New Building.—Ruth and Benjamin.—Notes From the Southwest 240-243
Education Society's Page.—A Message to the Churches.—How Can Art Serve America? 244-247
Woman's Work.—Some Missionary Beatitudes (poetry).—Service With Life.—Minutes of Woman's Board Meeting 248-251
Young People's Work.—Better Home Life.—Open Letter No. 11 252-254
Annual Meeting at Little Genesee 254
Deaths 256
Sabbath School Lesson for March 4, 1922 256