

*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.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the First Honkinton 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, Leonardville, 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.

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

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

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

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

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Southwestern—Alberta Davis, Salem, W. Va.

Pacific Coast—Margaret Stillman, Hammond, La.
Pacific Coast—Maleta Osborn, Riverside, Cal.

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

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., FEBRUARY 20, 1922

WHOLE NO. 4,016

Seven Pleasant Sabbaths in Daytona On the fourth of February we spent our seventh Sabbath with the Daytona friends. Several newcomers from the North increased the attendance to about sixty, and there was much interest in the service. It seemed so good to the Daytona friends to have preaching by one of our own ministers, and to have so many of their northern friends uniting with them in Sabbath meetings. Most of those who came remained to Sabbath school. Dr. Josie Rogers is the superintendent.

It was a pleasure to teach the large Bible class after the sermon, and to lead the meetings on each Sabbath eve. We had three Bible readings in which all the children took part with remarkable zeal.

The brethren had a good looking bulletin board, made to stand in front of the social hall of the church where they worshiped, with clear bright lettering, announcing services for the Seventh Day Baptists at 10 o'clock, each Sabbath, bidding everybody welcome. The name of the preacher and his subject was printed in white chalk every week. This bulletin stood there day by day, to tell all passers-by that Seventh Day Baptists were alive and holding meetings there. Then a standing notice was kept in the two daily papers announcing the time of meetings and the subject of the sermon for the next Sabbath.

In this way many people who did not attend church had their attention called to the Bible Sabbath and to the fact that Sabbath-keepers were worshipping in that city.

Next Sabbath, February 11, President Davis of Alfred takes up the work. The people are looking forward to his coming, with a good deal of interest.

On the evening after this seventh Sabbath the editor took the train south for Miami and Coconut Grove, to spend a day or so with Dr. E. W. Ayres and wife, his cousins, with whom he has not visited in a long time. Then it will be homeward bound, toward the region of winter.

Two Pleasant Days in Miami and Coconut Grove Some two hundred and sixty miles south of Daytona lies the "Magic City of Miami". It is so called because it has made such a marvelous growth in just a few years, springing up like a mushroom in the night.

Our night on the train was restful, even if the engineer did seem to do his best to yank his train apart at every stop; and in the morning we found ourselves in quite a different country. Between the towns there was the same monotonous shrubby wilderness everywhere in evidence throughout the Peninsula State, but there was quite a difference in the appearance of the vegetation. Pine trees were more abundant, there were fewer palmettos and more Royal palms; live oaks were not so abundant, and there was almost an entire absence of Spanish moss. Coconut palms loaded with fruit, orange and grapefruit groves were more plentiful, and tropical gardens reminded one that he had crossed the line between the semi-tropical and the tropical region.

Sawmills and lumber yards filled with building material were just what one might expect to see in the outskirts of a city of such rapid growth as is Miami. New buildings at every turn in various stages of construction gave the impression that millions of money was finding investment here.

The fragrant perfume of southern pine was in the air. The well-known smell of fat pine lumber was noticeable, even in the cars, as we passed the mills and lumber yards.

As we stepped from the train we found Dr. E. W. Ayres and his wife, our cousin Florence, waiting to take us in automobile to their home in Coconut Grove, some five miles away. Of course that machine could not go directly home—not with Emerson at the wheel who was anxious to show us just as much of this beautiful land of millionaire homes and splendid roads as he possibly could during our short visit. There was the magnificent bay to be seen, and the one point from which the view could be taken to best

advantage must be visited. Then there were several large and splendid estates to be seen and advantage must be taken of this home ride from Miami station in order to show where tourists from all over the northern States had invested their millions.

William Jennings Bryan has found a permanent home near Miami. One of the finest private home parks in all the land belongs to Mr. James Deering of the Deering Harvester fame. These dense forests make ideal places for rich men, by the help of practical landscape gardeners to make attractive parks and splendid surroundings for homes. Many of these homes are so secluded that they can scarcely be seen from the streets. The Deering estate makes a successful rival for the famous Duke's Park at Somerville, N. J.

A little while after dinner on this first day at Coconut Grove, Dr. and Mrs. Marcus Clawson and Mr. and Mrs. Orra S. Rogers, of Plainfield, N. J., autoed up to the Doctor Ayar's home, and we all rode away together, in three autos, to Miami and Miami Beach where we had a fine opportunity to cross on the causeway over the Bay some three miles in length, leading to the peninsula on which was Miami Beach. On this has grown up another city in "a year or two" as it were, with all the characteristics of a summer time resort along the Jersey shore.

Before parting this little company of friends were joined by four other friends, one of whom was a sister of Mrs. Clawson, and a plan was made for an outdoor picnic dinner at Fort Lauderdale on the next day.

So they all meet there on the sea shore and had one of the finest open air picnics. There were eleven of them. Tables were standing under the trees, and a stone arch for cooking purposes was at our disposal. What a fine time we did have, cooking fish and bacon and potatoes, for that noonday lunch! The ladies proved to be experts at preparing a picnic lunch, and we all did justice to that open-air dinner under the trees in our shirt-sleeves, and that too on the *sixth of February*, in dead of winter! It was hard to believe that our friends in the homeland were shivering with the mercury near the zero point while we sweltered under a burning sun. It was really uncom-

fortably warm so every man was glad to shed his coat.

After dinner good-bys were said, and the Rogers and Clawsons started northward toward Fort Pierce, and the rest of us headed south for home.

But we must not make this story too long. Still we want you to know that Doctor Ayars took the longest way home he could find and get us back before night, in order to give us a glimpse of the everglades, two or three dairy farms, and some of the most wonderful real estate booms we have ever seen. At the present rate of building whole cities in a year or two, Florida will certainly be transformed in a very few years. Doctor Ayars and wife have given us two great days here.

Sunrise Sight Seeing and Sunset Memories Doctor Ayars means that his guests shall not miss anything that is worth seeing around Coconut Grove and Miami, if he can help it. He is proud of the hustling city of which his own town seems like a suburb, and of the progressing country lying all about his southern home. This is not all: he is proud of the beautiful sunrises over the bay and actually got the editor out of bed at daybreak to see one. So we rode away in his auto down to the shore. The sunrise did promise to be gorgeous, but—

"The best laid schemes of mice and men
Gang aft a-gle."

and so it proved to be this time. Just as old Sol was about to lift up his glorious face out of the sea a sudden squall of rain sprang out of the sky and cast a wet veil over all the east and robbed us of the best part of the scene.

But this did not matter so much, for there were plenty of other things to see and away we went for a ride of an hour and a half before breakfast.

Judging from the many extensive real estate booms here, we must conclude that somebody believes that Florida has a great future. We rode through what seemed to be miles of partly improved tracts already divided into streets and avenues with fine names, all along which city lots were staked out, and many of them already sold.

The twenty-four hours spent in Palm Beach and West Palm Beach will not soon be

forgotten. First, because the fearfully hot weather of yesterday had received such chill from the North, that we were glad to wear an overcoat all day long! If our northern friends really wish to keep the good-will of the Floridaites they had better keep their old blizzards a little nearer home! When we looked out this morning upon the black lines of smoke streaking away to the southward from every tall smoke stack we did not need to be told where the wind was coming from. The fleeting scuds from the north came scurrying through the sky, and one did not need to stick his head out of the window to learn that it was cold and that he would need an overcoat.

Second: we will not soon forget the glorious sunset in Palm Beach after this cool day. Really, it did seem the most wonderful sunset we ever saw in America. For twenty years we have cherished the memory of one splendid "sunset on the Nile", and if we are permitted to live another twenty years, we shall not forget this golden sunset over Palm Beach Bay.

One More Sabbath In Daytona February 11 was a good day in Daytona. It was President Davis' first Sabbath here; and after our return from southern Florida it was too late in the week to reach our home in New Jersey before Sabbath, so it seemed best to remain here until the first of the week.

It was a pleasure to have one more weekend here. There were more than thirty out to the Six-day evening meeting at the home of Brother Clarence Rogers, and President Davis spoke to them of his recent trip to Chicago to attend an educational convention held there. On Sabbath morning fifty-three persons were out to church and the little company living in Daytona enjoyed, with their tourist friends from the North, the first communion service they have had for years. President Davis' sermon about "The Unnamed Saints in the Ranks" was especially encouraging to the rank and file of the army of the Lord.

Deacon W. P. Langworthy, of Daytona, and Deacon Abert Whitford, of Plainfield, N. J., served, and forty-one persons partook of the Lord's Supper.

After the meeting came the Sabbath school. The younger persons withdrew to their classes and the editor taught the Bible

class. It was a real pleasure to teach a class of twenty-six adults, every one of whom seemed interested in the Bible study.

The occasion of their meeting under these pleasant circumstances in Florida had a special interest for the President and the Editor. Twenty years ago tomorrow we attended services together in New York City with our people there, and in the afternoon set sail on the Celtic cruise for the Holy Land.

Together as the "Prex Party Abroad" we enjoyed many happy days in the lands beyond the sea. The story of our experiences is recorded in the papers of Salem and Alfred, and in the SABBATH RECORDER of February, March, April and May of 1902. The ties between "Prex Junior and Prex Senior" have been strong from that day to this, and now by a happy arrangement, made this time as before, by others, we found ourselves together for an outing in this beautiful summer land of birds and flowers.

Of course the editor had to speak of these matters, and of the fact that February 12 ("tomorrow") would be the twentieth anniversary of that sailing day. Many pleasant memories fill the hours of these two or three days together in Florida.

It was the editor's plan to start for his northern home on the next morning at 7.55. But the good friends of Daytona had planned for a picnic and sail on the Tomoka River for Sunday, and at the Sixth-day evening meeting they put in a plea that was almost irresistible for the editor to remain a few days longer for rest. By a full standing vote they emphasized their arguments in favor of this; but we insisted that our time had already been extended three weeks beyond the proposed time for our stay, and supposed that we had gained the day. But on the morrow, as if by a concerted action, they once more put in a plea for one more day, and we finally did "give in to them", and set our time to leave on Monday morning instead of Sunday! So here we are, writing this on the evening after the Sabbath, February 11, instead of packing up to go, and we have one more full day here than we had planned for.

After the picnic tomorrow we will tell you all about that.

What Should We Do As Sabbath-keepers? In view of the importance of the holy Sabbath in God's plan for the spiritual life of his people; in view of the fact that his hallowed day was given as a perpetual memorial to keep his children from forgetting him; in view of the undeniable fact, that, while trying to sabbatize on a man-made substitute day, the world is rapidly becoming Sabbathless; and since the Sunday-keeping world, becoming more and more alarmed over the holidayism of these times, is earnestly seeking a remedy, what ought Seventh Day Baptists to do? What is their *special* mission?

If the Sabbath truth is of sufficient importance to justify us in maintaining a separate organization; if it is vital enough to give us a denominational name; then it must be important enough to demand our very best efforts and most consecrated services in its propagation.

We have excellent printed data prepared by the pens of consecrated men of the years gone by. But where are the active, living workers in Sabbath reform today? What pens are now busy meeting the new issues ever arising to defeat the Sabbath truth? Are we pushing ahead or are we drifting back?

We have several men and women who are devoting their entire time to *general* gospel work; but where is there one who is devoting his life-service to the *very important* work of Sabbath reform?

Other Christian organizations are keeping several strong men constantly in the field to promote the "venerable day of the sun" as a "day of rest and worship", and to trample under foot and bring into ill-repute God's holy day—the Sabbath of Christ.

Meanwhile we who proclaim the Sabbath as our distinguishing truth are manifesting an indifference which is most astonishing,—and that too when strong advocates of Sunday laws, with headquarters in the nation's capital, are besieging Congress and state legislatures to make laws compelling us to observe Sunday! Not only this, but every other denomination is busy trying to stigmatize God's Sabbath which "was made for man", as merely a Jewish festival which was done away; while we keep practically still so far as any human voice is concerned in its defense.

Why should we not have at least one man

whose life is devoted to the promotion of the Sabbath? One whose business shall be to gather all the choicest data we have in literature and to so arrange it as to meet the present day assaults upon the Bible Sabbath? One who shall have the very best up-to-date preparation for presenting the cause for which we stand in every Congress or legislature where Sunday legislation is being sought? Sunday people are crowding into legislative committee rooms their strong delegates, for laws to establish their "day for rest and worship", while we keep away and make no showing!

Is it not time for a real forward movement in Sabbath reform?

REV. GEORGE W. BURDICK

Word has been received of the death of Rev. George W. Burdick, at his home in Milton, Wis., on Monday, February 13, 1922. The telegram stated that the funeral was to be on Thursday.

Uncle George, as so many of us loved to call him, was the son of Rev. Russell G. Burdick and Adeline Campbell Burdick. He has held pastorates of our Seventh Day Baptist churches at Utica, Wis., Little Genesee, N. Y., Milton Junction, Wis., and Welton, Ia.

An appropriate obituary for the SABBATH RECORDER will of course be prepared by his pastor. But as one of his nephews, to whom he meant so much, for whom he has done so much, especially at the time I first came from home to work on his farm in Wisconsin, I want to give expression to my deep appreciation of the uprightness of character, the deep spiritual nature, and the great loving heart, elements in a life which has always been an influence for those things which are highest and best and most worth while in this world and for eternity.

E. S.

"One great sin with many Christians is that they are satisfied with the average. We are too content with low aim; that is sin. 'To him that knoweth to do good and doeth it not, to him it is sin.' Our greatest battle is not between good and bad, but between good and best. We are to 'covet earnestly the best gifts', and especially the 'more excellent way' of 1 Corinthians 13."

PREACH THE HOUSE OF GOD

WARREN H. WILSON

We were touring an old parish where the pastor has remained forty years. He is a power in the country life of three States. Suddenly we came upon a well-kept church and parsonage with graveyard stretching behind them. I knew we had arrived at the home of a forty-year pastorate and that this could be no other. I had heard for years of the effective social program of this pastor. At a flash I saw that first in the program of a long pastorate must be the care of the church property.

What a powerful sermon this building preaches! How beautifully the Gothic spire with the uplifting of the eyes elevates the feelings! How the well-kept church property on the village street schools the mind in order, thrift and self-help!

Not long ago I visited three country churches on a cold day. In each there were three score persons huddled around the stove. The pastor and I stood afar at the pulpit with shaking knees and preached or sang, our chins quivering with the chill in the air. The fires had been lighted in each church only a few minutes before church time. The big vault above never became warm while we were there. The only warmth was in the greetings at the close, for the people love their pastor. Those near the stove were scorched, not warm. The speakers went from the building to their closed auto, with relief. The worshipers went home to their warm firesides and hot dinners with still greater relief—all glad that "that was over".

Think of a church in a western village of five hundred. It needs paint without and plaster within. The steps are falling to pieces and the yard is cleared of weeds only by the tramping feet of the children of the school on the same block. There is a resident minister, one of four in this town. He has seventy-six members to serve, none of whom is a farmer, so that he has plenty of time on his hands. Instead of rolling up his sleeves and repairing the house of God, he goes off to evangelize in other places. What can he preach about whose own house of worship is neglected.

How can a man preach the word with avoidance of the deed? How can the sermon hope to be as eloquent as the stove,

if the two disagree? What is there of warmth and joy in a hymn, that the thermometer can not take out of it? Of what good is it to preach righteousness and grace in a building which you studiously neglect to paint?

It seems to the writer after years of study and construction of country church programs, that the first feature in any man's real program—whatever he *says*—is the care of the house of God in which he preaches. The church property is the silent evangel. It delights the devout and it sways the sinner's attention. No one can refuse to believe in a well-kept piece of property. To secure belief in the house may be quite as effective a bait in fishing for men, as to win them to believe in yourself. That is—let us add to our rural evangel of credence for the preacher, the preaching of love for the house of God, and joy in the worship of God there. Feelings will interpret God when opinion has passed away. The church building will stay, when the preacher has gone.

The church building and the material aids to worship should be used by the preacher as kindergarten equipment of the spirit. No sermon should be so theoretical that it can not be closed with some reference to the house. Memorials are placed on the pulpit in the richer churches: but why should they not also be in the poorer? If the memorials are to be beautiful, what is more beautiful than flowers? The custom of remembering the departed in the place where men think of the life after death, is an evidence of faith in the preacher's word. To organize the custom of memorials is to cause the people to be doers, not hearers only, of that doctrine which can in no other way be practiced.

The hymn books in the most country churches are a grief and a surprise to those who love the church. First, they are usually cheap and of poor material: second they are usually shabby with use: and third they contain words and music so cheap and shabby that one wonders whether this is a Christian church or the house of some way-side heathen's idol. The hymns of Christian history are like the architecture of churches, a common heritage. They belong to no sect. Both the songs and the music of Christianity are precious treasures of our race. **The**

church in the country which fails to use good hymn books and permits trash and drivel to misrepresent the gospel is scarcely Christian. Indeed many country congregations have, under the pressure of worldliness and indifference, yielded most of all in their singing meaningless verse to ragtime music, senuous nonsense from a soiled and torn bunch of leaves—as sordid as an old dime novel. The worship of God must go on with use of better hymn books or men will cease to believe the Christian Gospel. It is a good thing to make a congregation do something high and fine in response to the nobility of the message of the preacher. It is a mistake to preach Christ, and let them go away having done nothing.

The whole edifice used for worship should be reverently made fit for the Lord's presence. It should become the outward form of the Presence, for which they pray within its walls. An adequate heating plant should be provided, with ample fuel supply, and the building should in cold weather be heated hours before church time, so as to be inviting and comfortable. The grass should be well clipped, fences repaired and painted, trees not too many. The place of meeting of God's people should be fair to the eye, and dear to the memory. It pleads for God all the days under the sun and in the moonlight: not only Sundays, but seven days out of seven. The preacher's doctrine can not all be preached to the satisfaction of doubters. Indeed the divinest truths can not rest on proof. They appeal to faith. But if they who accept them build and maintain a place of worship that is beautiful and useful, where the symbols of their faith are to be seen, men will know their sincerity. And if the preacher builds the house men will believe his sermon.—*Home Lands.*

There is nothing in this world so good and great, and nothing so truly respected and revered, as a man who truly incarnates Jesus Christ in his own character and truly interprets him in his life.—*W. F. Tillett.*

"Some folks are trying hard to get themselves into heaven, while others are striving to get heaven into themselves. Which is best, heaven on the outside, or heaven on the inside?"

THOUGHTS ON THE KINGDOM

Let us ask ourselves what is the kingdom of God. Jesus never defines it. It has been variously called the civilization of brotherly men, the civilization of the friendly workmen of the world, the rule of the Father God in the hearts of men. May I venture my own definition or description of the kingdom of God, bringing out the dominant aspects of the thought of Jesus Christ? "The kingdom of God is a world-wide, world-embracing society of men, women and children who, through Jesus Christ, are bound to God in filial trust and to each other in fraternal love. This kingdom is now upon the earth; it finds its consummation in the world of blessed spirits we call heaven."

Now this kingdom of God is a society of men, women and children who are bound to God by filial trust. They feel that far down underneath, when all earthly props fail, there are the Everlasting Arms.

The citizens of the kingdom of God are bound to God in filial trust and are bound to all people in fraternal love.—*Dr. William J. Hutchins.*

THE REFINER'S FIRE

He sat by a furnace of sevenfold heat,
As He watched by the precious ore,
And closer He bent with a searching gaze
As he heated it more and more.

He knew He had ore that could stand the test,
And He wanted the finest gold
To mold as a crown for the King to wear
Set with gems of a price untold.

So He laid our gold in the burning fire,
'Tho' we fain would have said Him "nay,"
And He watched the dross that we had not seen,
As it melted and passed away.

And the gold grew brighter and yet more bright,
But our eyes were so dim with tears,
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a Form above
That bent o'er the fire, tho' unseen by us,
With looks of ineffable love.

Can we think that it pleases his loving heart,
To cause us a moment's pain?
Ah! no, but He saw thro' the present cross
The bliss of eternal gain.

So he waited there with a watchful eye,
With a love that is strong and sure,
And his gold did not suffer a whit more heat
Than was needed to make it pure.

—*Author Unknown.*

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.

"PREACH THE HOUSE OF GOD"

A. J. C. B.

I am sending to the SABBATH RECORDER an article by Warren H. Wilson, clipped from the February issue of *Home Lands*. This little paper is published bi-monthly by the department of Church and Country Life of the Presbyterian Board of Home Missions. It is only fifty cents per year, and is well worth many times that amount to any pastor of a country church. It is printed on good paper, is well illustrated, and deals with every phase of the country church opportunity. It is stimulating, suggestive and instructive. Any issue is worth the fifty cents.

My first acquaintance with Warren H. Wilson as a Country Life Leader was in connection with a Country Life Conference held at Madison, Wis., some twelve years ago. It was my privilege to spend a week at this conference as the guest of two generous Seventh Day Baptist physicians: Dr. A. S. Maxson of Milton Junction, and Dr. George W. Post of Chicago.

We heard lectures on soils and sanitation, on education and religion, and on every other phase of life as related to the country dweller. It was one of the most pleasant,

as well as one of the most profitable weeks in my whole life's experience. I enjoyed the corn judging, in which I was not an expert, but where I was surrounded by others who knew as little about it as I did. Dr. Post distinguished between a farmer and an agriculturist in a way that showed fine discrimination. "A farmer is one who makes his money in the country and spends it in the city. An agriculturist is one who makes his money in the city and spends it in the country."

I have not forgotten the dainty luncheon served to the three,—agri,—preach,—farm,—to the three lovers of country life, by Miss Mabel Maxson, who was then in school at Madison.

But all this is to call attention to the article by Warren H. Wilson, which appears elsewhere in this issue. I am not asking that this article on "Preach the House of God" be published in the SABBATH RECORDER because it is specially needed by our pastors. As I run back over in my mind the forty churches I have visited during the last year, they seem to me to be neat, and comfortable and well kept. Doubtless in some cases improvements can be made. Read the article.

THE STANDING OF THE CHURCHES

Churches	Quota	1919-20	1920-21	1921-22
Attalla	\$ 340	\$ 17.00	\$.00	\$.00
Adams Center	1,530	1,230.98	708.00	285.25
First Alfred	5,890	3,335.61	3,876.42	2,095.85
Second Alfred	2,940	768.34	1,145.90	858.90
Albion	1,870	622.27	279.83	20.00
Andover	620	148.49	201.25	20.15
Battle Creek	1,880	1,893.00	2,487.87	755.00
Boulder	920	460.00	920.00	460.00
Berlin	970	.....	308.37	324.31
First Brookfield	1,490	769.60	1,550.58	421.05
Second Brookfield	1,240	987.56	1,157.50	197.50
Cartwright	770	400.00	258.65	47.13
Chicago	830	1,009.60	926.60	767.63
Cosmos	220	46.00	88.00	40.00
Carlton	960	352.97	247.39	35.00
DeRuyter	910	910.00	677.00	268.00
Detroit	(Joined Conference 1921.)	.....	.....	120.00
Dodge Center	1,240	1,250.00	458.45	136.91
Exeland	220	45.00	20.00	20.00
Farina	1,650	1,650.00	1,019.95	592.51
Fouke	720	664.38	88.00	55.00
Friendship	1,200	430.00	679.83	324.00
First Genesee	1,970	985.00	1,895.79	1,111.00
Gentry	650	480.50	355.66	64.00
Grand Marsh	280	.....	98.01	15.00
Greenbrier	340	.....	70.00	50.00
Hammond	460	703.00	619.54	313.36
First Hopkinton	2,860	114.53	1,178.68	364.04
Second Hopkinton	880	132.15	75.00	96.33
First Hebron	520	.....	150.00	370.00
Second Hebron	370	.....	67.00	.....
Hartsville	700	80.00	110.10	5.00
Independence	1,070	1,360.00	1,100.00	265.00
Jackson Center	1,180	200.00	95.00	150.00
Lost Creek	910	910.00	910.00	471.23
Little Prairie	370	.....	150.00	30.00
Los Angeles	240	275.00	240.00	100.00

(Continued on page 234)

OUR FINANCEOMETER

Name of church

Whole Denomination

Forward Movement Budget

\$81,500.00

Raised last year

\$59,495.00 (about)

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

Pay our subscriptions—

Half year in advance

Quarterly in advance

Monthly in advance

Weekly in advance

Weekly when due

Monthly when due

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

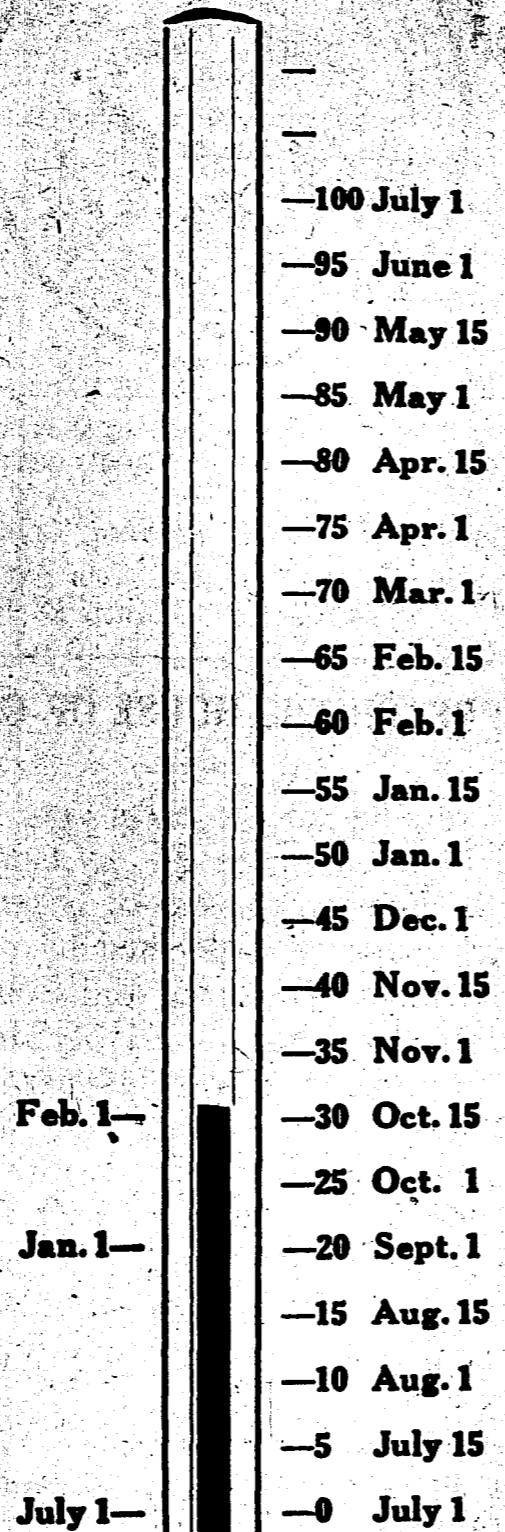
If OUR CHURCH lags behind, all the work is hindered.

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

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

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

Time of Arrival Per Cent Schedule Time



Storehouse of the Lord

How Firm a Foundation

If We Say:

God Says:

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. We are tired and discouraged. 2. We have done all we can. 3. We do not want any more drives and canvassing campaigns. 4. We have given all we can. 5. We have no wealthy people in our church. 6. It is an utter impossibility. 7. How shall we go about it? 8. Our church is too small to do anything like this. 9. Every thing is against us. 10. It is bound to fail. | <ol style="list-style-type: none"> 1. "He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40: 29. 2. "Go ye into ALL the world, and preach the gospel to EVERY creature." Mark 16: 15. 3. "Remember ye not the former things, neither consider the things of old. Behold I will do a new thing." Isa. 43: 18-19. 4. "And nothing shall be impossible unto you." Matt. 17: 20. 5. "Bring ye all the tithes and prove me now herewith and pour you out a blessing not room enough to receive it." Malachi 3: 10. 6. "The things which are impossible with men are possible with God." Luke 18: 27. 7. "If any of you lack wisdom, let him ask of God. . . . and it shall be given him." James 1: 5. 8. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32. 9. "The Lord thy God in the midst of thee is mighty." Zeph. 3: 17. 10. "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41: 10. |
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Standing on the Promises, We Can Not Fail

(Continued from page 231)

Middle Island	730	90.00	100.00	89.25
Marlboro	990	1,030.00	1,004.51	410.63
Milton	4,460	2,300.00	3,501.24	1,930.66
Milton Junction	1,990	1,138.74	2,240.00	900.00
Muskegon	(Joined Conference 1921.)			5.00
New York	660	1,075.00	948.06	437.87
Nortonville	2,240	2,240.00	1,440.00	177.00
North Loup	4,180	4,180.00	4,180.00	5.00
Piscataway	930	571.62	412.20	399.93
Plainfield	2,440	2,071.62	2,975.30	1,784.40
Pawcatuck	3,840	3,483.29	3,993.17	1,787.86
Portville	210	25.00	239.00	.....
Roanoke	400	97.00	114.00	35.00
Rockville	1,340	172.00	135.00	127.29
Richburg	390	293.00	390.00	35.60
Riverside	1,030	925.00	820.05	639.13
Ritchie	900	650.00	69.50	54.00
Rock Creek	(Joined Conference 1921.)			13.00
Salem	3,220	3,213.50	2,634.55	1,819.40
Salemville	580	80.46	290.00	42.50
Shiloh	3,550	1,344.04	3,674.30	515.63
Scott	490	.....	1.00	33.00
Syracuse	270	88.99	107.72	53.72
Southampton	90	120.00	40.00	20.00
Stonefort	350	107.00	100.00	105.00
Scio	180	7.71	.....	5.00
First Verona	820	800.00	827.12	136.00
Waterford	490	540.00	512.25	262.92
Second Westerly	220	275.00	230.00	110.00
West Edmeston	550	550.00	345.00	100.00
Walworth	880	248.60	499.56	48.50
Welton	700	610.00	700.00	443.09
White Cloud	1,020	185.00	26.73	88.25

Minneapolis, \$7.00
 Petrolia, \$14.25
 L. S. K. \$18.39

The receipts to the Forward Movement budget for January exceeded those for December by nearly four hundred dollars. The total receipts for January are \$6,670.62. Of this amount \$315.57 was special Christmas offerings. To the ten churches that had made half their quota for the present Conference year at the end of December, we now have to add three more churches—First Genesee, First Hebron and Riverside. The number of churches not having made any contribution to the Forward Movement so far this year has been reduced from six last month to three this month; Los Angeles, Salemville and Scott having made substantial contributions in January.

If, during the remaining five months of the year to June 30, the churches can keep the pace set during December and January, we can come up to Conference with as much money raised this year as last. This will be real achievement, and I believe it will be done. We are expecting a few of the larger churches during these months to come along with large payments as did Milton, Pawcatuck and Milton Junction in January.

I want to say to all the pastors and to all those in the churches who are interested in the success of the Forward Movement that the support thus far given is very encouraging. There is every evidence in most

of the churches of a loyalty and devotion which will bring success to the cause which we represent. When the churches raised something like sixty thousand dollars last year, it was thought by the Commission, in view of financial conditions throughout the country, that we could hardly expect the churches to do more than that this year. Hence, the boards were asked to reduce their budgets to 75 per cent of the budget originally proposed. I am still in hopes that more than that amount can be raised. Some churches are raising more money this year than they did last. Some feel that they can not raise as much. Altogether there is a spirit of loyalty, and the denomination is going forward. What churches will be the big contributors for the month of February? Let all do something. Forward together, Seventh Day Baptists!

NORTH LOUP

A. J. C. B.

The resolutions passed by the North Loup Church which appeared in a recent issue of the SABBATH RECORDER were sent to the Forward Movement director. Since these resolutions have appeared in the columns of the RECORDER, and, therefore, have become the common knowledge of all the people, it may be well to make public the communications that have passed between the clerk of the church and the Forward Movement director.

The relation of the North Loup Church to the Forward Movement was a little different from that of any other church. When the Forward Movement was launched, the North Loup Church took action immediately, underwriting its full quota. Other churches made a canvass, and reported their quota oversubscribed, or undersubscribed as the case might be. In harmony with the action of the church North Loup paid its quota for the first two years of the Forward Movement period. In view of the fact that the church as such had taken action agreeing to pay its quota, now that the church finds itself in financial straits, it seemed to them wise to take action apprising the denomination of the situation. This frank, straight-forward action is to be commended.

It will be seen by the clerk's letters that the church has not given up. North Loup

will do her best for the Forward Movement. Having set herself straight through the resolutions passed, I doubt not she will set herself to the task of collecting what she can for the Forward Movement before the first of July. Having relieved the pressure from those who are not able to give, and yet who felt obligated by the action of the church in underwriting their quota, many will pay what they can.

The sentiment of the church, and the response of the Forward Movement director will be revealed somewhat in the following communications.

Rev. A. J. C. Bond,
 Director of the Forward Movement,
 Salem, West Virginia.

MY DEAR MR. BOND:

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

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

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

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

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

Very truly,

O. T. BABCOCK,
 Church Clerk.

January 9, 1922.

Mr. O. T. Babcock,
 North Loup, Nebraska.

MY DEAR BROTHER BABCOCK:

I have your letter of January 9, with the resolutions passed by the North Loup Church. I want to thank you for your cordial letter and the

resolutions have every evidence of being a frank, sincere effort on the part of the people to make clear the church's actual situation in relation to the Forward Movement. I am wondering whether these resolutions have been sent to anyone else. If they have not, I wish you would let me know in order that I may send a copy to all the members of the Commission. I am sure it is a document which the church need not be ashamed to have read by every member of the Commission. We all appreciate the fact that, the farmers, especially in the West, have been hard hit this year, and we have been wondering just what the result would be in connection with the support of our churches there to the Forward Movement.

I presume your next move will be to solicit funds for the Forward Movement from those who may be able to give. Doubtless some will want to borrow money to pay to the Forward Movement. I am in hopes that before the end of the Conference year, June 30, finances may be better with the people there.

Your letter and the resolutions are not discouraging to me, but heartening. I do not doubt in the least the sincerity of your first statement: "Resolved, That this church and society reaffirms its interest in and support of the Forward Movement, and its obligations to support the same and to economize and sacrifice in all activities of lesser importance in every reasonable way to that end." I bank on that statement. With that spirit your failure can only be temporary. You have not lost the essential things, which are loyalty and consecration.

Sincerely yours,

AHVA J. C. BOND.

January 16, 1922.

Rev. Ahva J. C. Bond,
 Director of the Forward Movement,
 Salem, West Virginia.

MY DEAR MR. BOND:

I am just in receipt of your letter of January 16, 1922, in regard to the resolutions passed by our church the first of the year making clear the situation in which our church finds itself on the Forward Movement, and I wish to thank you for your appreciative view of the situation.

I sent a copy of the resolutions to Doctor Gardiner, editor of the RECORDER, but not to anyone else. It is possible that he will publish it in the RECORDER. I do not have any more copies of the resolutions myself or I would send them to you. I think perhaps it would be well to have the other members of the Commission see them.

Some few of our people hesitated on the matter for fear it would be interpreted as a repudiation of the Forward Movement. I am glad to note that it has not created such an impression in your mind. We do not repudiate it. We do not confess our inability to raise it. We do feel that the Commission ought to know that it is going to be hard to raise it and that we may be unable to do so. The Commission ought to know what they can count on.

The pessimist is the one who loses courage when beset with difficulties. The optimist only gains courage and works the harder while he acknowledges that they exist. The fool is the

one who refuses to see them and stumbles around with his eyes shut and accomplishes nothing. I believe we have taken the optimistic attitude.

We have not quit trying to raise our apportionment. But we realize that there are many of us who can not raise a dollar and can not borrow because there is no money to borrow, or because we have already borrowed more than our property is worth. Those who are more able to pay are going to do more than their share. However, we do not have many wealthy people in our society, and some of our wealthy people are just as hard up as the poor renter when it comes to raising hard cash. Some of our wealthy men have had small checks turned down at the banks for lack of funds. It isn't that their credit is not good, but the banks do not have the money to put out.

However, I am of the opinion that times are getting better. And I think they are going to improve, but it will be slow.

I think you will not find a more loyal, earnest and conscientious people than the North Loup people. I have faith in them. I have not heard the stories of my father and grandfather, who came to this country fifty years ago as pioneers, without gaining in faith. When I recall the stories they told and still tell of the early days, the Indian raids, the blizzards, and prairie fires, the drouths, and the grasshoppers, I wonder how they ever made it. But they did, and they grew up to be a hardy people, who were strong minded and strong willed but who never gave up.

We may not make our apportionment this year, and yet we may. If we do not we shall strive harder next year. If we do we shall thank God.

Perhaps you will remember taking dinner at my father's home here during the 1912 Conference. And perhaps you will remember seeing me at Mr. Greenman's home at Milton Junction, the summer of 1917, where I met you and your little girl. I still have the snapshot of her. If she remembers me, give her my regards.

Very truly,

O. T. BABCOCK.

January 20, 1922.

Mr. O. T. Babcock,
North Loup, Nebraska.

MY DEAR BROTHER BABCOCK:

I have your good letter of January 20. I appreciate its optimistic tone. I had planned to visit our churches in the West at about this time, but before my plans were complete I learned that Mr. Holston would be out that way soon, hence, I am asking him to represent the Forward Movement as well as young people and Sabbath school work.

I did not realize just who you were in your first letter. I do remember taking dinner in your father's home at the 1912 Conference. I also remember meeting you at Mr. Greenman's home in Milton Junction, and Wilna remembers the snapshot taken of her and Beulah.

What you say in regard to the hardships of the pioneers of that country recalls to my mind one of the vivid memories of my childhood. When I was a small boy, perhaps nearly forty years ago, my mother used to read to me from the SABBATH RECORDER the accounts of the difficul-

ties and hardships of our people at North Loup, Nebraska. That seemed a long, long way off to me, and yet, in spirit, I remember, through the interests of my mother, the North Loup people were very near to us. I am glad that so many of the grandchildren of those of that day are carrying on the work with the same devotion.

I send greetings to the North Loup Church.
Sincerely yours,

ANNA J. C. BOND.

January 24, 1922.

THROUGH THE VALLEY OF THE SHADOW OF DEATH

ANNA J. HAINES

Quaker Representative in Russia

(A journey among fifteen million people in the Volga Valley of Russia whom famine is destroying.)

I could hear the children crying two blocks away as I approached one of the homes for abandoned children in Samara, the central city of the famine area of Russia. A steady wail that kept up like a moan grew louder as we got nearer. The nurses could do nothing except to go around every morning and separate the babies that were going to die that day; and they went around at different times later and felt them to see if they were cold. In the evening those who had died during the day were gathered together and placed in heaps outside the building. A garbage-cart stopped each night and the baby bodies were loaded in. The garbage-carts stopped in the same way before all of the children's institutions in Samara and the other cities in the Volga region.

Children's homes, which are emptied of dead babies only to be refilled by the constant flow of abandoned children from the country; men and women and young children falling dead on the street from hunger; farm machinery, which in Russia is more precious than human life at the present time, lying scrapped by the roadside and rusting to pieces, tell the story of the extent and horror of the famine which is destroying the lives of 15,000,000 people in the greatest grain belt of Russia.

Though most of us are now familiar with the larger outlines of the Russian famine story, it is still hard to understand the fact that the great Volga Valley, which has always been the granary of Russia, supplying not only its own population, but most of the rest of European Russia and other areas of the world with wheat and rye, is

now bare of any grain. Over an area 800 miles long by 500 miles wide there fell during April, May and June of this year—the critical growing months of the grain crop—less than 2.5 inches, the normal being 14 inches, of rain, and the temperature averaged 12.6 degrees Fahrenheit hotter than the average for the last seventeen years. While 938,000 tons of grain were needed by this area for its own consumption, but 69,000 were produced. Many of the peasants with whom I talked said that all the grain which their land had produced could have been held in their double hands, and this meant rations for a whole family for a year.

It is impossible at the present time to state accurately the death statistics, but the population of the Volga grain area is approximately 20,000,000, and all of these are vitally affected by the lack of food. We do know, however, that in the children's institutions famine is already making itself felt in dreadful figures. In the institutions for children under three years of age there is a death rate of 90 per cent, and in the homes for older children, those from twelve to fifteen years, there is a death rate of 75 per cent.

A mandate given me by the Commissar of Health, and a working knowledge of the Russian language, enabled me to go to the peasants myself without an interpreter and talk to them personally concerning the conditions under which they were living. I also had the privilege of speaking to the priests, who would be likely to give as opposite statistics from the Soviet figures as truth would allow, because these groups are usually the extreme poles of information in Russia. The members of the co-operative stores also gave valuable information, as they have the best knowledge of the economic situation there today.

We started from Moscow for our trip down into Samara, the largest city affected by the famine. It is situated on the Volga, and is a city of about 300,000 inhabitants, now very much increased in population by the refugees who are constantly pouring in from the country regions. Passing on to Buzuluk, a town formerly containing 20,000 people, now reduced to 12,000 because of the flight of those who could reach Siberia, we traveled out through the country regions. The steppe ordinarily has no trees; it is

a level, slightly rolling plain, with village after village scattered about five or ten miles apart. This fall it looked as though a prairie fire had swept over it. Farms and areas which are usually green or golden with harvest were burned almost black. What grass had grown was only a stunted growth on the surface of the ground. Every few rods as we went along we would scare away the carrion birds which were feasting on the carcasses of the dead horses and dogs that had died along the roadside. There was a continuous stream of refugees going our way, and we passed others going in the opposite direction. They did not much care which way they were going—they were just going to search for food. Some were coming from Uralsk and going to Ufa; some were going from Ufa to Uralsk. One family had passed across the country in June with two horses, small children and a baby, and such household utensils as they could carry. They had been traveling from their home to a place which they had been told contained food. When they reached there they found less food in that town than in their own home, and they were now wandering along the way back, saying that they preferred to die at home rather than in a "foreign land". One horse had died; the one they were using was nothing but a bag of bones. The older children were living upon the rinds of watermelons. Their heads were covered with sores and with flies, and the parents were too listless and tired to care for them.

We entered one of the villages along the wide street which makes up the largest part of a Russian village, with little houses, containing one or two rooms apiece, on either side, and stopped that night at the home of what had been one of the richest peasants in the village. His large wooden house with three rooms was an evidence of his wealth. It was surrounded with barnyards and sheds for stock, all of which were now empty. One of the daughters-in-law said that last year they had twelve horses and six cows. The cows had now all been sold or killed, and all the horses had died but one. The girl showed us the kind of bread the ordinary Russian family is using, and has been using for several months. It was made of grass and leaves and bark which had been ground into flour. There were twelve people in that family, and every day

all went out into the countryside for several miles to gather the grass and the leaves and the roots. When this had been ground together the pulp of the hoofs of horses was added to hold it together. That was all this family was living on except soup which was made of horse meat. Later in the evening as the family talked, we learned that they understood that it was not possible for all of them to live until spring.

I talked with the Russian priest and asked if next March would not be the worst month for them. He answered, "No, I think not. This month (September) we will be eating the vegetables and the watermelons and the rinds. In October there will still be the grass, and we can make the grass pancakes. In November, when the snow comes, and we can no longer get anything from the fields, we will still have our little reserve of a few potatoes or a little bit of grass flour. In December people will begin to die, and by the first of the year every bit of reserve will be gone. In March there will be no one alive in this village."

It was interesting to have him corroborate the figures which we had secured from other sources. He said that there were 700 people in his village from whom in the past he had received enough grain as a stipend to enable him to support his family over the year. The grain he had received this year had amounted to fourteen pounds of wheat, which he knew was all they could afford to give. He had been able to keep his own family alive by raising a scanty crop of potatoes—about one-twentieth of the usual yield.

We met the wife of the agent of the co-operative store quietly sitting in her home. She took me in to see the baby which had come to them since the time of a former visit to that village two or three years back. Seeing my camera, she asked if I would take a picture of the baby. She said that it was just possible that she and her husband might walk away from the village for the winter and might live, but she knew that the baby could not, and she would like to have a picture to remember it by. The agent told us that for the past six months his shelves had been absolutely bare, as the peasants had had no food to bring in for exchange to be sent up to the city, and the cities had not sent any sup-

plies; so life with them had been at a standstill.

In the evening a man came to us to inquire if by any means we could give food. He had always been one of the poorest in the village, and now his wife and five little children were helpless. He had found that his food supply was finally gone, and the children were out picking up watermelon rinds. That day he had gone out to the cemetery and dug his own grave, for he felt that possibly the neighbors would be able to put him in it when he died within the next few days. We had no food with us, and no one in that village had any food to give him; so it is practically certain that he, and possibly his family with him, are now in that grave.

From all parts of the countryside the abandoned children were being brought daily into the children's homes of the larger towns and cities. These homes, which are hastily prepared as emergency quarters, have no equipment at all. For one of the homes in Samara a house of about six rooms had been taken over in July with the expectation of housing sixty children. At the end of August it contained 400 children. There were thirty-one cups and bowls. There were no sanitary arrangements of any kinds, but the nurses tried to bathe the children and wash as many of the lice from them as possible. But it was of little use, as the same dirty clothing had to be put on them again. There was no attempt at any recreation for the children, nor instruction, because those who had been teachers and caretakers were ill themselves with malaria or dysentery. The children were the most unchildlike babies I have ever seen. They lay perfectly motionless, with lifeless eyes. In the homes for older children the workers would allow them to wander about the streets in the hope of picking up stray bits of garbage as food. But the saddest sights were in the homes for the small babies. These babies were fed the same diet as older children and men and women—the grass bread and the meat soup. They could not digest the food, and it meant simply the question of how many hours the child would live. In one of the homes we visited in Samara the death rate was higher than 90 per cent. It was at these houses that the garbage-cart called daily and, after the bodies were piled in,

took them off beyond the city for burial in trenches.

What is the government doing in the face of this appalling disaster? The first thing they concentrated their attention upon was the sending of seed corn into this area. The government realized that even the present famine situation would be as nothing compared to conditions next year if every effort were not given to the planting of seed. It was remarkable to find that the peasants, whose horses were dropping in the fields, and whose children were starving, could be seen putting the seed into the ground instead of into their families' mouths. The next most important piece of work it is doing is the attempt to get as many of the people as are not actually needed to plough and plant out of this area into regions where the harvest has been good. It is endeavoring to send all foreigners to the countries of their origin. It is also forming colonies which will settle in Siberia. A group is made up of a bootmaker, a carpenter and other handicraftsmen to form a nucleus about which peasants may be gathered and a new community developed. Several thousands had thus been sent out; but while in Siberia they will find wood and possibly grain, there are no materials for building, such as iron, nails or glass; and so the lack of these articles will keep the number who can be sent there relatively small. As many food trains as it is possible to equip from the meager stores at Moscow are being sent into the famine provinces; and food, mostly soup, is fed to the children at railroad junctions. In Samara the government train is feeding 4,000 children a day.

Foreign relief has entered. The American Relief Administration will feed 1,250,000 children. But there are more than twelve million men, women and children who will need food as greatly as those who will be fed by this agency. The number of starving people to whom the Quakers will bring food is limited only by the resources which will be at their command. They are now feeding 50,000 children a day, and their organization is complete enough to enable it to expand this feeding to any limit. The people whom the Quakers will save are those who will not be saved by any other agency, and who will surely die before spring unless aid reaches them.

The morning I left Moscow there was

printed in "Pravda", the morning newspaper, a simply worded request which had been sent in by a peasant from the famine area who had heard that the people in Moscow were getting a bread ration. He said:

"I come to you from a far country, where the bread and the buckwheat have failed. Only the noisy vultures are busy in the fields where all day the wind whips up the brown dust. Hunger is here. People moan. Their empty bellies swell. The breasts to which the babies turn are dry. You can hear the groans of the people amid the breaking waves of the Volga. You can hear the shower of their tears. You can hear what they cry out, 'Bring help and bring it soon.'"

THE FRIENDS IN RUSSIA

The Friends entered Russia in 1917 just after the revolution, where they have since carried on their work of relief among the children, interrupted only by the movement of armies.

In August, 1920, Anna J. Haines, an American Friend, and Arthur Watts, an English Friend, went to Moscow and have since been engaged in the distribution of supplies of milk, soaps, fats and medicines. They have reached over 100,000 children in the course of the year.

When the news came of the effect of the long drought in the Volga region, Anna Haines immediately went into Samara, taking sufficient supplies to begin the feeding of 25,000 children. They have continued to feed this number in three centers.

The Friends are organized with an experienced Relief Unit to undertake the task of saving life in the midst of this calamity which has fallen upon the Russian population. The extent of this aid is dependent upon your gifts.

AMERICAN FRIENDS SERVICE COMMITTEE.
20 South Twelfth Street,
Philadelphia, Pa.

Be not discouraged: to have little in the account shall be no prejudice. The approbation runs not, "Thou hast much," but on the contrary, "Thou hast been faithful in little." Great faithfulness in the use of small gifts hath great acceptance and a great and sure reward.—Robert Leighton.

MISSIONS AND THE SABBATH

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

SOMETHING ABOUT ABYSSINIA

Sometime during the Great War, England, realizing that when the nations came together to discuss the details of the treaties of peace there would be need of exact and complete data in regard to practically every land in the world, gave direction to the Historical Section of the Foreign Office to gather together all the material that might in any possibility be of use. This was done, and when the war was ended, and the commissioners met to arrange the terms of peace, all this material was at their disposal ready for use.

This was of course very valuable material, and later it was made public and published under the following title: "Peace Hand Books: Prepared under the Direction of the Foreign Office". Number 129 of this series is on "Abyssinia". It consists of 109 pages, and in the form in which I saw it, it was bound up with several other numbers in a larger book which was volume XXI of the series. It was published in 1920, and the data is therefore perhaps not over five years old. The following paragraphs are taken from this pamphlet:

"The Empire of Ethiopia, commonly known as Abyssinia, lies between 3 degrees and 15 degrees North Latitude and between 33 degrees and 47 or 48 degrees East Longitude. Its total area is estimated at 350,000 square miles." (Page 1.)

"The population of Abyssinia is estimated at from four to eight millions, but there are no precise statistics." (Page 11.)

"The chief religions represented in the Abyssinian Empire are (1) Christianity, (2) Mohammedanism, (3) Judaism, and (4) many varieties of paganism." (Page 57.)

"The Abyssinians in general are rigid in their observance of the outward forms and practices of their church. Good churchmen strictly keep about 150 holidays and feast days, including Saturdays, the Jewish Sabbath, as well as Sundays, on which every form of work is forbidden. They fast

on Wednesdays and Fridays throughout the year (except for the 50 days after Easter) 40 days in Lent, and 40 days before Christmas, besides observing the canonical fasts before feast days and the week's fast of Heraclius before Lent. It is remarkable that the Abyssinians also practice the Jewish custom of circumcision, the Kosher slaughter of animals, and avoidance of unclean food." (Pages 58 and 59.)

"The Coptic Church, it is said, maintains its hold over the Abyssinian Church by refusing to consecrate more than seven bishops, so that, as ten bishops are held to be the canonical number for the election of a primate, the Abyssinian bishops can never elect an independent primate of their own." (Page 57.)

"During the last few decades attempts have been made by the Abyssinian Church to shake itself free of the Coptic Church by union with the Armenian or Russian Church; but so far their efforts have come to nothing."

Charles Scribner's Sons published a book in 1908 by Walter F. Adeney, called "The Greek and Eastern Churches". This is considered reliable authority. On page 619 is this paragraph:

"The Ethiopic canon of Scripture is of curious interest. It contains several books not included in the canons of the Eastern and Western Catholic Churches. The Old Testament has all the Septuagint books except Maccabees, together with the Books of Enoch, Jubilees IV, Ezra, and other apocryphal writings; and the New Testament books are reckoned at thirty-five,—eight books of the Canon Law (called Synodos) being added, to the usual twenty-seven." On page 622 are these paragraphs: "They partially observe the Saturday Sabbath, and they continue to practice circumcision, but the latter custom, we have seen, was too far spread to be attributed to the influence of Judaism." "Bread is blessed and distributed at all the monasteries and churches on the Saturday Sabbaths, on Sundays, and on feast days."

This custom of the Abyssinian Church of observing the Seventh Day Sabbath is well substantiated and points clearly to the inference that the type of Christianity first introduced into that country practiced the observance of the Bible Sabbath. It is possible that at the same time, but probably

later, there came the custom of celebrating the first day of the week as the resurrection day. We are told by historians of the Christian Church that these two days were observed side by side for many years, one as the Sabbath and the other as the Lord's day, and that gradually the observance of the Sabbath during the Dark Ages died out, and that when the Reformation came on the idea of the Bible Sabbath was transferred to Sunday.

Now it would appear that in Abyssinia the Sabbath has always been observed, and is yet; but that the Church there has taken on also the observance of Sunday and about all the other church days of Christendom.

It would be interesting to know what distinction, if any, the Abyssinians make between the Sabbath and Sunday; and whether or not there is any difference in the customs of observance, and if so what they are, and what is the significance of these differences.

NATIONAL CHRISTIAN CONFERENCE—SHANGHAI, CHINA

In May of this year there is to be held in Shanghai, China, a great gathering known as the National Christian Conference. It will be attended by delegates from Home Boards in Great Britain and America, by representatives of missions on the field, but largely by delegates from the Chinese Christian Church. It will doubtless be the most significant Christian Conference ever held in China. It is important that every mission holding a place in this China field should be represented not only by some of its missionaries, but by a foreign delegate from home. Has anything been done about sending such a delegate from the Seventh Day Baptist Home Board to this Conference?

Commission for the Conference is considering:

The Present State of Christianity in China. The following topics have been suggested for prayer for this department of the Conference (see "Chinese Recorder" for December).

1. *Remembrance:* Psalm 44: 1, 3; Psalm 115: 1; Psalm 126: 2, 3; 1 Sam. 7: 12.

Praise and thanksgiving for first missionaries to China; first opening of doors; first converts; first translations; first tracts and

books; first chapels; first evangelists; first schools; first hospitals.

Each church should remember and thank God for its own pioneers.

2. *Growth:* Luke 13: 18-21.

Praise for spread of gospel into every province of China in converts, chapels, workers, and for the influence of Christian faith and ideals, on the life and thought of the Chinese nation.

Year	Communicants	Chinese Workers
1876.....	13,035	674
1889.....	37,287	1,657
1906.....	178,251	6,961
1920.....	366,524	28,396

3. *Responsibility:* Romans 1: 14, 15; Matthew 28: 19, 20; Romans 10: 13, 14; Luke 12: 48b.

Now about *one Christian* to every 1,300 people in China.

Prayer that each Chinese Christian may realize full responsibility to spread gospel in his own place.

4. *The Whole Family for Christ:* Ephesians 6: 4; Mark 10: 13-16.

CHILDREN IN CHRISTIAN SCHOOLS				
	1876	1889	1906	1920
Girls	1,307	Total 9,929	60,528	
Boys	3,602	16,836	47,754	141,142

About two men for every woman now in the Protestant Church in China. Pray especially for the women and children in the homes.

M. R. D.

CLEAN UP SALE FOR THE CALENDARS

This is the season of the year for special sales. Let us have a Clean Up Sale for our Calendars. We printed only 2,500 copies, and there are over 500 yet on hand. And there are several of our larger churches that have sent for only a few. Verona has sent for more than, well, let me not be too personal. But the smaller churches as a rule have made far greater use of the Calendars than have the larger churches.

Then too, not very many of the lone Sabbath-keepers have sent for the Calendars. Surely we should be able to sell at least 2,500. Now, as a rule, special sales offer the inducements of reduced prices. We are not going to do that. We almost feel that as the supply grows smaller we should increase the price. But the price is to be the same, 15 cents for single copies, 12½ cents in lots of 6 to 24 copies to a single address,

and 10 cents in lots of 25 copies or more, all with postage prepaid, cash to accompany the order.

Come on now, let us clean up the entire supply. If you already have a copy, get another and give it to a friend. Use it as a Sabbath tract. Help us in this matter. Do not leave it to someone else to attend to. Get at it yourself, and form a club of 25 or more and send in your order. Do it now. Have a part in this Clean Up Sale.

THE NEW BUILDING

On April 9, 1856, there came before the Commissioner of Deeds in the City of New York (See *Year Book* for 1921, page 211) the following persons and acknowledged that they had executed the Certificate of Incorporation of the American Sabbath Tract Society: Nathan V. Hull, Jonathan Crofut, Halsey H. Baker, Thomas B. Stillman, and George B. Utter.

April 9, 1922, sixty-six years later, has been set by the Board of Directors as the day on which to hold appropriate services of dedication for the building which is to be the home of the Tract Society. This date is the second Sunday in the month, the time for the regular meeting of the board.

It is expected that the building will be occupied by the publishing house during the month of March. The present quarters, as well as the office of the editor and secretary are to be vacated by April 1. The building is now about completed. The heating system is not fully installed. The painting has not yet been done. Electric fixtures are not in place. But it is planned to have the moving so arranged that it will not be necessary to suspend even for a single week any of the publications.

Why not recognize this date in all our churches by some suitable service. As a people we have looked forward for years to the time when we should own a printing plant wherein our denominational work was done. That time has come. The front part of the Denominational Building is of course not yet a reality. But the printing plant is an accomplished fact. Let the people know about it. Tell the children. Rejoice and be glad. And make your arrangements for celebrating in some way the day that has been appointed, Sunday, April 9, 1922, in the afternoon.

RUTH AND BENJAMIN

HE HIT ME FIRST

Now the daughter of Ruth said unto her father, Daddy, tell me a story.

And Benjamin stepped away from the radiator against which he had been leaning, for the day was raw and he had just returned from the office; and he laid aside the *Curious-News* which he had been reading, and sat him down in a big chair on the arm of which the daughter of Ruth perched herself, and he said.

On one of my journeys in the land which is called Penn's Woods, on a fine summer day, I walked from the little stone church at Hebron up and over the mountain to the place which is called Crandall Hill.

And on the way, being weary with the uphill path and with the burden of my two traveling bags, I sat down on a flat stone at the foot of a tall tree by the side of the path to rest.

There was no house near by, nor any open fields. I was alone, and about me were rocks and trees, and above the blue sky and fleecy clouds.

And as I closed my eyes there appeared near me many of the creatures of the woods, and they were coming together about a stump whereon sat a large black crow, and he had a cap on his head and rimmed spectacles across his beak, and he was a judge holding court.

And there were brought before him a rabbit and a turtle, for there had been a collision in the woods, and the rabbit and the turtle quarreled, each saying that the other had been at fault for the accident.

Then the judge said unto the rabbit, Stand forth now and tell the court how this thing happened. And the rabbit said, Your honor, I was on my way to discover what was the cause of the fierce barking of the wolf down in the deep ravine; and as I was going, behold this turtle got right in my way and tripped me up, and I was thrown violently over a rock and against a tree; and I received a deep cut in my left cheek, and my shoulder is sprained, and the fur all along my back is torn. Just look at me.

And the judge said, Had it been raining, and was the path slippery? And the rabbit replied, Well, a little. Then the judge asked, Did you have chains on your tires,

and were the brakes in good order? And the rabbit answered, I was not going over ten miles an hour, and I had no time after I saw the turtle to blow the horn.

Then turning to the turtle the judge said, Which way were you going? On which side of the road were you? And the turtle replied, Your honor, I was not going at all. In fact I was taking a nap, and I demand from the rabbit damages for disturbing my rest.

And the judge looked wise, and consulted with his secretary the woodchuck, and then said, Mr. Rabbit, you are at fault. There is another and a shorter path to the ravine. You had no business on that road anyway.

And to the other he said, Mr. Turtle, you are at fault. You were sleeping on a park bench in a public place, blockading the traffic. I fine you both. Sheriff Possum will—

At this point Ruth, who had been passing in and out preparing the evening meal, paused in her work and said, Benjamin, what sort of a collision hast thou been in this day? Are you the rabbit or the turtle? Tell me forthwith.

And Benjamin replied, Well, my dear, what and if I am both? And she answered, Anyway, I would rather you were both than neither. Come now, the table is set, let us have supper.

NOTES FROM THE SOUTHWEST

Although the work on this field during the fall and winter is largely that of conservation, yet some items may be of interest to RECORDER readers.

The little company at Belzoni, the Rock Creek Church, is loyally holding up the banner of truth in that community. The attendance at Sabbath school was smaller than usual during the early fall months on account of sickness in some of the families, but with the coming of the fall rains and cooler weather health conditions have improved. The missionary continues the monthly visits, having four preaching appointments each time he goes.

The interest in religious matters at Gentry is as good as usual; all the appointments of the church are well sustained. During the winter the Sabbath-evening prayer meetings are held at the homes with a good attend-

ance. The young people and children meet on Sabbath afternoon in the capacity of a Junior Christian Endeavor society. They are getting valuable training in Christian living and increasing their knowledge of the Word of God.

The Sabbath school is doing good work in spite of the fact that we can not grade as closely as efficiency demands. There are but two classes for the children; both using graded helps. The Sabbath school gave a Christmas entertainment at the home of the superintendent, Mrs. Severance, which was pronounced excellent by those in attendance; in fact it would have been a credit to a much larger school.

The New Year's dinner was an enjoyable occasion to the forty people who met at the hospitable home of Mr. and Mrs. D. E. Maxson and partook of the bounteous repast prepared by the ladies.

It was not the privilege of the missionary to be at home when Doctor Palmberg visited Gentry, but from reports he is safe in saying that her visit was greatly appreciated and her vivid description of conditions and problems in China increased the interest of our people in missionary work on that field.

Conditions were very encouraging at Little Prairie when I visited that field in December. The efficient leadership of Mr. and Mrs. C. C. Van Horn is producing good results in that community; the people are coming into a new appreciation of Christian privilege and responsibility.

ROLLA J. SEVERANCE,

Missionary for the Southwest.

Gentry, Ark.

There is a cry out of the deeps of human nature for some certitude beyond present possession. With all the sunlight that floods the earth, the moonlight and starlight, thick darkness encompasses man's steps, and when our frail, ignorant, timid nature reaches certain turns or modes of experience, when the sky darkens and storms lower, and the earth heaves and the lights go out, and the clouds fly low and leaden and the trees shed their leaves untimely—then instinctively we rise to truths higher and diviner than those which concern this mechanical world.—*J. Sparhawk Jones.*

EDUCATION SOCIETY'S PAGE

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

A MESSAGE TO THE CHURCHES

The Council of Church Boards of Education in annual session at Chicago, January 9-10, desires to lay upon the hearts of all the members of the Protestant churches of the United States, the following important truths.

1. The cause of Christian Education is fundamental to the maintenance and extension of the work of the Christian Church at home and abroad.

2. "When the man's got—all's got." Trained leaders are essential to the realization of the Christian program. Christian education is concerned with the training of the leaders and of all who co-operate in the work of the kingdom. The success of home and foreign missions and of all other enterprises of the church admittedly depends upon the success of Christian education.

3. While these truths are generally admitted by leaders of all the churches they have not yet come to the consciousness of the entire membership as is evidenced by the fact that, while gifts for education in general have been greatly multiplied, the increase in the gifts of the church for education under the auspices of the church has not kept pace with its increase of gifts for other philanthropic and benevolent enterprises.

4. In view of the situation thus briefly outlined, the Council of Church Boards of Education urges the leaders of the churches so to increase the budgets allotted to educational interests as to enable them to meet their increasing opportunities and requirements. It also earnestly calls upon the members of all the churches to give themselves in prayer and devoted activity to a nation-wide effort for the purpose of endowing and supporting their educational institutions and agencies, to the end that a sufficient number of trained leaders may be provided for the building of the kingdom of God.

HOW CAN ART SERVE AMERICA?

MARION L. FOSDICK

(Alfred College Assembly Address)

Every artist who cares and thinks beyond the transference of his will to canvas or textile or clay or any other medium would like his lifetime to be included in one of the finer epochs of art, and to feel that what he is living and giving is of more than temporary concern. I think that any of us, as we read of the beautiful records left by the Greeks or the Italian artists of the Renaissance or the guilds of the Gothic periods, feel rather wistfully that it would have been a pleasure to have taken a meek or a mighty part, as the case might have been, in the co-operation which produced so deathless a result. Various phases of that life may not have weighed more or as much as our present existence. But, recorded or unrecorded, sordid or colorful as life was, one envies the giants in those days who made the shining highway along which we pass when we travel in Europe or read their records.

How about the giants of today, those not professionally concerned with the diamond, though, as good Americans, they are intimate with it? And what are the chances for such an epoch of art as we desire? There are giants who are giving distinction to the architecture, sculpture, painting and crafts of our country and we are proud of the record they are making, although, when all is said, we can not tell how long-lived, by measure of generations, their work will be. We can only judge it by our present idealism and our present reasoning power and trust that it will stand in years of other achievement. These individual giants, however, are not numerous enough and do not represent this nation sufficiently to give their work a national as well as individual significance.

A national art is conceivably impossible of achievement in these times and in so large a nation. There are several reasons for this difficulty.

First, because of the complexities of life, we are not united in thought as a nation, except in a great and immediate cause. Some measure of unity in the mind of a nation is necessary for the co-ordination of its artistic life.

A second reason is that modern mechan-

ical equipment makes our surroundings too ready-made for us to keep in general the ingenuity which is a requirement of extremely distinctive work. The few are designing machinery, results of which the many accept in very effortless fashion. If they are not on intimate terms with production, it is small wonder that they are not concerned greatly with the artistic quality of that production. Design and color can be sensitively planned in mechanically made products. Work of very high standard may be produced. It requires ingenious minds, however, to recognize the advantages and limitations of machinery. And they should be understood just as a fine craftsman understands his clay or metal and uses it only in the way which best suits its beauty and its limitations. The American public is satisfied or is compelled to let lesser minds design their utilities. Generally speaking, the splendid machinery of today provides us with surroundings exceedingly efficient but still inferior artistically. And as a nation we thoughtlessly accept such products.

The third reason for an unrealized national art is that we are not isolated. Isolation has always been a factor in national artistic distinction. Nations free from contact with others nations have shown fine artistic development. Peru, before the Spanish invasion, was a strong example of this. The conditions under which a small group with high ideals attains freedom of expression are those where individuality blossoms, and in art, given the creative power with which to build, this is Utopia.

Dean Titsworth spoke, not long ago of the "intangible Alfred spirit". I believe it is in part the close knitting of interests and a certain self-denial which makes of so many lives of the spirit here an individual spirit. So it is with a small isolated nation. Those who think originally impress their thoughts upon the few instead of being hidden in the mass. Some of the necessities of life are perforce to be made by members of the group, and there creative thought and practicality are combined. Life is simpler because free from invasion, and growth in this way, to a certain degree, is stimulated. At present, in this nation, all the world is accessible, in reading matter, even if we can not travel. And we are incorporating a largely varying segment of the rest of the world into this nation. Just

as children by the average training lose the fine decorative sense with which they are born, so it is impossible to keep purity of racial expression under such rapidly moving conditions. Nor is the fusion of so many races likely to be sufficiently complete to produce a new composite individuality.

For these and other reasons a national American art will be difficult of achievement. Why will it be of value? Because it is one of the important sides of our national character which needs development in order that the country's strength may be of sufficient caliber to play the rôle we desire for it. In no way does a nation leave a clearer record of its life than in its art. This is shown wherever we look for it in the past. Not only æsthetic but human achievement and failures are terribly clearly shown. The lack of thought in Egyptian simplicity, the beautifully intellectual life of Greece, the Italian Renaissance,—intellectual but spiritually restless,—the emotional, passionate Arabian career, the democracy of Gothic Guilds,—all have their clear record for us today. And we are going on, as they have done, recording inevitably weakness and strength.

If we are careless of our civic surroundings or our own households, if we let slip the creative ability of our newer citizens and allow their spontaneity to grow drab from lack of recognition or from inferior training; if men of artistic strength are forced, for reasons of economy, into business rather than into professional careers; we may be sure that all of these weaknesses are being registered and will tell their certain story in the future. And inversely, if our workers in the arts can be recognized, encouraged, and increased, and our surroundings thoughtfully and more or less unified improved by a national interest, we are on the upward trend.

It is difficult to catch the trend of the arts in order to judge them relatively as they should be judged, with each other, with contemporary work of other nations, with the past. It is necessary to make a survey of such large exhibitions, local and international, as are held through the year, and of workshops, and studios, and of the minds behind it all. Beside that, one has only the resumé of critics on which to depend, for it seems seldom that artists themselves speak in any public sense of their work.

There has been a recent article on our modern architecture by C. Matlack Price who, among other things, is editor of one of our art magazines, and I like to think that the other arts are developing as soundly as he represents our architecture to be developing. He says, "It is a period of architectural sanity combined with architectural ingenuity and a remarkable degree of consistency." These are interesting qualifications. They undoubtedly characterize the American business and professional man. And in art, if added to the necessary spiritual qualifications, they afford a very strong foundation. Taking Mr. Price's article as sound, we find that our architects are making distinction for the United States. Let us see of what this distinction consists.

Lisle March Phillips has written a book called "Art and Environment" in which he has sought to show the human interest rather than the æsthetic significance of the art of nations of the past. Not every period achieved any æsthetic interest, but all are humanly interesting. In his book, he deals with architecture because he says, "Architecture, being the most broadly human of the arts is the richest in human character. In its coming and going across the world stage, each race is represented by its own style of building, and these styles are so patently the personification of social characteristics that they themselves in their antagonisms and alliances seem to possess a living individuality. Even of the issues of such struggles and of the degrees in which each human element survived and influenced the rest, the record is faithfully kept by succeeding architecture in the blending of the structural traits proper to each race."

Then if our architects, representatives of our country, are making the national characteristics of sanity and ingenuity an organic part of our public buildings, in what way are they doing it? The label is not enough without some insight into what makes the label sincere. Mr. Price goes on to say, "Architecture may be called the most authoritative of the arts because it is the most thoroughly reasoned, depending less upon individual caprice than upon its reasoned bases. Vision imparts nobility to a building, but beneath the vision there must be that reasoned basis, a thing as unassailable as a proposition in Euclid."

There is an old rule that "anything that

is exactly adapted to its purpose is goodly". Submitted to this test, one can not say how much of this nation's present day art would fall, how great a part of our surroundings be marked as lies. This would not be the only test, but it is a fundamental one nevertheless. I believe it is in part because of this that the ultra modern painters of today cause the public mental anguish. While their creative ability may be very true and sensitive according to necessary æsthetic laws, they are not tying it to a material which must of necessity make it structural. If they were, I feel that many of their thoughts would be intelligible where now they seem to be unrelated to human needs. There is no "reasoned basis". To make a thing goodly by means of exactly adapting it to its purpose requires the development of ingenuity in a man. His wits are sharpened by necessity, and with an artist the quality of his decoration echoes the ingenuity which he has had to stress. This is what is happening with our architects.

As an illustration, there are two classes of problems for the present day architect, one class analogous to the problems of the past and one class without any previous parallel. The first group contains the church, school, college, memorial, etc. The second group contains the immense railroad terminal, hotel and tall office building. In the first group where the problem has been solved successfully in the past, it is a matter only of the architect's knowledge of his subject, technical knowledge, and good taste. There is seldom a call upon his ingenuity, merely upon his sensitiveness as to the fitness of things. In the second class his ingenuity is tested severely. Either he must work out his problem on new architectural terms, or he must design his office building in terms, for instance, of a Gothic cathedral, or his railroad terminal in terms of classic architecture. The reason, of course, for these distinctions is that the tall building, with very small ground area, requires a style in which the vertical line is held, and the terminal, one in which horizontal growth is maintained, because of the hordes of people who are to occupy it. If these buildings are not done in terms of Gothic or Classic architecture, or some other period of the past, they must take new form. And if they are carried out in the Gothic or Classic manner, they still have problems

of structure and design which no Goth or Greek ever faced in his day.

Of this latter class, buildings such as the Pennsylvania station in New York are examples. This building was based in its part relationship on the Baths of Caracalla in Rome and it has been developed according to the needs of its modern problem without lessening the original distinction of the style. The Woolworth building, designed by Cass Gilbert, is another strong example of the architect's resourcefulness. Mr. Price says of it, "The sheer height of its vertical lines, if unbroken, would inevitably create optical distress, but the architect with true grasp of the possibilities of the style in which he was working, utilized the Gothic device of continuous traceried canopies to relieve the verticality. Lines of shadow, of broken, irregular shadow were needed as a part of the design and were masterfully contrived." This is not imitation of older work; rather, it echoes the spirit of our modern life. The detail of such a building is not appliquéd. It is organic, as entirely structural as any of the girders to which the building owes its support.

The Bush terminal, and Cunard Building, both of New York, are other examples of this. There is also a group of young architects in the Middle West, the American Secessionists, so called, who are attempting architecture which owes nothing to precedent, but these are not yet established in Mr. Price's mind as being entirely successful.

This is a one-sided glimpse of our modern United States, but it seems to contain a promise which, however, must be followed in other lines of art by equal reasoning on the artist's part, and by equal support on the part of that small group which backs such architects and by the nation which claims them.

These architectural problems are mammoth. They are visible ones, exceptionally solved. They have been solved in such a way as to hold the attention of the nation, and to take a unique place in the world's artistic product. They are representative of only one side of our art. But for the painter also, there is infinite material for the use of his resourcefulness. His material may be found in the more colorful parts of life in this country, and his problem is to

make it structural by making it true to life and true to beauty's laws.

For the sculptor there is like material. For the teacher of art there is the problem, (again a structural one) of controlling his instruction so that the public needs and public enthusiasm are considered and successfully met. Whatever his line of work, each artist must have a "reasoned basis" for any progressive work.

Any man who considers art a matter of addition to the surface of life, an inorganic thing which only a few idealists may understand, impedes progress. So also does any artist who is not living and working in such a way as to reflect these same characteristics of sanity, ingenuity, consistency. One of the finest citizens we have, whether he is artist or business man, is the man whose life is governed by these and by the spiritual vision which makes his individuality glowing or merely clear, according to his strength. When we have a sufficient number of these citizens, sufficiently interested in art as a necessity to the national strength, we shall have an art national in the true sense, one made by those gifted with creative power, whose work is an essential part of and inspired by the national existence.

IF YOU AND I

If you would smile a little more
And I would kinder be;
If you would stop to think before
You speak of faults you see;
If I would show more patience, too,
With all with whom I'm hurled,
Then I would help—and so would you
To make a better world.

If you would cheer your neighbor more
And I'd encourage mine;
If you would linger at his door
To say his work is fine,
And I would stop to help him when
His lips in frowns are curled;
Both you and I'd be helping then
To make a better world.

But just as long as you keep still
And plot your selfish way;
And I rush on, and heedless kill
The kind words I could say;
While you and I refuse to smile
And keep our gay flags furled;
Some one will grumble all the while
That it's a gloomy world. —Selected.

"The grace of God makes saints out of sinners and sons out of rebels."

WOMAN'S WORK

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

SOME MISSIONARY BEATITUDES

(1) Blessed are missionaries of the Gospel, for to them is given the promise of the presence of Christ (Matt. 28: 19, 20).

(2) Blessed are the sowers of the Word of God, for they shall abundantly rejoice (Psa. 126: 6).

(3) Blessed are those who turn many to righteousness, for they shall shine forever (Dan. 12: 3).

(4) Blessed are they who spend themselves in helpful service amongst the needy, for they shall have the benediction of the King (Matt. 25: 34-36).

(5) Blessed are the intercessors, for they have the assurance that their prayers are answered (John 14: 13, 14).

(6) Blessed are those who give to help forward the kingdom of God, for these have the approval of the Savior (Acts 20: 35).

(7) Blessed are they who give up loved ones for the service of Christ, for they shall have eternal compensations (Matt. 19: 29).

(8) Blessed are those who are obedient to God, for they shall forever dwell with God (Rev. 22: 14).

(9) Blessed are those who are persecuted for the sake of Christ, for great is their reward (Matt. 5: 10-12).

(10) Blessed are the faithful servants of Christ, for they shall enter into the joy of the Lord (Matt. 25: 21, 23).

—Adapted from Rev. Kendred Smith.

SERVICE WITH LIFE

MRS. A. S. BROWN

The little church on the corner was not an attractive place, that July morning. There were no art-glass windows to soften the bright sunlight, no cushioned pews, no rich carpet, or deep-toned organ; instead only the plainest of furnishings, and a man with a message. But the house was well filled, and after a few minutes no one seemed concerned about the intense heat or other discomforts.

As the preacher rose to speak, the thought flashed through his mind that this was a most inopportune time for the message he brought. Hot weather was no time to enlist men for great undertakings, or inspire them with high ideals. His thoughts had occupied him so completely that he could not tell whether he had even read the text

aright. He stood a moment in silence, then read again, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." No more familiar passage in the whole book, yet even as he read, it came to the people with new force.

"No burnt offerings are required today," he said. "The call now is not for the blood of bulls and goats and the ashes of an heifer, but for a living sacrifice. Ordinances and offerings, forms and ceremonies, will not meet the requirement. None of these can take the place of the body, the life for which God asks. We are accustomed to think of preachers, and more especially missionaries, giving themselves. We expect them to dedicate themselves, all they have and are and may become, to the service of God. Nothing less would satisfy us. They are set apart with impressive ceremonies; and that is right. I would that in every church in the land today there might be young men and women so ordained. I would that I might cause you to hear the imperative call for young people, for your young people, to carry the gospel into all lands. Never before in the history of the world have 'opportunities so many, open doors so effectual, been presented to the people of God'. Never before were there so many calls for workers, for the best the churches and schools can supply. And these opportunities will not wait; it is now or not at all, in many cases. 'The situation demands an immediacy of action which, before God, we can not ignore.' The conditions demand 'that we pour into those far lands every reserve force in Christendom'.

"Yes, brethren, we need missionaries and we need preachers, hundreds of them, a thousand in the next four years; are you praying for that? But just as surely we need fathers and mothers and people in all the walks of life, who take their orders from God. The call to service, service with life, with strength, thought, time, possessions, is for us who stay at home as much as for those who go. Consecrated lives are needed here, as in those other lands, for here those great souls who go afar must be made; inspired by our mission as we expect those sent out ones to be to theirs? When we are, there will be no deficits in missionary treasuries so long as

we live in comfort. No, my friends, Paul was not writing to missionaries, nor to preachers, but to the church, when he said, 'I beseech you, brethren, that ye present your bodies a living sacrifice.' Are you content to devote yourselves to the little things of life, when you ought to be working with the eternal God to save a world? On whom can he rely for this great work, if not upon those who have known the benefits of Christianity all their lives, and have allied themselves with his church?"

Forgetting his doubts, the preacher spoke with all his accustomed earnestness, and an intense desire to lead his people into the more abundant life; he even dared to hope that there might be one missionary among them. But in response to the invitation, one young girl, alone, came down the aisle. She was plain-looking, and small, and a stranger, and probably, he thought, had little idea of the meaning of the step she had taken. No one knew of the disappointment that filled his heart, nor did he suspect what was in the mind of this young girl, or the lad over against the wall. Boy-like, he had given no sign while he drank in the words of the speaker and said to himself, "Will it ever be possible? Oh, if I might some day preach like that."

The preacher thought the seed had fallen into barren soil, for he had not learned that the most fruitful field in all the world in which to plant a big idea is the heart of a child.

Already in the soul of this little girl a great ambition had taken root, but no one knew, and aside from Mrs. Andrews and her class of girls, she passed unnoticed. "But I could not help but notice," Mrs. Andrews said, "After looking a few minutes into those big brown eyes so intently fixed upon my face, I knew that this new pupil was no ordinary girl, but one who would demand from me, even then, the best that I could give—perhaps more. We soon became close friends and I was surprised at the clearness of her ideas of Christian duty. When she told me that she expected to be a medical missionary, I reminded her that she was planning a long way ahead. 'I know,' she said, 'It will be almost ten years before I can be ready, but, then, there is nothing I enjoy so much as school.'

"And," she continued with some hesitation, 'I can not very well go to China or

India and leave my own people unsaved. You know father and mother and brother do not attend church. I tried to get brother to come to Sabbath school, but he says it has not helped me much, that I get cross about things I do not like to do, the same as ever.'

"'Even Christ pleased not himself,' I reminded her. 'You are anxious to serve him, but how can you, except by doing for others.'

"Do you think he counts the everyday home duties, Mrs. Andrews?"

"Why not, if that is where we are needed? And you know he counts those greatest who serve most."

"If all Christians," Mrs. Andrews said afterwards, "could get the idea of service that took possession of Hortense, some wonderful changes would take place in our homes and churches and communities."

Within a year we saw her father and mother received into the church, and we all rejoiced together.

But the joys and sorrows of life often crowd upon each other. Hortense scarcely had time to realize this first great joy of her Christian life before she was called to face grievous disappointment. There are young people to whom the necessity of leaving school would bring little regret, but to Hortense it meant the complete readjustment of her life plans. Then followed months of ill health in a strange city, in uncongenial surroundings, but there was no complaining, and I, alone, knew why her disappointment was so keen.

In one letter she said, "It seems a strange thing that there should be a city in the United States where Christians are not wanted, and especially that it should be here where they are so much needed. But, stranger still, there are Christian people here who seem to be afraid some one will find it out. I was advised not to attend our church, because it is so small. That seems to be a good reason why I should go, and help a little if I can."

• She came home at length, with health improved and a secret hope that she might enter school again. But God had other plans for her. The brother who would have none of her religion was undergoing treatment for hip disease and looking forward to months of confinement and suffering. Her mother was not strong, so imme-

diately she put aside her own plans and gave herself to whatever might contribute to his comfort or pleasure.

It was no easy task she had undertaken, for the brother had many rebellious days. On one of these occasions he said to her, "I tell you, it's pretty tough to lie here and not be able to go to school or do anything you want to do." Then after a pause he continued, "A man just has to have an education to amount to anything. Of course," he added, "you are disappointed, too, I suppose, but it's different with a girl, not so much depending on it."

"Perhaps not," she replied slowly, "but all my plans for the future hung on an education."

"What were they?" he inquired with new interest.

"I had set my heart on being a medical missionary."

"Whew! That sounds pretty big. I did not suppose girls wanted such hard jobs. Oh well, there are plenty of men doctors."

"There are not plenty for the heathen lands, and if there were, they would do the women no good. Almost all the time some of the hospitals over there are closed because there is no doctor to take charge."

He pondered her words for some time, then spoke suddenly. "Do you really think the need is very great? I would like to read something about it. I don't know much about the people on the other side of the world, I guess."

The sister was delighted, and soon procured books and papers. One day he interrupted as she was reading aloud. "Say, I've concluded that I'm not so bad off as those Chinese girls, anyway. I expect to be better, but there is not much hope for them. And I am more thankful than I ever was before that I was born in America instead of Asia."

"They do need missionaries and the doctors, though, even worse than we thought. Perhaps I can be a nurse; they must be needed, too."

"Well, I am sorry for you, if you undertake that."

In course of time the family moved to California, and save for an occasional letter I knew little about them. Hortense did write that she had offered herself as a nurse for India, but the board felt that on account

of her health she should not go to that country.

Knowing under what difficulties she had taken her training, I wondered how she would bear this fresh discouragement. I was glad, therefore, when the opportunity came to see her and learn the facts; but I was not prepared for what I saw, even though I have long believed that what we are is usually written upon our faces. The brown eyes and softly waving hair belonged to Hortense, but—then the words of Paul came to mind, "Be not conformed to this world, but be ye transformed by the renewing of your minds. No need to ask about her ideals—I knew already. She was certainly dwelling in the higher altitudes.

And when I learned of the service rendered by this frail young woman, in spite of discouragements and handicaps, I bowed my head in shame and humiliation, not alone for myself, but for many others who, like me, have had the health, education, and oft-times the money, that were denied her; yet have done so little for the Master whom we profess to serve.

"Were you greatly disappointed in not being able to go to India?" I asked her.

"Yes, not because there is not plenty of work to do here, but there are more here to do it. Yet it seems to me very important that we Christianize America before paganism becomes any stronger. Did I tell you that brother has gone to China? That almost makes me content to stay here."

"And your nurse's training?" I suggested. "Has been very useful," she said. "Oh, Mrs. Andrews, the poor babies! If you could only see them, white and black, Irish and Japanese—they all need help!"

I determined to visit that section where she had served as nurse, and see for myself. I asked a mother about the nurse. "Nurse Hortense, is it? an' may the saints preserve her! Would I be forgettin' an angel that took care of meself an' me baby, an' brought the docther whin there was no money to pay? Nor was that all, for didn't she clane up me old house with her own little hands? Shure, she's a blessin' to the poor folk. We're not fergettin' her." And so from one and another I heard the story, the babies she had nursed back to health, the children she had taught to care for them, the mothers who had learned from her to prepare suitable food for their families, the

people who had received instruction concerning the care of tuberculosis, the continual fight against dirt and disease, and I marveled.

"Surely," I said to her, "this is a very important work."

"It is important," she answered quietly, "but I found something that to me seemed still more necessary. I could only touch the outer edge of the work in this place, to say nothing of all the other towns. The greater need for my little time is to multiply the workers. That is why I organized the Mission Circle and have spent so much time with the girls. It takes a good deal of patience and prayer and even more persistence to develop a group of girls who have no interest in missions into active workers, but it is well worth while. Girls will do and endure a great deal when they have seen the vision."

With all her other work, Hortense had been a homekeeper for some years, and I found there a charming hospitality, that included not only her own friends, but her brother's, also high school boys and girls, to whom she gave generously of time and strength.—*Missionary Tidings.*

MINUTES OF WOMAN'S BOARD MEETING

The Woman's Executive Board met on February 7, at the parsonage at Milton Junction, with Mrs. E. D. Van Horn. Those in attendance were Mrs. West, Mrs. A. R. Crandall, Mrs. A. E. Whitford, Mrs. G. E. Crosley, Mrs. E. M. Holston, Mrs. H. N. Jordan, Mrs. Van Horn.

Mrs. West led the devotional service, reading a part of John 15, and Mrs. Van Horn offered prayer.

Minutes of the last meeting were read.

Mrs. Whitford read the Treasurer's report for January. Total receipts for the month were \$557.12; disbursements, \$50. The report was adopted.

A letter from Mrs. C. C. Van Horn, Tichnor, Ark., brings the encouraging news of the organization of a Ladies' Aid Society in the Little Prairie Church.

Two letters were received from the Committee of Reference and Counsel, concerning the report of the Foreign Missions Conference. It was voted to order four copies of this report. Another letter from the same committee asked support for a pro-

posed bill for the regulation of opium traffic. It was voted to request a copy of the proposed bill, before taking further action.

The fourth letter from the same committee asked for representation from our Board at a meeting to be held in New York City, March 2-3, for the purpose of Missionary Education. The letter was referred to Secretary Edwin Shaw.

An interesting letter was read from Florence Duryea of the Near East Commission.

Two letters were received from Mrs. T. J. Van Horn, Verona, N. Y., concerning the proposed program of the Woman's Board for the next General Conference. The Board voted to send to Mrs. Van Horn \$15 to help defray expenses in preparation for the Conference program.

A letter was read from Secretary Edwin Shaw relative to the Foreign Missions Conference recently held at Atlantic City, N. J. Voted that we send \$20 to Mrs. D. H. Davis to defray her expenses as our delegate to the Foreign Missions Conference.

Minutes of the meeting were read and approved.

Adjourned to meet with Mrs. L. M. Babcock in March.

MRS. A. B. WEST,
President.

MRS. E. D. VAN HORN,
Recording Secretary.

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.

"Search me, O God, search me and know my heart,

Try me and prove me in the hidden part;
Cleanse me and make me holy, as thou art,
And lead me in the way everlasting.

"Lead me, lead me, lead me in the way everlasting;

Keep me from the things that wither and decay;

Give to me the things that can not pass away,
And lead me in the way everlasting."

YOUNG PEOPLE'S WORK

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

BETTER HOME LIFE

MRS. GEORGIA HOWARD

Christian Endeavor Topic for Sabbath Day,
March 4, 1922

DAILY READINGS

Sunday—More love (1 John 3: 14-18)
Monday—More courtesy (1 Pet. 3: 8-12)
Tuesday—No deception (Gen. 27: 1-13)
Wednesday—More thoughtfulness (Gen. 13: 5-9)
Thursday—More forbearance (Eph. 4: 1-6)
Friday—More piety (Titus 2: 1-8)
Sabbath Day—Topic, Better home life (2 Sam. 6: 1-12) (Consecration meeting)

All of us must claim a keen interest in the subject before us. Even in the most ideal homes, conditions can be improved. Guests may not notice the flaws that exist, but perfection can not come to stay unless a constant effort is made to avoid friction or unpleasantness of any nature.

In the readings for Sunday and Monday we find very helpful suggestions. If we have God's love in our hearts we will be unselfish and interested in the welfare of those about us to the extent that we will go out of our way to help. Words alone will not answer. We must show our sympathy and concern "in deed and in truth". We are advised "to refrain from evil speaking" and "do good". Silence is sometimes better than the truth spoken when the truth is unpleasant to hear.

It is not enough to be good, one must be good for something. It has been said Christians are able to do the big things in life easily because they have asked for and received Divine help. They often surprise themselves by stumbling on the little ordinary problems which they attempt to handle alone.

It is not yet too late to make a New Year's resolution which we can cleave to a reasonable length of time, for "Our todays and yesterdays are the blocks with which we build."

Since this is consecration meeting perhaps a round-table discussion with pencils and notebooks would be helpful.

SOME THOUGHTS TO CONSIDER

I. What are the characters of the different members of a family?

(a) Get acquainted with yourself. Cultivate that neglected conscience of yours.

(b) How can we make a better home life for mother, father, brother, sister?

II. What is meant by a wealthy home?

III. What part does self-control play in better home life?

IV. What is the general atmosphere of an ideal home?

(a) Good music plays a big part in soothing tired nerves.

(b) A low voice and quiet steps add to a restful home.

(c) Take time in this speedy life of ours for: (1) more good music, (2) to read uplifting literature, (3) to think.

(d) How important are sunshine, fresh air, system (work well planned), wholesome well prepared food, cleanliness, regular hours and order? What effect have clean, orderly rooms on the restfulness of the home? Children may be taught early to realize, "There is a place for everything and everything in its place." If every member of the family learns the beauty of order, much will be taken from the mother's shoulders.

V. Explain in reference to better home life behavior, conduct, beauty, culture, silence, worship and cheerfulness.

VI. Enlarge on these subjects:

(a) More *jubilation* (humor, cheerfulness, good music).

(b) More *moderation* (gentleness, patience, kindness, thoughtfulness).

(c) More *affiliation* (prayer, Bible reading and other uplifting literature).

VII. Cast out the "Six Evils" (a Hindoo Proverb), "Six evils must be overcome in this world by a man who desires prosperity: Sleep, Sloth, Fear, Anger, Idleness and Procrastination."

VIII. The importance of our disposition in better home life (for personal peace and our influence on others).

(a) The Christian disposition. What are its characteristics?

(b) Developing a good disposition. What methods and motives will help?

IX. Help make your environment the best possible under the circumstances and then be content. Don't make the whole

household uncomfortable because you were not born a millionaire. Happiness doesn't consist of money. "Pack up your troubles in your old kit bag and smile" (instead of scattering them around the family circle). "If you are bound to say mean things go down to the cellar and talk to yourself." How may education improve one's environment?

X. Read: "The Builders", by Longfellow; "A House by the Side of the Road"; "Safe Conduct", by Edgar A. Guest in the SABBATH RECORDER, January 16, 1922.

OPEN LETTER NO. 11

MY DEAR YOUNG FOLKS:

God is calling you to a tremendous task. You do not ask for an easy one. You want the biggest job that man has ever performed. God is calling you to it. Great reforms are waiting for you to tackle them. Not reforms away from Christ and away from the Bible and away from the Church and away from the Sabbath; but real, great, vital reforms bringing the world to these fundamentals of religious life and hope.

No people ever faced bigger opportunities than you are facing today. Some of you have signed up as Life Work Recruits, and have settled in your minds and hearts the lines of your life's activities. Others of you are holding these matters under most serious consideration. Still others have given little or no thought to the subject. The question of where and how you will invest your life is a matter of mighty import.

Whether you decide to be a farmer, machinist, teacher, lawyer, physician, preacher, or anything else, you should settle it once for all that you will be *Christian*. Let religious convictions deep and strong and true grip you. Then you will adjust every plan and pursuit of life in these religious ideals. Your experience with Jesus Christ and the Word of God directed by the Holy Spirit will make you useful and successful in the largest way wherever your lot may be cast.

Great discoveries in the scientific world are waiting your findings. It may be yours to re-make some of our so-called scientific textbooks. Your investigations may disclose the fact that what we have been wont

to call science may in some lines be no science at all.

Your inventive genius, your passion for real knowledge, your loyalty to God and his Word may contribute much, very much, to the highest interests of industry, science and religion. It is for you to be ever furnishing fresh evidence that we never lose anything of real value by living in harmony with the teachings of the Bible. Best permanent things in character and life can be found only through loyalty to God and his Word. All error leads to weakness and bondage. The truth will make you free. Whatever your calling make it positively clear by word and example that you mean to be loyal to Christ and the Bible. That will mean that you will be a really worth while Seventh Day Baptist. You can be that in any of a great number of worthy callings.

Just how and where you can invest your life for making the largest possible impression upon the world for these high Christian ideals is an exceedingly important matter for your consideration. You should be much upon your knees before God asking for wisdom from on high that you may settle this question in the light of the world's need and the truth of God's Word and the responsibilities of all eternity.

To me it seems that there is today no greater opportunity open to you for doing a great, big, good work for God and man than can be found in the Home Mission field. Almost every locality in every State in the Union is open to you and waiting for you and in direst need of such a life and such a work as I have suggested.

It is no easy task. You will meet with opposition. Many bright, keen, intellectual, cultured, well-to-do people who should be foremost in supporting you will treat you coldly, indifferently, and will be your severest critics, and will foment harshest prejudice against you, declaring that the world has no need of your proposed reforms. But what of that? If you are called of God and are dedicated to his service you need fear nothing. You have nothing to lose and everything to gain. Be sure you have the gospel of Jesus Christ to give. If your message is from God, and you are sent out by the Christ, and you are faithful to the Word, all the combined forces of the enemies

of best things can not prevail against you. All great reformers have encountered scorn and ridicule. The Master did this to save your soul from everlasting wreck and ruin. Let his love constrain you to this service that will bring glory to his name through salvation of precious souls that you will lead to him.

Do everything within your power to make ready for real missionary work on the home field. Let the Holy Spirit prepare mind and heart for the giving of warm evangelistic sermons. Some of you should begin at once making ready for real consecrated leadership of gospel singing. Improve every opportunity for making it the great business of your life. You should make yourself thoroughly competent for leading, organizing and carrying forward to grand success the musical side of evangelistic campaigns. Dedicate your life to the cause of a Sabbath-keeping evangelism. God will show you when and where to go, and will compensate you a million-fold for all you do in his name.

Sincerely yours,

D. BURDETT COON,
Field Secretary.

Berea, W. Va.,
January 25, 1922.

ANNUAL MEETING AT LITTLE GENESEE

The annual meeting of the Little Genesee church and community was held as usual the first Friday of the new year, January 6, 1922. In the hope to reach more members of the community and thus interest them in church activities, the preliminary meeting for reports of affiliated church interests was held at the community hall where the dinner was served. The tables were ready to serve the dinner, and when all were comfortably seated, the moderator called them to order, the pastor offered prayer and the reports followed.

Mr. Loofboro read his sixth annual report as pastor of the church in part as follows: "Our church and community are wonderfully blessed. Compared with the suffering from hunger, cold and persecutions in other lands we have abundant reasons for gratefulness. Our appreciation for our bounties and blessings has been shown in practical ways. A Christian church can scarcely justify its name and existence and not offer

a hand in service and a heart in sympathy and love when it knows of millions in darkness and hears the bitter wails of the famine stricken and homeless. I rejoice with you that you have given. Our outstanding ideal should be to serve others in the name of Christ our Savior. . . . As to your pastor's specific work but little need be said. He preaches and he wants to practice what he preaches. He has attended community meetings, conventions, class meetings and suppers, has been in numerous Boy Scout stunts. He has written many letters to non-resident members of the church; conducted funerals and performed marriage ceremonies. He has been absent from regular duties of the church about nine weeks, assisting in conducting evangelistic meetings at the First Hebron church three weeks in June, at the Hebron Center church two weeks in November, and at Main Settlement two weeks in December. At the expense of the church and friends he had the rare privilege of attending the World's Christian Endeavor Convention at New York City in July and attending the Conference at Shiloh, N. J., in August. I wish to express to the church and community my appreciation for the spirit of co-operation along many lines and for very many expressions of thoughtfulness and Christian love. I hope there is a desire on the part of all to do better work for the Master and to be better in heart and life."

The report of the Sabbath school, Helen Clark, secretary, showed a total enrolment of 144; average attendance 66, a gain over the preceding year. The treasurer, Helen Dunning, reported regular collections, \$128.75; special, \$76.95; total, \$205.70; amount in treasury, \$4.88. The Bethel class, Nina Bliss, secretary, have held twelve business and social meetings through the year, raised \$144.42; paid out, \$110.01; balance on hand, \$34.41. The Berea class, O. M. Burdick, secretary, have held three monthly meetings, visited a former president, C. Le E. Lewis, at Alfred, and former members of the class now living in Independence, Mr. and Mrs. Will Clarke; have paid for different objects the sum of \$165.47. The Home department, Mrs. Grace Sanford, secretary, has an enrolment of seven for the year; lost by death one member, Mrs. Amelia Buten. The Cradle

Roll, Mrs. Cora Smith, superintendent, has an unusually good showing—nineteen on the roll, fourteen boys, five girls; an addition of seven for the year.

The Christian Endeavor, Arlouine Hall, secretary, has held its meetings regularly; supported the County and State organizations and in other ways fulfilled its pledge.

The library, Mrs. Ida Coon Howard, secretary, has about sixteen hundred volumes; circulation for the year ending July, 1921, nineteen hundred volumes. Books and magazines were bought and running expenses covered by the town and state appropriations amounting to \$190, with small balance for books remaining. A branch library has been started at the home of Mrs. Perry in Daggett Hollow. Fifty or seventy-five volumes are taken at a time, returned and exchanged when read, and the people in the vicinity seem much interested. Mrs. Josephine Langworthy is the new librarian.

The Sunshine Society, Mrs. A. J. Crandall, secretary, have raised by suppers, meals served on Election Day, sewing done and other activities, \$144.73; expended, \$38.81, leaving a balance of \$105.92.

The treasurer of the Hall Association reported a balance of \$65.73. The Cemetery Association, reported by Dr. H. L. Hulett, showed funds on hand. It was voted that the sum of \$70 be expended in beautifying the grounds; that \$100 be invested in bonds as a nucleus of a fund for future upkeep of the cemetery; that the annual assessments be continued. This closed the reports. The committee in charge, the Bethel class, served the dinner immediately, which was enjoyed "to the full" by about one hundred and seventy-five.

Following the social hour fifty or more assembled in the church at 2 p. m., for the annual church meeting which was called to order by the moderator. The minutes for the year were read and the report of the Board of Trustees called for. As the report was not there the time was given to the report of the W. C. T. U., which was omitted in the morning. The report closed with an earnest exhortation for a revival of interest of all loyal, law-abiding citizens to come out and stand for the Constitution and enforcement of law. "This matter of prohibition enforcement is not a one-

man job, it is the job of every good citizen"—women are citizens—"of every man who loves decency, his State and his flag." It closed by reading Mrs. Kathleen Norris' suggestion for a "Star in the Window" campaign for law observance which has since been inaugurated by the W. C. T. U.

The bloodless battles rise and sink. But where are the service-flags of this campaign? May we not have a service-flag? I should like to put one up in my window; a simple little banner of—what? Blue ground and white star? It would mean that in every possible way I and mine stood to our guns, at any cost of momentary embarrassment or social hurt. It would mean that liquor was neither permitted nor discussed in our house, that there was no smiling indulgence here toward the breaking of the law. And it would bear perhaps only these words:

*"We are Americans,
We support our Constitution."*

The Board of Trustees, F. M. Burdick, chairman, and Mrs. Anna Hall, secretary, reported for the year: A new cook stove put in the parsonage; book racks for the pews in the church, and other needed repairs; a new furnace in the church, made necessary from short supply of gas, which had been installed and was in use the day of the meeting; a heater in the parsonage, given by W. W. Willard, one of the trustees.

The report of the treasurer, A. J. Crandall, was as follows: Total of money brought forward, and collections, \$3,472.41; total expenditures, \$2,928.81; balance, \$543.60. The treasurer was instructed to forward amount due on Forward Movement to date.

The following officers were elected: T. B. Burdick, moderator; Mary E. Bowler, clerk; A. J. Crandall, treasurer; Mrs. Josephine Crandall, assistant; Walter H. Burdick and E. R. Smith, trustees; O. M. Burdick, chairman of Finance Committee; A. J. Crandall, trustee of Hall Association. A call was extended to the pastor for another year, which concluded the business and brought us to the end of a most pleasant occasion in church association.

MARY E. BOWLER,
Clerk.

Little Genesee, N. Y.,
February 5, 1922.

"A gospel without the Holy Spirit is like a trumpet without a trumpeter."

DEATHS

COON.—In Petersburg, N. Y., January 4, 1922, Miss Nellie W. Coon, aged 61 years, 11 months and 21 days.

Miss Coon was the daughter of Deacon Hezekiah and Jane M. (Holmes) Coon. She was born in Petersburg, N. Y., January 14, 1860. Her father was deacon of the old Petersburg Seventh Day Baptist Church. She is the last of that immediate family. She had been a great sufferer, being bed ridden for the last twenty-four years.

She has been carefully cared for by a nephew E. H. Crandall for many years since the death of her father and mother. Farewell services were held at the home of Mr. Crandall the afternoon of January 6, 1922, and the tired body was laid to rest in the Petersburg cemetery.

The subject of this notice was of the family of Coons who came from Rhode Island before or soon after the Revolutionary War and they were of Seventh Day Baptist stock. She was a cousin of Dr. W. W. Coon, of Alfred, N. Y.

Burial services were conducted by the writer who spoke from John 13: 7. E. A. W.

NELSON.—At her home in Oswayo, Pa., December 14, 1921, Mrs. Electa E. Nelson, aged 60 years, 11 months and 11 days.

Mrs. Electa E. Nelson was the daughter of James A. R. and Fanny Babcock Greenman and was born in Hebron, Pa., where the first half of her life was mostly spent. She secured such educational advantages as her circumstances permitted and taught school two terms. Her father was nearly blind and for a number of years she, together with her mother, bore much of the responsibility of the home farm. She followed practical nursing with marked success for some time before her marriage.

August 12, 1894, she was united in marriage with Charles W. Nelson, who died in August, 1917. To them were born four children: Mrs. Charles DeZetter, who died six years past; Mrs. Paul Brown, of North Bingham, Pa.; Miss Flora Nelson, of Austin, Pa.; and Frank Nelson, of Nunda, N. Y. To her children and those of Mr. Nelson by a former wife she dedicated the last half of her useful life.

In early life she was baptized and became a member of the Seventh Day Baptist Church of Hebron Center, Pa., and of this church she remained a most loyal member till called to join the church triumphant. She was a faithful wife, a loving mother, a devoted friend and a kind neighbor.

Funeral services, conducted by William L. Burdick, assisted by Rev. Mr. Kinney of the United Brethren Church, were held December 18, and burial took place in the Oswayo Cemetery.

W. L. B.

"If you are a hearer of the Word you should also be a bearer of the Word."

THE SABBATH RECORDER

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

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Sabbath School. Lesson X.—March 4, 1922

JEHOVAH'S MERCY TO A HEATHEN CITY

Jonah 3: 1-4: 11

Golden Text.—"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55: 7.

DAILY READINGS

- Feb. 26—Jonah 1: 1-10
- Feb. 27—Jonah 2: 1-9
- Feb. 28—Jonah 3: 1-10
- Mar. 1—Matt. 12: 38-45
- Mar. 2—Psalm 96: 1-13
- Mar. 3—Psalm 145: 8-19
- Mar. 4—Isa. 55: 1-9

(For Lesson Notes, see *Helping Hand*)

We can not serve God and mammon; but we can serve God with mammon.—*Robert E. Speer.*

"Let us keep clear of a false liberalism on the one hand and of a hateful intolerance on the other."

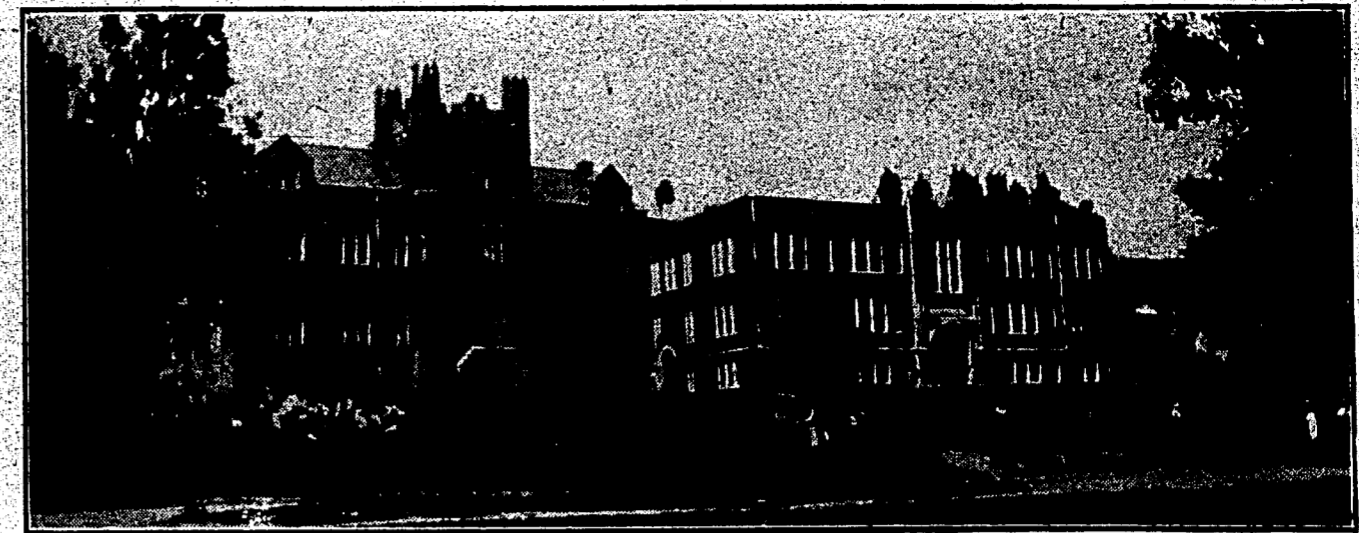
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6. WE BELIEVE that international policies should secure equal justice for all races.
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8. WE BELIEVE in international law, and in the universal use of international courts of justice and boards of arbitration.
9. WE BELIEVE in a sweeping reduction of armaments by all nations.
10. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

The Sabbath Recorder

"Whosoever shall keep the whole law and yet stumble in one point, he is become guilty of all" (James 2: 10).

Men are apt to think that if there be ten commandments, of which they obey nine, such obedience will be put to their credit, even though they break the tenth. That, however, is to misunderstand God's purpose of perfection for man, and the consequent perfection of his law. The ten words of Sinai were not ten separate commandments, having no reference to each other. They were ten sides of the one law of God. The teaching of Jesus reveals the fact that these commandments are so inter-related that if a man offend in one point he breaks the unity of the law, and therefore the unity of his own manhood. It is by every word that proceedeth out of the mouth of God doth man live. . . .

The words of God are, therefore, of perpetual importance and value. Man needs to be reminded that the law of the spirit of life in Christ sets him free from the law of sin and death, but not from the law of God. Every word of the Decalog is repeated with emphasis and new power in the Christian economy.—J. Campbell Morgan, in "The Ten Commandments".

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