

The Sabbath Recorder

Proverbs from Poor Richard's Almanac

The noblest question in the world is, What good may I do in it?

The nearest way to come to glory is to do that for conscience which we do for glory.

Search others for their virtues, thyself for thy vices.

He that can have patience, can have what he will.

After crosses and losses men become humbler and wiser.

Wealth is not his that has it, but his that enjoys it.

No better relation than a prudent and faithful friend.

He that can compose himself is wiser than he that composes books.

He that can take rest is greater than he that can take cities.

None but the well-bred man knows how to confess a fault, or acknowledge himself in error.

None preaches better than the ant, and she says nothing.

The worst wheel of the cart makes the most noise.

There are no gains without pains.

If you know how to spend less than you get, you have the philosopher's stone.

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.

2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.

3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.

4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

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SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.
President—Esle F. Randolph, Great Kills, Staten Island.

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, Berkeley, Cal.

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.
Corresponding Secretary—Rev. Edwin Shaw, Milton, Wis.

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

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

COMMISSION

Terms Expire in 1923—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

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

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

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

Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.
Recording Secretary—George B. Utter, Westerly, R. I.
Corresponding Secretary—Rev. Wm. L. Burdick, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.
The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

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

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

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

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

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.
Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.
Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.
Western—Mrs. Walter L. Greene, Andover, N. Y.
Southwestern—Mrs. R. J. Mills, Hammond, La.
Northwestern—Miss Phoebe S. Coon, Walworth, Wis.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.
Vice-President—William M. Stillman, Plainfield, N. J.
Secretary—W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Asa F. Randolph, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.
Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

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

Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Elvan H. Clarke, Battle Creek, Mich.

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

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

Junior Superintendent—Miss Elisabeth Kenyon, Ashaway, R. I.

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

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.
Central—Hazel Langworthy, Adams Center, N. Y.
Western—Vida Randolph, Alfred, N. Y.
Northwestern—Doris Holston, Milton Junction, Wis.
Mrs. Isabella Allen, North Loup, Neb.
Southeastern—Alberta Davis, Salem, W. Va.
Southwestern—Margaret Stillman, Hammond, La.
Pacific Coast—Alice Baker, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Topeka, Kan.
Assistant Field Secretary—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

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

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

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

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PLAINFIELD, N. J., JANUARY 15, 1923

WHOLE NO. 4,063

Sunny Spots Brighten Dark Days RECORDER readers do not need to be told that it was indeed a dark day for the editor when the illness came that compelled him to lay down his pen and be hustled away fourteen hundred miles for surgical treatment. It came at a time when people were just beginning to respond to the urgent plea for a Thanksgiving and Christmas offering to meet the debts of both boards. They were coming to see how easy it could be done without burdening anybody, and we did hope that by the close of the year every dollar of the debts might be paid and the handicap of debts removed from the faithful workers.

It did seem to be an inopportune time to suddenly drop the pen and leave the work. But there was no alternative. The only thing to be done was to submit with as good grace as possible and hope for better days to come.

Just one month has passed since we left home, and this day, January 4, finds us on our homeward way, making a restful stop with Brother and Sister Jordan in Milton, Wis. Sister Sara G. Davis has been a true and helpful companion during all the days of suffering, visiting the hospital twice each day of our stay there.

When this RECORDER reaches its readers we hope to be safely through our journey and again at our work.

We did not start to tell of the days of darkness and of suffering; for pen can not describe such things. Only those who have been through such days can know all about them. But we do wish to mention the sunny spots that brightened the days, and brought good cheer and courage in time of need.

No day is so dark but that some streaks of sunshine may be seen if one is looking for them. Poor old Job, in his darkest day, regretted that his friends saw not the "bright light in the clouds". Thank God for the sunshine that makes rifts in the clouds, bringing hope and comfort, when days are dark. For twenty-two long days and long nights in clinic and in hospital,

blessed streaks of sunshine from friends and loved-ones, often touched the heart and brought tears of thanksgiving.

First, there was the ever-present remembrance of the sympathy and solicitude of all the friends at home as we went away. No day could be dark enough to shut out the sunshine of such expressions of love.

Then, after every need had been anticipated by friends who saw us safely on our train in New York; after the good-bys had been spoken and we were left alone, sister Sara handed out a long envelope, given her by our escorts to be placed in our hands after they had gone. Upon opening this we found fifteen bright new ten-dollar bills, "from loyal friends in the church". When we found words to express the heart thoughts we said: "This is just like the dear Plainfield people." It shows their characteristic spirit of genuine Christian kindness, the thoughts of which brought sunshine to the heart every day.

Twenty-four hours later as we reached Chicago, weary and needing rest, brother Henry N. Jordan appeared on the scene to aid us in the transit. In view of the six hours of waiting for our next train, this happy meeting was like a streak of sunshine breaking through clouds.

But this was not all of the happy experiences in Chicago. When inquiry was made for a near-by hotel where could be secured a room for a sick-man's resting place, the policeman said there is no need of seeking a hotel. There is just the resting place he needs right here in this station, provided by the railroad company. "Wait right here," said he, "I will bring the passenger agent and he will take you right to it."

Two or three minutes later the agent appeared—a tall, pleasant-faced man with a rather low, gentle voice—and requested us all to follow him. When we proposed to send the baggage to the check room for keeping, he smilingly said: "No, don't do that, we will take it right with us, there is plenty of room for it there." Then he

took a heavy suitcase and a grip sack himself and led us to the elevator. In just a moment we found ourselves in a suite of restful hospital rooms, on a floor above the noisy throngs, well fitted up with beds and cots and easy chairs, each bed shielded by a large screen. The genial agent said it was a pleasure to offer us this retreat and pointing to a cot in a corner he said, "Lie right down there and the nurse will see that you are comfortable." Then came a white-capped nurse with an extra pillow and a warm blanket with which she did make the sick man real comfortable.

For more than thirty years this woman had been in the service of the railroad company doing this kind of work. She said that the hospital was supported by the Chicago and Northwestern Railroad Company, and free to any travelers or workmen who might be taken ill or who have met with some accident. While we were there a lady was brought in who had fallen in the street and spained an arm. It was good to see how tenderly she was cared for by nurses who bandaged the injured member and fixed the woman up for a good rest. Finally, when our car was ready they brought in a "red cap" to take our baggage and show us our train.

Our readers do not need to be told that this experience was like sunshine in a dark day—a bright spot revealing something of the real spirit of Christian kindness that has permeated the great business world of our day. In view of such a revelation men can no longer say: "Corporations have no souls." We certainly had a glimpse of the soul of the Northwestern Railroad Company while in that restful, Christian-spirited hospital on an upper floor of its great terminal building in Chicago.

The next streak of sunshine actually brought into our hotel rooms a fragrant and beautiful spot of summer—and that too while mercury outside, stood at eleven degrees below zero!

It was noon on the day of our arrival in Rochester. After a forenoon spent at the clinic, we returned to our hotel and found in our room a bouquet of splendid pink roses with ferns and green spray, left there by the florists with a card attached which read: "From your Sabbath school class." Soon our rooms were filled with the fragrance of springtime, and those roses

became eloquent with expressions of Christian love from friends in our far-away home town.

Two or three days later in the hospital, after the operation, there came another dozen beautiful roses, ordered by the friends in the publishing house at Plainfield. This too touched a tender spot and brought tears of thanksgiving for all the loyal workers in our home shop. This bunch of summer warmed our heart as sunshine on a spring day warms the earth to new life.

Then, from our dear ones in Lost Creek, W. Va., there came still another dozen fine roses which brought a special message of love into a room darkened by a night of pain. This brightened the morning and strengthened the hope of better days to come.

Added to all these blessed messages which nothing but summer flowers can bring to a soul under the shadows and chill of winter, there came a word from a friend in our home town, with an order to "keep flowers in the sick room all the time".

Thus it came about that the sunshine of summer flowers was present through all those eighteen winter days in St. Mary's Hospital in Rochester, Minn.

Many a precious lesson came from that bright flower corner in our room. Pains had been taken to put them in the best light where their natural charms showed to good advantage. This suggested the true way to treat our fellow-men in real life.

Then added to the good light in which those roses were placed, there was a large mirror just behind them which not only reflected their natural beauty but added to their number until ten roses looked like twenty, and three bouquets became a veritable garden of flowers.

Those flowers represented the beautiful Christian lives of loving friends in their Master's service. The mirror suggested to us the part of the Master who always gives added beauty to those who stand in right relation to him. It is beautiful when the influence of the Christ life adds to the grace and power of the servants of God.

Again, the very sunshine of heaven brightened the day as the messenger brought a night letter from the Tract Board in which Secretary Titsworth described the

members of the board standing with bowed heads while the pastor led in fervent prayer for the absent one. Indeed, time and again did the comforts of God fill the soul as messages and letters from friends all over the land were brought in by sister and read to us.

Friends, if you could lie eighteen days in the surgical ward of a great hospital, where, often during the day the agonizing shrieks of those who are coming out from under the ether are heard, and where during the long weary hours of night groans and cries of pain reach your ears, you would understand better the value of these sunny spots of which we have written here. One can not make too much of them. The chances for recovery are very much better for one who can see the bright light in the clouds, than for him whose eyes are holden and for whom no roses of summer bring sweet messages of love.

Christmas in The Hospital As Christmas day drew near, we noticed a remarkable spirit of animation and heard much about some entertainment the nurses were preparing for the patients. The halls and corridors were being decorated, sprays of evergreen were fastened to our window curtains, and the spirit of Christmas filled the house.

At six o'clock on Christmas eve, we heard a distant chorus of voices singing the old Christmas carols one after another. Nearer and nearer came the sweet sounds of lady voices, until the singers turned a corner and the songs grew fainter as some long corridor was traversed. Then again the volume of song grew larger until the singers crossed our corridor when the music swelled into a great chorus. Thus for an hour and a half through the halls of the great building the sweet carols of the Christ child resounded clear and beautiful. The heart of every inmate must have been touched.

As the singers came by our door we saw a good company of nurses following the cross, and making the house ring with music. There was a Santa Claus who walked into our room straight to our register the nurse had kept, read and repeated the name: "Oh, yes, this is Dr. Gardiner, we have had correspondence about you, sir, and we will take care of you. Good night."

Then on they went to other rooms. Everything about that Christmas eve was most cheering and helpful. Again, on Christmas morning at six o'clock, the girls started the songs and kept them up for an hour. This made a happy awakening for many who heard them.

When the mid-day hour for visitors came sister Sara was on hand with about fifty Christmas cards and other messages, from friends far and near, which she had been saving for that day. The reading of these messages made our Christmas in the hospital one that will always be remembered as one of the bright days of life.

While it will be impossible for us to answer all these good messages, we do want all the friends who sent them to know that we did appreciate them more than pen can tell.

The Editor's Return The temporary acting editors of the SABBATH RECORDER rejoice with readers of the RECORDER everywhere in the wonderful recovery being made by Editor Gardiner, who is planning to return soon to his home in Plainfield.

His editorials this week will be read with even more than usual interest; and there will be a prayer of thanksgiving in many hearts for the returning health of our beloved editor.

May his cheery and helpful messages continue from week to week, and without interruption, for years to come.

W. D. B., A. J. C. B.

Bishop Fred B. Fisher, after a recent visit to Lincoln's grave at Springfield, remarked of him: "I doubt whether any historical character is as well known over the entire world as Abraham Lincoln. Wherever I have gone in the Orient I have seen pictures of Lincoln. In India, Burma, Siam, and every land in the East, Abraham Lincoln is the one American whose name is universally known and honored. I have gone into mud huts in the jungles, where the inhabitants are uncivilized and unable to speak a word of English, and seen Lincoln's picture hanging on the wall in mute testimony of the reverence in which he is held. I believe Lincoln's name is better known in India than that of any other American or Englishman.—*The Christian Work*."

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

AHVA J. C. BOND, Director
207 West Sixth Street, Plainfield, N. J.

THE MINUTES OF THE MEETING OF THE COMMISSION

The minutes of the meeting of the Commission of the General Conference which was held in Pittsburgh, Pa., December 27, 28, occupy practically one-fourth of this issue of the SABBATH RECORDER.

The question of how fully the minutes of a given meeting of the Commission should be published in the RECORDER was discussed at its recent meeting.

The minutes in full of every meeting have been carefully preserved from the very first session, and are accessible to any one who is interested, and who desires to know what matters have been considered, and what disposition has been made of each item under consideration.

Obviously there are certain routine matters which can be of little or no interest to SABBATH RECORDER readers. On the other hand, members of the denomination everywhere are vitally interested in every important transaction of the Commission. The people have a right to know, therefore, not only what actions are taken, but just as far as possible, the reason for every decision and the manner in which such decision is arrived at.

No one in the denomination believes this more thoroughly than do the members of the Commission. There was no disagreement on this point in the discussion of the question at Pittsburgh. The point which gave room for difference of opinion was as to how much of the minutes it was necessary to publish in order to set before the denomination fully and clearly the work of the Commission without burdening the columns of the RECORDER with valueless detail.

The secretary evidently interpreted the action of the Commission to mean that the minutes were to be published in full. In order to make them accessible and serviceable to those who are interested they

are published entire in one issue of the RECORDER. It is hoped that many will find them interesting reading, and will give them careful study.

Certain actions taken by the Commission will be discussed from time to time in early issues of the RECORDER. We trust that many who are interested in the work of the denomination and who are concerned for the welfare and growth of the Kingdom of Christ as far as it has been committed into the hands of Seventh Day Baptists, will contribute their thoughts and add their helpful suggestions.

The real test of the faith and life of Seventh Day Baptists as measured by the success of the New Forward Movement lies in the immediate future. Threatened with defeat it is not too late to succeed. The next several months will tell.

We seem to hear the Master's voice calling Seventh Day Baptists to deeper consecration and to greater effort. It is his voice that calls. What shall our answer be?

MINUTES OF THE MEETING OF THE COMMISSION

Pursuant to a call made through correspondence by the President, as duly authorized, the Commission of the Seventh Day Baptist General Conference met at the Hotel Henry in Pittsburgh, Pa., on Wednesday, December 27, 1922, at 10.00 a. m., in one of the parlors of the hotel.

The President, Esle F. Randolph, called the meeting to order and asked Rev. Edwin Shaw and Rev. Ahva J. C. Bond to lead in prayer.

All members were present at the first session as follows: Esle F. Randolph, President, Great Kills, S. I., N. Y.; M. Wardner Davis, Salem, W. Va.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.; Edgar P. Maxson, Westerly, R. I.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.; Paul E. Titsworth, Alfred, N. Y.; Rev. Theodore J. Van Horn, Verona, N. Y.

There were also in attendance the Director of the New Forward Movement and the Secretary of the Commission, Rev. Ahva J. C. Bond, Plainfield, N. J.; Rev. Edwin Shaw, Milton, Wis.

The President gave a few words of welcome to the two members for whom this was the first meeting, Dr. Post and Mr.

Ring. He also asked that the times for opening and closing the sessions, and the length of the meeting as a whole, be decided upon. This matter was arranged as follows:

The meeting was to be two days in length, with three sessions each day, with hours about as follows: Morning sessions 9.00 to 12.00, afternoon sessions 2.00 to 4.30, evening session Wednesday 7.30 to 9.30, and Thursday 7.00 to 9.00, that members might be able to get trains starting home. The President stated that he had, on behalf of the Commission, invited to attend this meeting the Treasurers of the Seventh Day Baptist Missionary Society and the American Sabbath Tract Society, namely, Samuel H. Davis, of Westerly, R. I., and Frank J. Hubbard, of Plainfield, N. J., but that these men for reasons which seemed wise and best to them felt unable to be present.

The President also stated that he had invited the Corresponding Secretary of the Missionary Society, Rev. William L. Burdick, to attend, especially in the capacity of his position as chairman of the Commission's Committee to prepare a Manual on Ordination of Ministers, and several kindred topics.

The Director brought a word of friendly greeting to the Commission from a former member, Frank J. Hubbard, and the President read selections from a personal letter from Mr. Hubbard.

On the arrival at the meeting of Rev. William L. Burdick it was voted that the courtesies and privileges of the Commission be extended to him and that he be invited to participate in the deliberations of the meeting.

In response to this invitation, and at the request of the President, and in reply to questions from various members of the Commission, Mr. Burdick set forth the present general situation of the work of the Missionary Board, and especially in reference to the changes which must of necessity be made because of the financial distress. These changes he said were for the most part to go into effect January 1, 1923, as it seemed impossible, at least very unwise, to have these retrenchments made at an earlier date without doing injustice to regularly employed workers; and even as it is it is likely to work considerable hardship in

several instances, and must inevitably have a very depressing effect upon the missionary efforts of the denomination, in particular in those fields, churches and homes where financial assistance has wholly or in part been withdrawn. No other course, however, was open to the Board in view of the lack of contributions to support the work.

The Director then presented in outline a brief report of his work for the four months since the meeting of the General Conference at Ashaway, R. I. This included an account of visits to meetings of the Boards and among the churches, and of his change of home from Salem, W. Va., to Plainfield, N. J. From his correspondence he read letters in reference to the campaign which he had made for a simultaneous every-member canvass taken in the churches the first week in November. These letters were reports of that campaign from the pastors to each of whom he had sent a stamped self-addressed envelope for a reply. Reports were received from seventeen churches which held the canvass at that time, as follows: Jackson Center, Marlboro, Alfred, Verona, New York City, Dodge Center, Fouke, Stonefort, Battle Creek, Berlin, Friendship, Welton, Second Brookfield, Second Alfred, and West Edmeston. Reports were received concerning the canvass also from the following churches, part of which make such a canvass at some other date: Albion, Cartwright, Hartsville, Scio, Piscataway, Adams Center, Waterford, Second Westerly, Riverside, White Cloud, First Brookfield, Chicago, Cosmos, Salem, Salemville, Pawcatuck, Little Prairie, Carlton, DeRuyter and First Hebron.

Mr. Burdick, as chairman of the Committee on a Manual of Ordination of Ministers, presented a report which was read and received for consideration. The two items for expense on the part of the Committee were referred to the Finance Committee, and the report as a whole, which included copy of the proposed manual, was referred to a special committee to report at a later session of the meeting. The President on motion appointed such a committee, Mr. Van Horn, Mr. Davis, and Mr. Titsworth.

At half after twelve o'clock the Commission adjourned till 2.00 p. m.

AFTERNOON SESSION

Wednesday, December 27, 1922

The session was called to order by the President who asked Mr. Burdick to lead in prayer. All members were present. The minutes of August 28, 1922, were read and adopted. The minutes of the forenoon session were read, corrected, and adopted.

Mr. Maxson, as chairman of the Auditing Committee, made a verbal report which was received as a report of progress.

Mr. Lowther, as chairman of the Finance Committee, read the reports of Rev. William C. Whitford, Treasurer of the New Forward Movement Budget Fund, and also Treasurer of the Seventh Day Baptist General Conference, for the five months of the Conference year ending November 30, 1922.

The Secretary made an informal report of his work for the Commission since the close of the General Conference meeting at Ashaway. This consisted chiefly in the preparation and distribution among the members of the Commission of the minutes of the meeting of the Commission at Westerly just prior to the Conference, and the meeting the day after. The correspondence otherwise had been almost negligible. During his visit recently to North Loup in the interests of Milton College he had held one public meeting at which denominational matters were considered, and especially the coming sessions of the Conference to be held at North Loup.

In connection with this report the President read letters from Rev. Herbert L. Polan, the pastor of the church, and from Mr. E. J. Babcock, the chairman of the local committee, at North Loup.

Mr. Titsworth, as chairman of the Committee on College Scholarships, informally reported in reference to arrangements to assist Lester G. Osborn, of Riverside, Cal., in preparing for the gospel ministry. Mr. Johanson, the other member of the committee, presented letters and other information in regard to the same matter. It was voted that this and other matters concerning help for present and prospective people preparing for the ministry be referred to the Committee for further consideration and recommendation at a subsequent session of the meeting.

The Director presented and read a letter from S. O. Bond, President of Salem College, in reference to matters of interest connected with the college. After discussion it was voted that the President appoint a committee to consider and report some plan by which the Commission may be able to help Salem College. The President appointed as that committee, Mr. Post, Mr. Lowther and Mr. Ring.

The Director then presented a series of topics as suggestions for discussion by the Commission as follows:

1. A Special Season for Spiritual Culture and Evangelism.
2. A Magazine for our Young People, or an Enlarged SABBATH RECORDER with a Special Editor for a Department for the Young People.
3. A Possible Extension for Six Months of the New Forward Movement Period.
4. The Question of the Division of Time and Labor of the Forward Movement Director under the Joint Direction of the Commission and the Tract Society.
5. A Possible Debt Raising Campaign for the Forward Movement.
6. A Possible Increase in the Subscription Price of the SABBATH RECORDER.
7. Consideration of the Method of Formulating a Future Program and Budget.

Mr. Johanson stated that two kinds of song-books, some of them well worn, and neither kind of books in sufficient numbers to supply a meeting of the Conference, were now at Ashaway, R. I., having been sent by express from the various places of meeting of the Conference for several years, but not used. These books are the property of the General Conference. After discussion it was voted that Mr. Johanson and Mr. Van Horn be a committee with power to make such disposition of the books as may seem best to them.

It was voted that the Secretary in consultation with the President be asked to prepare an outline *agenda* for the remaining sessions of the meeting.

By unanimous vote the Secretary was instructed to send a night letter telegram message of greeting from the Commission to Rev. Theodore L. Gardiner, Editor of the SABBATH RECORDER, who is now convalescing at the Mayo Clinic at Rochester, Minn., from a serious surgical operation.

At 4.45 adjournment was taken until 7.30 in the evening.

EVENING SESSION

Wednesday, December 27, 1922

After the session was called to order by the President the Commission was led in prayer by Mr. Titsworth. All members were present. The minutes of the afternoon session were read, corrected and adopted.

The Secretary stated that he had sent, as directed by the Commission, the following message as a night letter telegram.

Hotel Henry, Pittsburgh, Pa.
December 27, 1922.

REV. THEODORE L. GARDINER,
Care of the Mayo Clinic,
Rochester, Minn.

The Commission now in session in Pittsburgh, in grateful remembrance of your long life of service, and in loving appreciation of your helpful personal friendship, has unanimously voted to send to you sincere fraternal greetings, with the prayerful hope for an early recovery from your present illness.

(Signed) EDWIN SHAW,
Secretary.

The Secretary presented the outline *agenda*, which was approved as a working basis for the remaining sessions of the meeting:

1. The appointing of five special sub-committees, as specified below.
2. For Wednesday evening the consideration of the report of the special committee on Salem College, and any other matters.
3. For Thursday morning a consideration of the report of the Committee on the Manual for Ordination, and any other business.
4. For Thursday afternoon consideration of reports.
5. For Thursday evening consideration of a pronouncement, or "Platform", attention to the financial situation, and completion of business in hand.

The five committees called for in this *agenda* were appointed as follows:

1. A Committee to make recommendations for a plan to present to the Tract Society regarding the division of time and expenses of the Director of the New Forward Movement: Mr. Davis and Mr. Ring.
2. A Committee to prepare a statement for the action of the Commission in regard to the discontinuance of the *Sabbath Visitor*: Mr. Maxson and Mr. Ring.
3. A Committee to prepare a statement for the action of the Commission in regard

to a special season for effort among the churches: Mr. Bond.

4. A Committee to consider the suggestion of an advance in the subscription price of the SABBATH RECORDER: Mr. Van Horn and Mr. Post.

5. A Committee to draft an outline of program for the denomination for the period following the close of the present five-year Forward Movement: Mr. Titsworth, Mr. Lowther and Mr. Davis.

Mr. Johanson presented a manuscript, not quite completed, for mission study classes, as prepared by three members of the Young People's Board, Mrs. Ruby Coon Babcock, Mrs. Frances Ferrill Babcock, and Mrs. Nettie Crandall, all of Battle Creek, Mich. After discussion it was voted that Mr. Shaw and Mr. Bond be a committee to examine the manuscript when completed, and to make report for recommendation at the pre-Conference meeting of the Commission in regard to publication.

The Committee that was appointed to suggest action by the Commission in regard to Salem College presented a report which was carefully considered for some time, during which the financial condition of the colleges was discussed, especially that of Salem, and, in addition to approving the report of the committee, a substantial contribution of funds was made by members of the Commission. The report was as follows:

Be it Resolved, That this Commission express its sympathy with Salem College in its present financial need. The Commission desires to render all possible assistance, and respectfully calls the attention of the College to its action of November, 1921.

(That action was as follows: "WHEREAS we, as a Commission, look upon the present need and enlarging opportunity of Salem College as a matter of vital concern to the whole denomination, therefore be it

Resolved, That we suggest that Salem College make a general appeal to our people for a larger share of support for the college in this its time of extremity.")

The Secretary presented communications from the World Conference on Faith and Order asking for an annual contribution for three or four years from the Seventh Day Baptist Denomination, suggesting \$150.00 as the annual amount. The matter was considered, but no action taken.

At 10.00 o'clock adjournment was taken till 10.00 in the morning, instead of 9.00,

in order that the sub-committees might have time to consider the matters assigned to them.

MORNING SESSION

Thursday, December 28, 1922

The President called the session to order and Mr. Van Horn led in prayer. All members were present. The minutes of the previous session were read, corrected and adopted.

On motion it was voted that a committee be appointed to arrange a plan and method for the preservation of the records of the meetings of the Commission, said Committee to report at some future meeting. Mr. Shaw was named as the committee.

The sub-committee to which had been referred the report of the Committee on a Manual for Ordination of Ministers, made a report which was considered and unanimously adopted as follows:

Your committee, after giving the Manual such study and thought as was practicable at this time, and in view of the time and effort expended by the committee appointed to prepare the Manual, would recommend the approval of their work, and the adoption of their entire report.

To the Commission of the Seventh Day Baptist General Conference —

DEAR BRETHREN:

Your committee on a manual of denominational procedure concerning certain topics begs leave to submit the following report:

The committee was originally appointed at a meeting of the Commission held in Syracuse, N. Y., in December, 1918, pursuant to instructions given the Commission by the General Conference at its annual session held at Nortonville, Kan., in August of that year.

The chairman of the committee was the president of the General Conference at the time the committee was appointed, and for a year had very little time to give to this work, except as it was considered carefully in connection with his other duties that impinged upon the ground of the work of this committee. Other considerations began to enter into the original plan, and topic after topic was added, until the committee felt that in order to treat the work assigned to it in an adequate fashion, it was really necessary to cover, with at least a fair degree of completeness, the entire ground of Seventh Day Baptist church procedure, even to the extent of including a brief treatise upon church parliamentary usage.

Although we brought to the task the observation and experience of upwards of forty years, and historical knowledge gained from a study of our denominational history for thirty years and more, it was no small task to review and refresh our minds with respect to the problems involved.

The committee interpreted its instructions to mean that the contemplated Manual should set

forth in systematic form, the practice and usage of Seventh Day Baptists with reference to the subject assigned it. This interpretation we believe to be the only sound interpretation possible in the premises. Indeed the civil government of our States and nation is deeply founded upon the practices and traditions which have characterized the history and development of liberty loving countries, especially since King John was forced to make the formal concessions in Magna Charta at Runnymede. So deep-seated is this conviction in the minds of the American people, that its supreme judiciary, on occasion, sets aside the statutory laws of the country when they too violently contravene rights of long-standing usage and practice. In the light of such a condition, and in the spirit of religious liberty and democracy which has characterized churches of congregational form of government since their inception, the committee approached its present task

Essentially, and practically, the work of the committee consisted, as already hinted, in merely systematizing, classifying, and codifying into a form convenient for church officials and others to use, the usages and practices of record among Seventh Day Baptists, carefully sifting out instances of usage and practice that are clearly unusual and sporadic, and selecting only those of established and authoritative origin and record. Moreover, this has been undertaken in no arbitrary spirit or manner, as great care has always been used to give due consideration to every phase of the work that has presented itself.

The delay in the completion of the work has really contributed to its success, since much more time has been given to research and study, to discussion and reflection. To this end, the members of the committee have held numerous conferences, some of which have been of considerable length. In fact, just before the Manual was put into its present form, they spent some days in consultation, going carefully over the entire manuscript, discussing with the utmost freedom and frankness every point about which any question or doubt arose in the mind of either.

Because of its nature, and because of the fact that even in type-written form such a treatise is difficult of examination, the committee presents the results of its labors in a printed, bound volume. This has been done (with no thought of discourtesy to the Commission, but rather) to make possible in the comparatively short time that it will have at its meeting an examination that it could not possibly otherwise make. The greatest care has been taken to prevent publicity being given the book before it is passed upon by the Commission. To that end but twelve (12) copies have been bound, one for each member of the Commission and each member of the committee and one for the secretary of the Commission. Strict instructions have been given the business manager of the publishing house, at Plainfield, N. J., that, under no conditions, whatever, should any other copies be bound in any form, and that no unbound sheets should escape his custody until after the book has been passed upon by the Commission.

Instructions were given for an edition of two hundred copies to be printed. This will provide

for two copies for each of our churches, and for a small number besides.

If the book meets the approval of the Commission, the committee suggests that the remaining copies be bound at once, and that a copy be placed in the hands of each of our ministers, and one in the hands of each of our church clerks; also, that a copy be deposited in each of our college libraries, and in the theological seminary; and that six copies be placed in the library of the Historical Society for safe keeping, and that all of this be done without delay.

The book, of course, presents the limitations and defects of the first edition of such a manual, especially in so small a compass, to be published by a denomination of three centuries standing. For that reason, it has seemed wise to the committee to have so small an edition printed, thus making more nearly possible a second edition at an earlier date, if deemed desirable, when the inevitable short-comings of the first attempt at such an undertaking may be corrected.

The bills for the printing, binding, etc., will be submitted by the business manager of the publishing house. The committee itself has been at some expense by way of disbursements for typewriting and traveling. Bills for these accompany this report.

In closing, the present members of the committee want to acknowledge their indebtedness to Rev. Edwin Shaw, who was originally a member of the committee, for starting the work by way of submitting an outline of a manual as originally projected; and to express their regret that he could not have seen his way clear to remain a member of the committee until the task was completed.

The members also want to express their appreciation of the confidence shown in them by having so important a task committed to them; and they beg to assure the Commission that in all their labors they have conscientiously sought to be loyal to the trust thus committed, and they have scrupulously avoided any attempt to incorporate any personal views of their own into the Manual; but on all occasions have sought to set forth only those things which actually belong to the history of our church procedure. Where two or more forms of usage with reference to the same thing have been found, that fact has been noted, and preference given to the ones of greater authority.

Furthermore, the committee wish to express their thanks to the Commission for the patience and forbearance shown in face of the unavoidable delays in the completion of its task, something which, as previously indicated, is not wholly an unmixed evil.

All of which is respectfully submitted,
(Signed) WILLIAM LEWIS BURDICK,
CORLISS F. RANDOLPH,
Committee.

Pittsburgh, Pa.,
December 26, 1922.

On motion it was voted that the Commission express to the Committee, Rev. William Lewis Burdick and Mr. Corliss Fitz Randolph, its grateful thanks and its sincere appreciation for their capable and

painstaking work, and that when the Manual is published twelve copies each be given to these men.

On motion it was voted that a committee be appointed consisting of Mr. Randolph, Mr. Maxson, and Mr. Bond to have charge, with power, of the publication and distribution of the Manual, and to make plans for the financing of the same.

The Finance Committee presented a supplemental report which was a review of the report of the Treasurer of the General Conference in reference to the condition of the expense account of the General Conference. This report was considered and was as follows:

The following is a brief analysis of the Conference Treasurer's Report, already filed with the Commission, particularly relating to the Conference expenses:

Receipts
For first five months \$ 942 43

Disbursements
Overdraft July 1, 1922 \$1,420 08
A. J. C. Bond:
Salary for first three months at full salary \$550 00
Two months at half salary 183 34
733 34
A. J. C. Bond expenses first 5 months in full 251 94
American Sabbath Tract Society, Printing \$75 58
Utter Co., Printing 38 59
114 17
Expenses of the several members of the Commission 567 39
Prize Contest 85 00
Other expenses of the Ashaway Conference 479 96
Interest on borrowed money ... 25 25
\$3,677 13
Leaving an overdraft on Nov. 30, 1922 .. \$2,734 70

The Treasurer's report shows that the overdraft is financed in the following manner:
Borrowed money as of Nov. 30 \$1,935 00
Borrowed from Scholarships and Fellowships and Supplementing Pastors' Salaries funds 799 70
2,734 70

Estimates
Income: 60% of \$7,500.00 Budget \$4,500 00

Disbursements
As reported for first five months \$3,677 13
Printing including Conference minutes 1,000 00
One half of A. J. C. Bond's salary for seven months 641 00
One half of A. J. C. Bond's expense for seven months 210 00

Expense of the several members of the Commission	300 00
Other expenses	250 00
	<hr/>
Estimated deficit for the year	\$6,078 13
	\$1,578 13

If these estimated figures are approximately correct, and 60 per cent of the Budget is raised, it will be observed that the Conference expenses for the year will just about take care of itself, leaving nothing to consume the overdraft, which we had at the beginning of the year. The Minutes disclosed the fact however, that it was estimated that the Conference Budget would not only provide for the expense during the year, but would also take care of the overdraft.

Respectfully submitted,

L. D. LOWTHER,
HENRY RING,
Committee.

It was voted that the Secretary be requested to furnish a copy in full of the minutes of the meeting for publication in the SABBATH RECORDER.

The President stated that the expenses of Mr. Burdick in connection with his attendance at the meeting that were chargeable to the Commission amounted to \$17.87, and on motion this item of expense was approved and given to the Auditing Committee for endorsement to be sent to the Treasurer for payment.

The Auditing Committee requested the members of the Commission to present statements of individual expenses incurred in attending the meeting before the close of the evening session.

The Committee on College Scholarships and Seminary Fellowships presented a special report which was received, considered for some time, and adopted as follows:

Your Committee on Scholarships and Fellowships recommends that, in case Lester Osborn decides to go to Alfred for his ministerial training, he receive for 1923-1924 the amount voted him for the current Conference year, which he has not used, and that the Commission make him an additional appropriation for next year sufficient to cover all transportation for himself and wife from Riverside, Cal., to Alfred, N. Y., with the understanding that on his way East he attend not only the sessions of the General Conference at North Loup, Neb., but if practicable, also those of the Northwestern Association at Battle Creek, Mich. The committee also suggests that the Missionary Society make him a grant of \$200.00 for the same period, and the Memorial Board a like amount.

Your Committee recommends also that the Commission make an immediate appropriation of \$200.00 from its Scholarship Funds to aid Russell W. Burdick, who is at Milton College, and suggests that the Missionary Board consider giv-

ing him \$100.00, the Memorial Board having already voted him \$200.00.

Inasmuch as Hurley S. Warren, of Salem College, expects to begin next year his seminary course, this Committee recommends that the Commission consider appropriating for his assistance \$100.00, and it suggests that the Missionary Board and the Memorial Board each make him a grant of \$200.00.

It is understood that the application for help in each of these cases shall be duly made and approved by the Committee.

A Committee was appointed to prepare a sort of pronouncement as issuing from this meeting of the Commission, to be called "Our Platform", said report to be presented for discussion and approval at the evening session. The President appointed the following members: Mr. Titsworth, Mr. Johanson, and Mr. Post.

Adjourned at half after twelve o'clock.

AFTERNOON SESSION

Thursday, December 28, 1922

The session was a little late in opening because of committee work, but was called to order at 2.20 by the President, who asked Mr. Lowther to lead in prayer. All members were present. The minutes of the forenoon session were read, corrected and adopted.

Mr. Titsworth, as chairman of the committee to prepare for discussion a program or policy to follow the five-year period of the New Forward Movement, presented a report which was considered for some time, and it was voted that it be recorded as a tentative statement, or report of progress, and that the committee be continued to study the matter and make further report to be considered at the pre-Conference meeting of the Commission in August, 1923. That tentative statement, which was discussed for some time but not adopted, was as follows:

Your Committee on a Future Program for the Denomination would offer the following recommendations:

1. That the New Forward Movement close June 30, 1924, with the understanding that those churches which began giving with January 1, 1920, be released from the last half of their fifth year.
2. That the plan of a Ten Dollar per member contribution for denominational work be continued.
3. That the present apportionment to the churches be thoroughly revised.
4. That the new budget provide ample funds for the ordinary expenses of the Boards, but it

shall be understood that, with the approval of the Commission, there shall be opportunity for special appeal for special causes.

5. That the plan of an Annual Budget be adopted, a Budget which shall be drawn up by a committee of representatives of all the denominational Boards and of the Commission.

6. That a Denominational Executive Secretary, whose term of office shall be three years, be appointed for full time denominational service.

Mr. Van Horn, as chairman of the committee to make recommendation concerning the subscription price of the SABBATH RECORDER, presented a report which was considered and adopted as follows:

The SABBATH RECORDER is the only direct means of communication with our people. Any raise in its subscription price will lessen its circulation to some extent, especially among the classes of people who particularly need it. Hence it is our opinion that even in face of contemplated improvements, and the increase in production cost, other means should be used for meeting this expense than an increase in the subscription price.

T. J. VAN HORN,
GEORGE W. POST, JR.,
Committee.

Mr. Maxson, as chairman of the committee to make some suggestion for the Commission to take in reference to the discontinuance of the *Sabbath Visitor*, made the following report, which was adopted:

WHEREAS, the Commission of the General Conference at its sessions held in Westerly, R. I., in August, 1922, recommended the discontinuance of the *Sabbath Visitor*, and that the matter of providing a substitute periodical be left with the Sabbath School Board, the Young People's Board, and the Tract Society, and

WHEREAS, it is known that the Sabbath School Board has announced the discontinuance of the *Sabbath Visitor*, and has not, so far as the Commission is informed, authorized a substitute, therefore

We recommend that the attention of the Boards above named be directed to the further completion of the plans as previously outlined by the Commission, and that the Secretary be so instructed to inform the Boards.

EDGAR P. MAXSON,
HENRY RING,
Committee.

Mr. Davis, as chairman of the committee to prepare suggestions for a plan to propose to the Tract Society regarding the division of time and expenses of the Director, presented a report which was adopted as follows:

WHEREAS, The General Conference has approved the action of the Commission in releasing, at the request of the Tract Society, the Forward Movement Director for half time, to engage in the work of Sabbath Promotion, and

WHEREAS, Director Bond has agreed to this arrangement and has already taken up this work under this joint relationship, therefore,

Resolved, That we give the matter our full and final approval; and that we herewith record it as our understanding of the plan, that one half of the Forward Movement Director's time is under the full direction of the American Sabbath Tract Society; that Director Bond in keeping his expense account charge such items to the different agencies under which he works as in his judgment belong to each, and that they be paid accordingly. However, we recommend that a committee be appointed by the Commission to hold itself in readiness to confer with a like Committee from the Tract Society to work out the matter of expenses, if in any case the foregoing suggestions are not satisfactory.

M. WARDNER DAVIS,
HENRY RING,
Committee.

The committee as authorized in the foregoing report was appointed, namely, Mr. Randolph and Mr. Maxson.

Mr. Bond, as the committee that was appointed to make recommendation concerning a special season of effort among the churches, made the following report which was adopted.

In harmony with a recommendation made by the Director of the Forward Movement, we approve the plan of a special season, possibly during February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion, and to encourage pastoral evangelism.

On motion it was voted that the Director be asked to take charge of the matter of a special season for effort among the churches, and that the Corresponding Secretaries of the Missionary and Tract societies be invited and requested to co-operate with the Director in this work.

Mr. Johanson as chairman of the Committee in charge of the Fund to Supplement Pastors' Salaries made a statement in regard to the present condition of the funds, and asked for information and advice. After discussion on motion it was voted that the Committee be authorized to make distribution of the funds on hand at the end of the Conference year, June 30, 1923, among the pastors according to the best judgment of the committee.

The President asked for suggestions regarding the matter of his making visits among the churches, saying that he could not well leave his professional duties to any extent before the first of July. The Commission expressed its full confidence in

the judgment of the President in regard to this matter.

The time and place of the next meeting of the Commission were briefly considered, and by vote those matters were left in the hands of the President, with power.

Mr. Lowther stated that a very important business engagement made it necessary for him to leave Pittsburgh before the time of the evening session, and he asked the favor of the Commission in releasing him from attending. The President took the occasion to express his pleasure and satisfaction in that all the members of the Commission had been present, and that the discussions had manifested so good a spirit even in differences of opinions.

At 4.45 adjourned till 7.00 p. m.

EVENING SESSION

Thursday, December 28, 1922

The President called the session to order, and Mr. Johanson led the Commission in prayer. All members present except Mr. Lowther. The minutes of the afternoon session were read, corrected and adopted.

On motion it was voted that the Board of Trustees of the Seventh Day Baptist Memorial Fund and the Board of Managers of the Seventh Day Baptist Missionary Society be requested to appoint committees to co-operate with the chairman of the Commission's Committee of College Scholarships and Seminary Fellowships in reference to the distribution of financial help to those preparing for the gospel ministry among Seventh Day Baptists.

Mr. Titsworth, as chairman of the committee to prepare for consideration a pronouncement to be called "Our Platform", presented a report which was taken up item by item and given consideration, and then adopted as a whole as follows:

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We recommend to all our denominational agencies such methods as will promote alike efficiency and economy.
2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.
3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the

debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.

4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

THE MANUAL

5. We take pleasure in presenting to the denomination the *Seventh Day Baptist Manual* as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

A discussion of the program for the General Conference was continued for a time and on motion it was voted that the program be left, with power, in the hands of the President to arrange as he, in consultation with those he may desire to assist him, may deem best.

Considerable time was given to the general situation involved by the deficits of the Boards and the General Conference, and various plans and methods were suggested for securing prompter and larger contributions to the denominational funds; and the prayerful attention of the people was earnestly directed to the planks in "Our Platform" concerning the finances of the denomination.

On motion the Director was asked to express to the management of the Hotel Henry the appreciation of the Commission for the courtesies and favors shown, and especially for the exclusive use, without additional cost, of the convenient and comfortable room where the sessions have been held.

On motion of Mr. Maxson it was unanimously voted that the Commission express its appreciation to the President for the courteous, fair, and efficient manner in which he had presided at these sessions now closing.

The minutes of the evening session were read, corrected, and adopted.

The meeting adjourned, with prayer by Mr. Davis, to meet at the call of the President at such place and time as he may select.

ESLE F. RANDOLPH, *President.*
EDWIN SHAW, *Secretary.*

Pittsburgh, Pa., December 28, 1922.

GENERAL CONFERENCE
Receipts for December, 1922

Forward Movement:	
Adams Center	\$ 125 00
First Alfred	277 35
Second Alfred	420 48
Andover	1 00
Berlin	62 00
First Brookfield	23 00
Chicago	243 00
Cartwright	15 25
DeRuyter	50 00
Farina	34 60
First Genesee	70 00
Gentry	12 50
Hammond	290 04
Second Hopkinton	14 16
Independence	200 00
Middle Island	20 00
Milton	462 72
Milton Junction	750 00
Minneapolis Sabbath School	8 00
New York	88 75
North Loup	1,000 00
Piscataway	69 00
Plainfield	323 75
Richburg	15 00

Salem	347 00
Syracuse	3 50
First Verona	108 44
Walworth	48 15
Welton	195 00
Second Westerly	142 75
Mary A. Stillman	25 00
Rosa W. Palmberg	10 00
	<hr/>
	\$5,455 44

All but Woman's Board, Sabbath School Board and Young People's Board:	
Shiloh	\$ 366 50
Salem College:	
Second Alfred	2 50
Woman's Board:	
Shiloh Ladies Benevolent Society	100 00
Walworth	54 00
Young People's Board:	
First Genesee	30 00
Sabbath School Board:	
Shiloh Sabbath School	39 05
Denominational Building:	
First Brookfield	50 00
Tract Society:	
Grand Marsh	5 00
Elrene Crandall (debt)	2 50
First Alfred (debt)	2 50
Missionary Society:	
Mr. and Mrs. Milo D. Green (debt)	6 00
Grand Marsh	5 00
Elrene Crandall (debt)	2 50
Second Alfred (China)	2 50
First Alfred (debt)	2 50
First Brookfield (for Susie M. Burdick)	10 00
Rockville Sabbath School	10 00
Boys' School:	
New York	5 00
Girls' School:	
New York	5 00
	<hr/>
	\$ 700 55

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y., December 31, 1922.

OUR HOMES

"Next in importance to God in the life of a nation, it is in my heart to exalt the home. The coming year I propose that all of us join in a preconcerted effort to make our homes the best, the finest, the safest, the happiest places on earth. Suppose we try out loving our homes with all our hearts. Suppose that we make them as beautiful as lies within our means and our power. Suppose that we open our doors wide for the entertainment of our own children and our friends. Suppose that we ask God to come in and be our most honored guest throughout the year."—Gene Stratton-Porter.

THE STANDING OF THE CHURCHES

December 31, 1922

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla	\$ 340	\$ 17.00	\$.00	\$.00	\$.00
Adams Center	1,530	1,230.98	708.00	710.85	\$244.38
First Alfred	5,890	3,335.61	3,876.42	4,121.00	938.40
Second Alfred	2,940	768.34	1,145.90	1,358.13	763.88
Albion	1,870	622.27	279.83	95.00	43.23
Andover	620	148.49	201.25	63.85	69.67
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	.....
Boulder	920	460.00	920.00	460.00	200.00
Berlin	970	.....	308.37	541.01	167.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	420.70
Second Brookfield	1,240	987.56	1,157.50	613.63	357.60
Cartwright	770	400.00	258.65	211.28	40.25
Chicago	830	1,009.60	926.60	884.16	710.50
Cosmos	220	46.00	88.00	40.00	40.00
Carlton	960	352.97	247.39	182.88	.....
DeRuyter	910	910.00	677.00	814.50	100.00
Detroit	.....	(Joined Conference 1921)	140.00	.....	.....
Dodge Center	1,240	1,250.00	458.45	275.58	154.80
Exeland	220	45.00	20.00	50.00	.....
Farina	1,650	1,650.00	1,019.95	1,161.64	569.12
Fonke	720	664.38	88.00	115.00	5.00
Friendship	1,200	430.00	679.83	536.00	45.50
First Genesee	1,970	985.00	1,895.79	1,197.17	550.00
Gentry	650	480.50	355.66	167.50	37.50
Grand Marsh	280	.....	98.01	25.00	16.00
Greenbrier	340	.....	70.00	50.00	50.00
Hammond	460	703.00	619.54	575.01	290.04
First Hopkinton	2,860	114.53	1,178.68	1,351.29	152.25
Second Hopkinton	880	132.15	75.00	184.23	92.48
First Hebron	520	.....	150.00	520.00	.....
Second Hebron	370	.....	67.00	22.00	.....
Hartsville	700	80.00	110.10	62.00	5.00
Independence	1,070	1,360.00	1,100.00	565.00	305.00
Jackson Center	1,180	200.00	95.00	160.00	.....
Lost Creek	910	910.00	910.00	910.04	169.16
Little Prairie	370	.....	150.00	66.60	20.00
Los Angeles	240	275.00	240.00	240.00	.....
Middle Island	730	90.00	100.00	190.25	50.00
Marlboro	990	1,030.00	1,004.51	443.77	105.00
Milton	4,460	2,300.00	3,501.24	3,345.00	618.33
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	850.00
Muskegon	.....	(Joined Conference 1921)	25.00	.....	.....
New York	660	1,075.00	948.06	1,077.41	284.41
Nortonville	2,240	2,240.00	1,440.00	749.00	600.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	1,000.00
Piscataway	930	571.62	412.20	931.16	234.71
Plainfield	2,440	2,071.62	2,975.30	2,884.91	1,180.50
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	1,500.00
Portville	210	210.00	210.00	210.00	.....
Roanoke	400	97.00	114.00	75.00	20.00
Rockville	1,340	172.00	135.00	245.00	67.00
Richburg	390	293.00	390.00	192.10	30.00
Riverside	1,030	925.00	820.05	1,216.61	65.50
Ritchie	900	650.00	271.52	.....	.....
Rock Creek	.....	(Joined Conference 1921)	13.00	.....	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	897.00
Salemville	580	80.46	290.00	142.50	.....
Shiloh	3,550	1,344.04	3,674.30	1,637.01	867.43
Scott	490	.....	1.00	33.00	24.00
Syracuse	270	88.99	107.72	78.22	21.00
Southampton	90	120.00	40.00	20.00	.....
Stonefort	350	107.00	100.00	159.00	.....
Scio	180	7.71	.....	5.00	.....
First Verona	820	800.00	827.12	820.00	198.39
Waterford	490	540.00	512.25	428.67	272.83
Second Westerly	220	275.00	230.00	230.00	142.75
West Edmeston	550	550.00	345.00	300.00	100.00
Walworth	880	248.60	499.56	248.50	108.15
Welton	700	610.00	700.00	700.00	350.00
White Cloud	1,020	185.00	26.73	203.25	.....

GOD IS LOVE

G. E. FIFIELD

(Continued)

THE TWO WAYS

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7:13, 14.

Having seen that the observance of the first precept of the decalog is absolutely indispensable to the happiness of intelligent beings, we shall also see the same of all the others. In fact, the remaining three commands of the first table are only guards against the departure from the loving worship of the one Father; and the six precepts of the last table are indispensable directions for preserving the harmonious unity of the one brotherhood.

But who is this one Father—he is the Creator of heaven and earth, and of all things. Any departure, therefore, from his worship to that of another god can be nothing else than the leaving of the Creator for the created, a forgetting of the worker in a false admiration for the work.

Every work begins in the mind of the worker. However great and wonderful it may be, it is only a revelation of that mind which, being capable of conceiving and executing such a work, is more wonderful still. All true appreciation of the works of God finds these works, in their infinite variety and beauty, but a golden and glorified stairway, over which, mounting breathlessly, the mind pauses not till, at the top, surcharged with inexpressible wondering approbation, it breaks forth into the ceaseless, "Holy, holy, holy, Lord God Almighty!" "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." All idolatry is a pausing somewhere in this ascent, to give the supreme adoration and love to some passing object, instead of mounting upward to him.

Then, there are not only the works of God, but the works of Satan, which are simply a defacement of the works of God, Satan himself being the chief deformity. From the point in the ascent godward where the mind pauses, refusing to ascend higher, Satan leads it from the admiration of the pure works of God to that of his

own deformed works, and then gradually downward to him.

The second and fourth precepts of the decalog were designed to be safe barriers against this sin. The Sabbath was a weekly memorial that the only true God, the only one worthy of worship, was the Creator of all things. "Remember the Sabbath day to keep it holy." Why?—"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Wherever in the Bible the object of the writer is to distinguish between false gods and the true God, this fact is alluded to. Paul says, "Every house is builded by some man; but he that built all things is God." Jeremiah says, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

To the Athenian idolaters, who, fearing they might overlook the worship of some deity, and so incur his wrath, had erected an altar with this inscription, "To the Unknown God", Paul said, "Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein."

It is a wonderful fact that the heathen nations have almost always admitted that their gods were part of the creation, and that they have had a shadowy idea of another God back of them, and above them, who was the Creator. If men had always kept the Sabbath in the true spirit of it, this false worship would have been impossible. Every week all men would have commemorated the fact that the only true God and Father of all was the Creator. Thus they would have continued in the worship of the one God, the one Father. It was to be a day for all minds to mount together that golden stairway, and find joyous communion together in him. Says the psalmist, in that song for the Sabbath day: "Thou, Lord, hast made me glad through thy work, I will triumph in the works of thy hands. O Lord, how great are thy works! and thy thoughts are very deep." This is the true spirit of the Sabbath day,—a day to forget the world and its cares, while soul with

soul we soar to breathe the pure air of the heavenly heights.

There have ever been but two pathways,—the straight and narrow, leading upward; and the broad way, leading downward. When men worship the Creator, his work lies all around them, to show that he is higher than their highest dream of him.

There is an infinity in every sun and star and world, in every leaf and plant and flower, which man can not comprehend. If the mind can not fathom the work, how can it fathom the worker? How can it do other than say in humble devotion, "Great and marvelous are thy works, Lord God Almighty?" It must remember that its highest ideal of him is still only an ideal, and that God is far higher and grander. As by beholding we become changed into his likeness, till we attain near to that ideal, we can now build that ideal higher and truer. And so the soul plumes itself for another flight, ever upward, upward, from faith to faith, from glory to glory, till lost in the limitless glorified distance, we are perfectly transformed into his image.

As thus we become sanctified through his truth, we not only become one with him, but one with each other. "Sanctify them through thy truth; . . . that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." These are the words of Jesus, and this is the spirit and object of all true worship. The nearer we come to him, the nearer we come to each other; the more we own him as our Father, the more we own each other as brethren and sisters, till, when the work is completed, Jesus says, "At that day ye shall know that I am in my Father, and ye in me, and I in you."

Ah, what blissful unity? This is the pathway that leads upward, in ever-increasing happiness, to God. This is why the Father said of this way, "Thou shalt." The "why" was love, for God is love.

But there is another pathway in which men have always been prone to walk. They have worshiped and served the creature more than the Creator. They have not only paused, in the ascent, to worship the created, but they have symbolized the created by the works of their own hands, and then worshiped their own ideal as thus represented. Thus they first refused to glorify God as God, by believing him to be still higher and better than their present

conception of him, and so walking onward and upward in the opening light of his truth. On the contrary, by professing themselves to be too wise thus to walk, they did what men always do when they write out their creed,—they said in their hearts, "He is no higher than our present knowledge of him"; and so they became fools by changing the glory of the incorruptible God into an image made first like to corruptible man, then to birds, and fourfooted beasts, and creeping things, down, down, to that old serpent himself, which is the devil and Satan.

Thus Satan was put in the place of God; and men, by worshiping, instead of being led upward to unity in him, were led downward into all deformity and strife, hateful and hating one another, till every man's hand was against his neighbor, and the imagination of the thoughts of men's hearts was evil and only evil continually. This was the downward road that led to misery and death. God foreknew the result of every course of action. This is why he said in the second commandment of this course, "Thou shalt not." The "why" was love, for God is love.

For the same reason the third precept of the decalog enjoins a reverential use of the name of God, that this sacred name may ever have a mysterious power to beget within us higher and truer conceptions of the object named, thus lifting us up to unity with him and with each other. Between these two paths, the one leading ever upward to limitless heights of life and joy and glory, the other downward through darkness to death, God placed the institution of the Sabbath. Its object was to obstruct the way of the downward path to turn men's feet into the upward way.

By this can be seen the malignant design of Satan in plucking that institution from its place and putting a false one in its stead. Just as the true Sabbath is a memorial of the power of the Creator to lift us ever upward to him, so the false sabbath is a symbol of the power of the created (of him who thought in it to exalt himself above all that is called God or that is worshiped) to drag us ever downward to death.

Which way shall we go, the way of love and light and glory, or the way of darkness, discord, and death?

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

QUALIFICATIONS FOR SUCCESSFUL MISSIONARY WORK

The missionary task is the most gigantic undertaking of the ages. It has for its purpose the evangelizing of all nations, the bettering of every human condition on earth and the producing of a universal brotherhood completely good, centering around the Christ to whom all give themselves in complete abandon. When one is thoroughly enlisted in this task, it enthuses and thrills him as no other labor can. As in everything else there are certain things which make for success in missionary endeavors. It is profitable that we keep these things before us.

A STRONG AND HEALTHY BODY

For one to attain the highest success he needs a strong and healthy physical body. This is necessary because the strain upon the missionary is very heavy and trying. Any Christian work taxes one's strength severely if he will let it; but when it comes to that of the missionary the strain is often terrific. Those with weakened bodies have sometimes done valiant work, but they could have done better had they been strong in body. A healthy body not only enables one to perform tasks he could not under other conditions, but good health gives a hopeful and joyous outlook to all things, which is very essential amidst the discouragements incident to a mission field.

A GOOD MIND

There is no task that needs the services of the best minds and the highest development of the best minds any more than does the missionary undertaking. The idea that the less efficient workers should be sent to the mission fields and the most efficient called to the strong churches is the product of either ignorance or selfishness, or both. The Christians in apostolic days might have said to Paul, "You have a great mind and the best education possible in this day. You are needed at Jerusalem. Let others go on missionary journeys." But the Holy Spirit said, "Separate me Barnabas and

Saul," and from that day to this the Holy Spirit has been calling the best minds and best culture to the mission fields. God does not see as man sees and is not shut up to any one class of workers, but the ablest men and women are needed on the mission fields, home and foreign.

GREAT ENERGY

Great energy and untiring industry are needed in missionary work. Mission fields whether home or abroad are the most difficult. The obstacles to be overcome are such that half-hearted, or ordinary efforts, are unavailing. A mission field is not a place where one can sit down on his job and get results. Many missionaries are failing because they lack energy in pushing this work.

A REGENERATED LIFE

There are some things a person can do fairly well without having been converted, but an unregenerated Bible school teacher, pastor or missionary is an assured failure. Evidently many of the religious teachers of Christ's day were unregenerate and the results are well known; they culminated in Christ's death. Unregenerate religious workers are no more efficient now than when Christ was battling with the Pharisees of his day; they are always a menace to Christian work. A strong body and a strong mind are demanded in missionary work but a new heart is indispensable.

LOVE FOR MEN

One's usefulness as a missionary is in proportion to his love for men. A heart aglow with love will drive one to success, as it did Paul and Christ.

Love in God has been defined as that attribute by which he is ever moved to self-communication, that is, moved to communicate himself to others. Love in man is that which moves man to communicate himself and his services to others. This is a great thing in missionary work. One may have a strong body and a great mind, but unless his heart is aglow with love for men he is as sounding brass or a tinkling cymbal; he may hold his job, but he is a hireling; he may be full of theories, but they are lifeless; he may be prominent among men, but he is useless on a mission field.

THE HOLY SPIRIT

Above all one needs to be under the influence of the Holy Spirit. When one undertakes missionary work in the name and

spirit of Christ, he is never alone; there is someone else far greater than the missionary, who is also bearing witness for the truth. The true servant of God is never alone. This is the promise of Christ, a promise always fulfilled.

The missionary task is colossal, but the resources at our command are infinite. Why fail or be discouraged?

MONTHLY STATEMENT

December 1, 1922, to January 1, 1923

S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society Dr.	
Balance on hand December 1, 1922.....	\$ 664 55
Conference Treasurer:	
Georgetown Chapel	36 45
Boys' School	93 25
Girls' School	93 25
Missionary Society	672 89
Salary increase	111 48
Second Brookfield Church, Miss Burdick's return expense to China..	105 00
Dr. and Mrs. Thomas W. Rogers, Miss Burdick's return expenses to China	100 00
Mrs. Thomas Reilly, Miss Burdick's return expenses to China	5 00
Mr. L. B. Crandall, Miss Burdick's return expenses to China	10 00
Christen Swenson, Debt Fund.....	10 00
T. W. Wise, Debt Fund	17 50
Hosea W. Rood, Debt Fund	5 00
Mrs. Ruth Threlkeld, Debt Fund.....	10 00
Mrs. S. A. Bates, Debt Fund	3 00
Clara A. Sheldon, Debt Fund.....	3 00
Ruth L. Brown, Debt Fund	1 25
H. C. Brown, Debt Fund	2 50
Miss Sarah Spooner, Debt Fund.....	1 25
K. P. Crandall, Debt Fund	1 25
Jessie W. Randolph, Debt Fund.....	1 25
Rev. and Mrs. George W. Hills, Thank Offering, Missionary Society	100 00
Young People's Board, Dr. Palmberg's salary	75 00
"A Friend", China Mission	100 00
Mrs. W. H. Ingham, Debt Fund.....	5 00
Memorial Board, Heirs of David D. and Julia F. Rogers	50 00
Pawcatuck Sabbath School:	
Debt Fund	25 00
C. E. Society, Missionary Society...	25 00
S. D. B. Society, Missionary Society...	25 00
Washington Trust Company, Loan to meet China Draft	1,500 00
Adams Center Church:	
Missionary Society	10 00
Missionary Society	46 35
Milton Church, Circle 3, Debt Fund....	25 00
Los Angeles Church, Thanksgiving Offering, Missionary Society	55 00
J. Walter Smith, Missionary Society...	10 00
Mary E. Carpenter, Missionary Society Income Permanent Funds, Missionary Society	500 00
Marlboro Church, Marie Jansz	50 00
Miss Florence E. Zinn, Debt Fund....	2 50
Dr. Sherman E. Ayars, Debt Fund	5 00
C. C. Van Horn, Debt Fund	6 00
V. F. Randolph, Debt Fund.....	1 05
Mr. and Mrs. C. H. Palmer, Debt Fund	2 00
Lottie Baldwin, Debt Fund	1 00
Mr. and Mrs. Jay Van Horn, Debt Fund	5 00
	<u>\$4,566 77</u>

Cr.

Rev. T. L. M. Spencer, December salary..	\$ 83 34
Rev. D. B. Coon, November salary and traveling expenses	137 48
Rev. R. J. Severance, November salary	

and traveling expenses	127 30
Rev. William L. Burdick, November salary and traveling expenses..	151 24
Rev. M. A. Branch, November salary and traveling expenses	95 34
Rev. George W. Hills, November salary	50 00
C. C. Van Horn, November salary....	75 00
Rev. Robert B. St. Clair, November salary	50 00
Ray C. North, November salary.....	33 34
Rev. William L. Davis, November salary	33 34
Rev. G. H. F. Randolph, November salary	41 67
Rev. S. S. Powell, November salary....	25 00
Adelbert Branch, November salary....	25 00
Angeline P. Abbey, November appropriation	10 00
Vance Kerr, November salary	25 00
S. H. Davis, return temporary loans..	1,500 00
Industrial Trust Company, China Draft	100 00
Industrial Trust Company, China Draft	1,521 02
Washington Trust Company, interest on \$1,500 Loan	42 46
C. Eugene Crandall, China Draft.....	50 00
Committee of Reference and Counsel, 3 Reports China Educational Commission	6 25
Joseph Herzberg and Son, Eugene Davis' insurance	11 25
Treasurer's expenses	35 00

Balance on hand January 1, 1923.....	\$4,229 03
	<u>337 74</u>
	<u>\$4,566 77</u>

Bills payable in January, about.....	\$2,000 00
Temporary loans outstanding	1,500 00

Special funds referred to in last month's report now amount to \$11,628.20, bank balance \$337.74, net indebtedness \$12,790.46.

S. H. Davis,
Treasurer.

E. & O. E.

EMPLOYMENT FOR SEVENTH DAY BAPTISTS IN DETROIT

ELD. R. B. ST. CLAIR

The letters received by the writer on the above subject are arriving at least weekly, and are sincerely welcomed by the Detroit Church and its pastor. It may not be amiss to mention a few things relative to this subject.

Our Deacon M. B. Beers, a steam-fitting contractor, with work already booked nine months ahead, equips the finest apartments, on the most exclusive boulevards of our dynamic city. He is anxious to have Seventh Day Baptists and more Seventh Day Baptists. Brother Royal Crouch, of Nortonville, Kan., has arrived and is already hard at work in the deacon's employ, and is so well pleased with the outlook that he has sent for his wife and son to move to Detroit. Detroit Church has already felt the inspiration of Brother Crouch's presence and has received help from his well-chosen words of advice.

Letters from Wisconsin and New Jersey

relative to securing employment with Brother Beers have been received and Brother Beers says: "Tell them to come along." He pays 60 cents per hour for apprentices, and works eight hours daily, five days a week, with frequent opportunities for overtime and Sunday work.

The telephone company is pleased to secure Sabbath-keeping girls.

The Health Department has informed us that everything will be done to give Seventh Day Baptist registered nurses Sabbaths off and Sundays on duty. One young lady, of New York State, is inquiring concerning the chance of obtaining work here as a nurse.

The Detroit Vapor Stove Company has a factory here and runs from Monday to Friday, inclusive, nine hours per day.

The permanent policy of the Ford Motor Company is a five-day week, but that policy has not as yet been put into force. However, out of the 80,000 employees quite a number are consistent Sabbath-keepers, two of whom worship regularly with our Seventh Day Baptist Church.

A letter received from Pastor Lena Crofoot, of the West Edmeston Seventh Day Baptist Church informs us that three young men left January 3 for a Detroit automobile school. We will be glad to welcome these young men and do all in our power to make their stay in Detroit a pleasant one.

It appears to us that a person opening a barber shop in Detroit, and catering to the Sunday trade, could do a large business. No barber shops are allowed open here on Sundays, excepting the shops which have been closed on the Sabbath, and, so far as we know, not a Sabbath-keeping shop exists in town. This, we hope, will be seriously considered.

And Sister Macomber, who owns a nice home near the center of the city, desires a Seventh Day Baptist woman to come and live with her. She will give room, board and a certain amount of money to one who will take care of her and her flat in the house she owns. Sister Macomber, a daughter of Rev. Dr. Smith, a First Day Baptist minister, is quite aged. She loves to attend the Seventh Day Baptist services, especially since she accepted the Sabbath and united with the Detroit Church in 1921. We do hope that some good sister who

wishes a nice home and an opportunity to do real missionary work in Sister Macomber's circle of friends, if she feels disposed to do missionary work, will get into touch with us right away.

3446 Mack Avenue, Detroit,
January 5, 1923.

HOME NEWS

BATTLE CREEK, Mich.—On Christmas eve, 1922, Mr. and Mrs. F. E. Tappan, of 225 North Washington Avenue, this city, celebrated the fortieth anniversary of their marriage, with a company of about forty guests. They were highly favored in having with them their entire family, Mr. and Mrs. Elvan H. Clarke, son Hubert and daughter Floy, Mr. and Mrs. Ivan O. Tappan and daughter Elizabeth, and Miss Ruth Tappan. Four of the original wedding guests were also present, Mr. and Mrs. H. N. Brown, the latter a sister of Mr. Tappan. Mrs. Nellie Ellis, Mrs. Tappan's sister, and Rev. George W. Lewis, who was in later years their pastor.

At six-thirty a delicious two-course luncheon was served by the children and grandchildren, under the direction of Mrs. Edith Hurley. The busy hum of voices and frequent bursts of laughter gave evidence that the guests were enjoying, not only the material food, but a feast of good cheer and happy memories.

After the luncheon Mrs. M. H. Wardner as mistress of ceremonies called upon Rev. Mr. Lewis who spoke feelingly of his long association with this worthy couple as neighbor, friend and pastor. O. S. Mills, also a friend of their younger days, in a clever speech wittily recounted many incidents in the life of Mr. and Mrs. Tappan and himself. Mrs. Tappan had preserved the newspaper account of the wedding, which was read by Rev. D. B. Coon, while Mrs. B. W. Kinney read a characteristic letter of congratulation from Rev. G. M. Cottrell, the officiating minister at the wedding ceremony. Violin music by Floy Clarke and a vocal solo by Mrs. Ivan Tappan added greatly to the pleasure of the guests. Pastor Fifield, in his usual happy manner made the presentation speech, giving, as a token of esteem from the company, a ruby brooch to Mrs. Tappan and a ruby scarf pin to Mr. Tappan. Many

other useful and beautiful gifts were received, among them a handsome mantel clock, the gift of their children.

Mrs. Wardner expressed to the couple the pleasure of the guests in being present on this pleasant occasion, extended for them congratulations and good wishes and ventured the hope that we might all be invited to celebrate with them their golden anniversary.

Pastor Fifield offered thanks to God for the blessings of past years and prayed that his loving care might still be over these dear friends and all the assembled company.

With wishes for a "Merry Christmas" to their host and hostess and to each other, the guests departed feeling that they had spent an unusually pleasant evening.

A GUEST.

DODGE CENTER, MINN.—It is to be hoped that the RECORDER readers will not conclude that the Dodge Center Seventh Day Baptist Church is having a long vacation. No news items have appeared from this locality in many months, however the light still shines and the appointments of the church continue. The numbers have been depleted and there seems to be as yet no new families coming to take the places of those gone. Some of the young people have married and moved to other localities. Some of those who have left are now helping a little company of Sabbath-keepers in Minneapolis.

Perhaps there is but little of interest for "home news", but it seems well to let you all know there is still a live bunch of Sabbath-keeping people left here.

In early autumn, ex-Pastor Charles Sayer was here to conduct a funeral service, in the absence of Pastor Van Horn. It had been almost ten years since he left this pastorate. A reception was given him at the home of A. E. Ellis, and a large company was present to renew acquaintance and to hear him sing once more. Two weeks later a farewell reception was given to the family of Lester Burdick who moved to Minneapolis, and who will be greatly missed. However, ninety miles does not seem far to them as they motor down every week or two to attend the services here.

The Christian Endeavor society has had the usual social functions, but it has just voted to take a vacation for the balance of the winter. It has been a remarkable

winter here, with beautiful weather the most of the time. Two or three days it has been as low as 20 degrees below or more.

The annual church dinner and business meeting was held recently and Pastor Van Horn was elected for another year, it being the eighth. This has been the longest pastorate in the history of this church; the next in length being that of H. D. Clarke, and the next to his that of C. S. Sayre, each being over six years.

The election of Sabbath school officers resulted in the election of Mrs. Abbie Van Horn for superintendent, and Charles Socwell, assistant; Walter Lewis, chorister.

The Christmas entertainment was a pleasant affair, as usual, and called out a large audience.

Several of the brethren and sisters went often to see Dr. Gardiner at the hospital at Rochester, and we all are so pleased to note his gradual recovery. Ex-pastor H. D. Clarke is still here at his daughter's, and seems at this writing to be gaining strength somewhat. He has been confined to his bed most of the time for four months or more.

The church greatly misses its deacon, Edward Ellis, who recently went to Milton or Battle Creek to spend the winter. Deacon Ellis, like his brother, Deacon Eugene Ellis of blessed memory, is faithful in visiting and encouraging the sick. Some of the young people are away teaching in high schools.

The church unites with others in the village in the observance of the week of prayer. Some extra meetings are expected to follow with Pastor Hill, of Welton, assisting, and these the pastor will report in due time no doubt. OBSERVER.

THE CRITICS AND THE BIBLE

Last eve I passed beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said, with twinkling
eye,

"The anvil wears the hammers out you
know."

And so I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet though the noise of falling blows was
heard

The anvil is unharmed—the hammers gone.
—Selected.

EDUCATION SOCIETY'S PAGE

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

"History is a race between education
and disaster."—H. G. Wells.

Dr. Paul E. Titsworth,
Alfred, N. Y.

MY DEAR DR. TITSWORTH:

I am inclosing a copy of a report which was mailed to us from the State Department. It might be interesting to place in the RECORDER. West Virginia Wesleyan College has an endowment of more than a million dollars and has a very large denominational following. Bethany College is maintained by the Christian Denomination (Campbellites). It also has an endowment of one million and a half dollars. Probably Salem College has the least resources of any school mentioned, but you will notice that its service to the State ranks second from the standpoint of teachers prepared.

Cordially yours,

S. O. BOND.

January 3, 1923.

FROM THE ANNUAL REPORT OF THE STATE
SUPERVISOR OF TEACHER-TRAINING
1921-22

Private Schools

Five private schools in the State now maintain departments of education, namely, Bethany, Broaddus, Davis and Elkins, Salem and West Virginia Wesleyan. Short course, normal and high school certificates were issued on graduation from these schools in 1922, as follows:

West Virginia Wesleyan College.....	67
Salem College	51
Bethany College	20
Davis and Elkins College	12
Broaddus College	7

In most respects teacher-training work in these private schools has been very satisfactory. The young men and women entering the teaching profession from these institutions each year is an important contribution to the educational work of the State. The work being done at West Virginia Wesleyan and Salem College

perhaps deserves special mention. Of the 67 teachers certificated this year from Wesleyan College, 39 were high school teachers. Salem College had an enrolment of more than 400 in summer school, most of whom were teachers from that section of the State.

A THIRD LETTER TO JOHN

MY DEAR JOHN:

It's been so long since I heard from you that I was beginning to wonder whether you had not dropped me altogether from your letter list. Since you had promised to write me whenever you were in difficulty, your silence led me to believe that you were getting on swimmingly in college. And now comes along your letter. It is so pessimistic that it seems as if it must have been dictated by one of the bluest of blue devils.

You write that college is a complete disappointment to you. Some of your mates, you assert, hold dangerous political and religious ideas. Some of them are incapable of ideas. Some are downright "dumbbells". And worse yet, some care only for fun, or live only to get something for nothing and "do" the faculty, or are underhanded. Worst of all, some are filthy-mouthed and filthy-minded. To add to your disillusionment, the studies, from which you had expected much, you don't like and you feel they are getting you nowhere. Your work is hard and keeps your nose on the grindstone. You say you wouldn't mind working like the Old Harry if you were only accomplishing something. Instead of your finding knowledge a smooth, well-beaten, charming boulevard to success, it is a veritable Argonne.

I do not know that I can help you at all in your difficulty. I think I probably see, however, some elements in your situation that you do not yet appreciate at their true value.

Your letter contains two indictments against college. Will you read patiently on while I try to tell you what I think about each?

I imagine that you went to college more or less consciously believing that you were going to a lesser heaven where would be found only the pure and strong and noble. True, a college group is a rather carefully selected one; yet Heaven knows, none of

the men and women in it are fault-free. Some of them should never be in college at all. Some are mentally and physically lazy. Some have neither capacity, purpose, nor ideals. Because of their college training, some of them will always belong rather to the wrecking gang than to the construction crew. But—and this is big but, too—ten, fifteen years hence, you will be proud to have gone to college with the boys and girls you now know there, for the most of them, as sincere and purposeful as yourself, will by that time be showing the quality of the metal in them.

This is what I am shooting at: after all, college is much like the big world outside. It holds a wide variety of folks with a wide variety of powers, attitudes toward life, personal ideals. It's just as necessary that you stand on your own feet in college, mentally, morally, religiously—and that you have two good feet to stand on—as it is that you have ample weapons and armor to meet the world with—shall I say—in Kalamazoo, Mich. All these facts help to make a college training a more adequate preparation for those days of sunshine and shadow, of disappointment and achievement after graduation.

Yet one pregnant fact does differentiate college from the world outside: the materials for knowledge—and character-building lie closer to your hand within college walls than without. The library welcomes you to its treasuries. Probably within the covers of the books it houses you can find light and leading on every question that has ever put human soul to the torment. Every one of your professors worth his salt holds himself in readiness to give you the advantage of his older and wiser head. And finally there are the college friendships. Between the lines of your letter I think I catch sight of the fact that you have already found sympathetic companionship alike among teachers and fellow-students. Are not these then pretty nearly all the materials needful for a real education?

Why, my dear John, you are one of the favored children of the universe. The heavenly Father himself, through your college experiences, is focussing on to your life some of his most helpful influences. But when your eyes shall have opened—as I am sure they will do ere long—and the scales shall have dropped from them and you are delighted with the fair vistas re-

vealed to you, do not forget that blessing is only another spelling for responsibility. The old motto, *Noblesse oblige*, was about right. To whom much is given, of him is much required.

Your second complaint against college concerns your studies. Together they appear to you a meaningless jumble. You want to restrict yourself to those which will be of practical value in your pursuit of the profession of journalism.

Don't quarrel with your studies because you don't see the use of them all at once. A college curriculum is made, not to thrill young minds, but to strengthen the sinews against the days when you are going to need every kind and every bit of power you possess. Many hard-headed men have tested out in life the value of the very subjects you are now studying and have found them blood- and sinew- and soul-stuff. Of course, you want to learn to write, since you are to be a journalist, but it is of even more importance that you have something to write about.

In a conversation the other day, a college junior told me that what had seemed to him—as now to you,—when he was a sophomore, a group of unrelated studies, was beginning to assume the form of a reasonable and satisfying pattern. "I see," he said with pleasure in his eye, "how all these things—algebra, chemistry, biology, history, English, and the rest—are tied up together." If you take your work seriously, really trying to understand it, I am sure that in a few months now you, too, will begin to see how all these things are connected with one another. Again I counsel you to have patience with yourself and with your studies, letting time do its perfect work.*

But back of all your stated difficulties, I think I detect a still more fundamental one. I believe you are taking college too passively. You are not active enough. You expect your college education to come to you. Your present dissatisfaction may be the healthy indication of a turning point in your attitude. It may be that you are rightfully feeling that somehow, if you are to get a college education, you have got to go after it more vigorously. The stuff that's in you makes me believe that you are now moulting the old idea and are beginning to feel the skin-pricks of the new.

In a very true sense all education is

self-education. This statement lays no claim to originality or newness. (I read it in a newspaper last week.) Yet practically, venerable as it is, it has gotten under the skin of too few folks. In some way or other they seem to feel that you and I are only what happens to us. They act as if men and women came into life without the sign of a soul or of individuality. Now, this idea of theirs forms the basis of a lazy, popular notion of education, that it is an award and not a reward. I have talked with folks who appeared to think that in college a boy was given a neat package of knowledge and character on a silver platter. Education, which in its most inclusive sense, denotes knowledge, character, power for action, is no Aladdin's lamp which the professors will some day hand you.

Back in the eighteenth century there was a philosophical guy in England by the name of David Hartley who taught that our souls after all are only compounded of our sensations. Get enough sensations together and you had an emotion. Get enough sensations and emotions together and you had a character. Immanuel Kant, the greatest thinker of history—he lived at the end of the eighteenth century, in Germany—sent this idea flying, as it deserved. He held that man's soul is an *active organism*, which, seizing upon sensations that come within its reach, fashions them into thoughts and thoughts into ideals and character. Keep thoroughly in mind the active-organism-idea.

Now, I have taken this little excursion into the history of philosophy to show you more clearly, if I could, the idea that is back of all modern education. Modern education might be defined as a soul—an active organism—assimilating human experience. Perhaps one of the most frequently heard paraphrases of this thought is, Man learns by doing. Now, to apply this line of thinking more particularly to you. You will get much more out of college life by getting more into it. You take no part, or little, in the outside activities. You assume no responsibilities, or few, for making things go right in the student body. A refusal to get under the load of the common life of any community is one of the most insidious forms of modern selfishness. You do not undertake your share in the formation of a healthful student opinion. (The

college very closely resembles a state where every man must shoulder his share of responsibilities if the state is to be sound.) I am pretty sure from the tone of your letter that you consider outside activities something wasteful of time and foreign to your interests. The opposite is true. Taken in reasonable doses, outside activities are one of the biggest means of education.

If you enter whole-heartedly into the exercise of your duties as a citizen of the college-state, you will grow out of some of your smaller points of view, you will get a needed practice in public self-expression, but most of all you will get to know and appreciate your fellows as you never can if you remain shut up in the shell of your own personal interests.

In your studies, too, you have been passive. When you sit down to a book, do you go to meet it, or do you expect it to come to meet you? Does your mind ask it a hundred questions? Do you find yourself in active disagreement with some of the printed statements? Do you discover that your mind fastens eagerly on some new idea, or catches sight of a surprising link between two of your old ideas? Do you ever say, as you read, "Here's something mighty interesting. I must look it up further?" This attitude toward books, which Emerson termed "creative reading",—and such an attitude toward lectures, recitations, and all educational material,—is the only one that will let you get an education. You are the cat and education is the mouse. The only way to catch it is to pounce upon it. Do you get me?

Try these suggestions. I shall be looking forward eagerly to a report on the results.

Yours expectantly,
PAUL E. TITSWORTH.

The question for each man to settle is not what he would do if he had means, time, influence, and educational advantages, but what he will do with the things he has.
—Hamilton Wright Mabie.

The dawn is not distant
Nor is the night starless—
Love is eternal!
God is still God, and
His faith shall not fail us!
Christ is eternal.—Longfellow.

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

CLAIMS OF THE CHURCH

Christian Endeavor Topic for Sabbath Day,
January 27, 1923

DAILY READINGS

Sunday—Attendance (Eph. 4: 4-25)
Monday—Service (Gal. 6: 1-5)
Tuesday—Benevolence (Gal. 6: 6-10)
Wednesday—Holiness (1 Pet. 1: 13-23)
Thursday—Prayer (John 17: 14-21)
Friday—Obedience (Matt. 16: 16-20)
Sabbath Day—Topic, What are the rightful claims of the church upon us? (Heb. 10: 19-25) (Beginning Christian Endeavor Week).

What are the rightful claims of the church upon us as Christian Endeavorers?

When we join the Christian Endeavor society we pledge ourselves to support the work and worship of the church. How can we do it?

Read again the story of the Good Samaritan. (Luke 10: 30-37.) He is one of the best of human examples of service. Think how much he gave: his eyes—he saw the need; his sympathy,—he had compassion on him, the sympathetic attitude often means more than the actual help rendered; his skill—he bound up the wounds using the common remedies of the times. He sacrificed his own convenience, putting the wounded man upon his own beast to take him to the inn. He gave his time in caring for him, and his money that the work might be continued. Surely the church has as great a claim on us as the wounded stranger had upon the Samaritan.

Are we watching for opportunities to do kindnesses, or as the lesson puts it, considering "one another to provoke to love and good works"? Do we do all we can to help others and to carry on the work of the church, or do we like the Priest and the Levite, pass by on the other side, and sometimes even find fault with others because the things we neglect are not carried on properly?

Our skill—surely the church has a right to that. Where can musical talent accomplish greater good than in singing the Gos-

pel, or the ability to teach, than in teaching the lessons of Christ to children.

No one should hide his talent, however small it may seem. There will always be some way of using it for Christ if one has eyes to see.

Our time—our convenience—some one must give many hours of labor, if even the routine work of the church is carried on properly; much more must be given if the church is to do its full part in the community. Do we grudge the time it takes for a committee meeting or a call, or do we neglect it because it interferes with some plan of our own.

Our money—fortunately, many Endeavorers are tithers, the church must have its share of the tithe, and what is still more important, we who learn to tithe in the Christian Endeavor society on a small income, must not neglect the practice as the income becomes larger. There is little danger of that however, for one who has experienced the pleasure of tithing will seldom wish to give up the practice.

We pledge also to support the worship of our church. Is it enough to attend the Christian Endeavor meeting? Too often we go to church, prayer meeting or Sabbath school, only when it is entirely convenient to do so. The Christian Endeavor rule is always to go unless prevented by some reason which we can conscientiously give to Christ. How would the application of that rule effect most of our churches.

Let us consecrate ourselves anew to "Christ and the Church".

"For Christ and the Church" we stand,
United heart and hand;
Our lips his praise to speak,
Our hands to help the weak;
Our feet the lost to seek,
"For Christ and the Church."

"For Christ and the Church" we pray,
And labor day by day;
With zeal and courage new
We'll strive some work to do,
And keep our covenant true,
"For Christ and the Church."

— J. R. Clements.

CHRISTIAN ENDEAVOR WEEK

A committee of the Young People's Board is working on a program for Christian Endeavor Week, which will be sent directly to the societies. It is hoped that every society will in some way observe this week.

If the program has not reached your society by the time this RECORDER reaches you, notify the Corresponding Secretary, Mrs. Frances F. Babcock, 156 Goodale Avenue, Battle Creek, Mich., and another copy will be sent you.

IF

ELD. R. B. ST. CLAIR

If there had never been a Hebrew nation, with its code of laws and ordinances, and if Isaiah had been a prophet of the Lord as detached from a "chosen people" as was Balaam, and if the Son of Man had been born of some godly Gentile woman (see Acts 10: 34, 35) would not the sanctification of the Sabbath which was before transgression entered the world, and, consequently, before the law which was added because of transgression (Gen. 2: 2, 3; Gal. 3: 19), and the prophetic declaration of Isaiah (66: 22, 23), together with the pronouncement of the world's Redeemer (St. Mark 2: 27) have been ample to enjoin sabbatic observance for all time?

If this be so, then the Ten Commandments, as such, need have no bearing upon the question, even though it should be admitted that they were nailed to the cross, and that the whole Jewish law system, as such, was abolished.

Efficiency, with simplicity, is preferable. Let us keep out of discussions concerning the distinctions between the various laws operating in Jewish times, and cling closely to the fundamentals.

To me, it appears to clarify the atmosphere. I avoid entering the "maze" of legalistic discussion. Salvation is by Grace, but Grace does not abrogate institutions which, to use the words of Jesus (Matt. 19: 7; Mark 2: 27; 10: 5-9) were "from the beginning", therefore matrimony and the Sabbath remain.

Possibly it should be said that our interest in the Hebrews, viewed from this standpoint, is in the fact that Jehovah identified the Sabbath observed by them, that is, "the day of Saturn", with the Seventh day of Creation week. The manna did not fall upon the Seventh day for a period of forty years (Ex. 16: 22-31, and other Scriptures). This was the day clearly intimated in Ex. 20: 8-11, the day of Gen. 2: 2, 3, re-emphasized. The penalties at-

tached to the violation of the day during the Hebrew theocracy interest us no more than similar penalties intended to safeguard the sanctity of marriage. It would have been altogether unaccountable if these two institutions had not received the protection of a nation with whom God had such intimate dealings. There is no indication, however, that this protection in any way militated against the perpetual validity of the institutions in question, or made necessary, in any dispensation, their re-enactment. They were "in the beginning". That is all-sufficient. They were made for the use of man in all dispensations. Let us therefore emphasize the simplicity of God's plan in instituting and perpetuating a Sabbath for all mankind, and let us steadfastly avoid vain striving about the law, which is indeed unprofitable. We are not under the law, we are under Grace, saved by the precious blood of Jesus, and those things which we appear to do are in reality done through us by the power of our Risen Redeemer. This pertains to Sabbath-keeping and all else. Thus we do not contravene the principles of Divine Grace, but, on the other hand, we do rather magnify them.

THE CHURCHES AND THE ARBUCKLE CASE

There has been so much concern in the churches throughout the country over the probability of the return of Roscoe Arbuckle to the motion picture screen, as the result of the announcement made by Mr. Will Hays just before Christmas, that the meeting of Mr. Hays' so-called "Committee on Public Relations" held in the afternoon of January 4 is of wide-spread interest. The churches especially will be gratified to know that this committee, with almost complete unanimity, recommended to Mr. Hays that he advise the motion picture producers neither to release the ban on the Arbuckle films nor to present Mr. Arbuckle to the public in future films.

For the Federal Council of the Churches, Rev. Samuel McCrea Cavert, one of the general secretaries (who attended in the absence of the Very Rev. Charles N. Lathrop, the Federal Council's representative upon the Committee on Public Relations) declared that if the motion picture producers really cared at all for the confidence of the church people of the country they

should neither release the Arbuckle films already in existence nor employ him as a star in future films. Similar expressions were made by Mr. John P. Moore, representing the International Committee of the Y. M. C. A., and by representatives of many of the other organizations.

The full statement made public by the Committee is as follows:

"The Committee on Public Relations, having received from Mr. Hays a report on the Arbuckle matter, is impressed with the sincerity and genuineness of his motives in showing a willingness to allow every one a chance to go to work and make good if he can. The committee, however, does not believe that there should be any action taken which would result in bringing Roscoe Arbuckle again before the public as a motion picture actor.

"In the judgment of the committee it would be extremely detrimental to the youth of America for Arbuckle's pictures to be released for circulation, since it is highly desirable that reminders which would naturally come with his reappearance on the screen should not be thus placed before the public. Such release would also, in the opinion of the committee, tend to destroy public confidence in the purpose of the motion picture industry 'to establish and maintain the highest possible moral and artistic standards in motion picture production and develop the educational as well as the entertainment value and general usefulness of motion pictures'. The committee, therefore, recommends to Mr. Hays that he advise the motion picture industry to refrain from exhibiting pictures in which Mr. Arbuckle appears, and that any consideration shown him, as an individual, should be along lines not involving his appearance before the public as a motion picture actor.

"The committee takes this occasion to reaffirm its desire to assist in every possible way in the improvement of motion pictures, and to express its confidence in the practicability of the program which is being developed under Mr. Hays' leadership for securing better pictures and for realizing the highest possible usefulness of motion pictures in the recreation and education of the American people."

My strength is as the strength of ten because my heart is pure.—*Tennyson.*

LANSING ON THE KAISER

Ex-Secretary Lansing's review of the former Kaiser's memoirs in the December number of *Current History* is worth special attention. On many topics he speaks with special knowledge. For example, his dismissal of the ex-Kaiser's tale of a "secret treaty" of alliance against Germany and Austria negotiated by England, America and France in 1897 is both contemptuous and conclusive. Besides noting the fact that any such agreement is impossible under the Constitution of the United States, he declares: "I assert from my own personal knowledge that no such alliance was ever entered into by the American Government. The story is a lie from beginning to end."

In his analysis of the historical statements made by the former Kaiser, and in the weighing of some of his arguments in avoidance, Mr. Lansing is acute and unanswerable. But his particular indignation is roused by what he calls the Kaiser's "utterly false and unwarranted criticism of Mr. Wilson". This is the more handsome of Mr. Lansing in view of his well-known differences with President Wilson and the circumstances of his dismissal from the Department of State. His testimony is worth quoting:

From my own personal knowledge no man ever worked more assiduously than did the President to restore peace in Europe prior to the entry by the United States into the war. Even after this country severed diplomatic relations with the German Empire he did not abandon hope of a peaceful adjustment. He approached the question with an impartiality which many Americans resented, in view of Germany's ruthlessness on the high seas. That he was "acting solely in the interest of Wall Street high finance" is one of the most outrageous of the many outrageous statements in the book. Knowing President Wilson as I did, and realizing his integrity of purpose, I resent this attack upon his sincerity, his high motives and his character. It is the culmination of a small mind embittered by the loneliness of exile, and by the thoughts of one whose career as a world figure has come to an inglorious end. To a student of character it is inconceivable that a Wilhelm Hohenzollern should understand a Woodrow Wilson, or believe that the latter's standard of political ethics was genuine.

—*New York Times.*

I will study and get ready, and maybe my chance will come.—*Abraham Lincoln.*

CHILDREN'S PAGE

A REAL SNOW-STORM

RUTH MARION CARPENTER

"I do wish Mother Hulda would stop shaking her feather bed," sighed Edith.

It was about four o'clock on a winter's afternoon. The beautiful white downy flakes had been silently coming for more than twelve hours. Edith, Jean and little Andrew were usually delighted with snow but this day the storm had delayed the train which should have brought their Uncle Ben to them at nine o'clock that morning. All day they had watched for him and now as it was growing dusky the three children were tired and disappointed. It was this disappointment that made Edith speak as she did.

"Who is Mother Hulda and what for is she making her bed now?" asked Andrew.

"It is just a fairy story, brother," replied Edith, "Mother Hulda is supposed to live way up in the clouds and when it snows we say she is making her feather bed and the snowflakes are the loose feathers coming down to the ground."

"Oh, let me see if I can see her," cried Andrew, jumping from grandpa's lap and running to the window. It was so dark Andrew could not see anything and to comfort him grandpa suggested that they draw up close to the fire and look for fire imps while they waited for supper.

"Grandpa, won't you tell us a story now?" asked Jean.

"Make it a true one and about snow, too," suggested Edith.

"Well, let me think," began grandpa, taking Andrew on his knee while the two girls sat on some hassocks at his feet. "I guess I have never told you about the storm of the winter of '57. That was long years ago when your grandpa here was a lad of a dozen years.

"I was spending that winter on the farm with my grandparents. The farmhouse was a rather small building but for that reason was easily heated with the old-fashioned wood stoves. Grandfather came in from a neighbor's on just such an afternoon as this; it had been snowing hard for several

hours and looked as if it would continue all night.

"William," he said to me, 'Bundle up well and get your chores done right away. I know it is nearly two hours earlier than usual but it is going to be a rough night and we better get things ship-shape for the stock before dark.' We went out together and fed the hens, gathered the eggs, did the milking, bedded down the mare and the work horses, shut up the sheep and made everything as warm as we could. Just as we were ready to go to the house, grandfather said, 'Son, go upstairs and throw down an extra feeding of hay for the cattle, they may want it before we get around in the morning, and then go into the corn crib and get a dozen ears of that popcorn you raised last summer.'

"I couldn't see why I was to give the cattle extra hay or what grandfather could mean by not 'getting around in the morning', but his second order I understood fully; it meant a good time in the evening. Grandfather had a large shepherd dog that was never allowed in the house but this night as we went by the kennel he whistled to him to come in.

"I began to think by Grandfather's actions that he expected a big storm. That evening we were very cozy; we popped corn and roasted apples and grandmother brought from the attic a quart of chestnuts; these we roasted too. Outside the wind blew and the snow piled up around the windows in beautiful little drifts. At a late hour the three of us retired for the night. Grandfather and grandmother did not rest much because of the wind and storm but I was too much of a boy to be disturbed by such.

"The next morning I understood some of grandfather's remarks of the night before. As we looked out of the windows the world was wonderfully beautiful. The storm had cleared and the sun shone sparkling on the largest drifts I had ever seen. Grandfather suggested that we wait until after breakfast before doing the chores. About eight o'clock we dressed for the barn. Grandfather opened the door. Imagine our surprise to find the door blocked with a stupendous drift. The wind had packed the snow against the door in a hard solid drift until there was only a small triangular space left at one corner.

Even grandfather was not tall enough to see out.

"Well," said he, "This is worse than any blockade by the Indians. Come on, William, we must attack this enemy from the rear." He led the way to the south door and we ploughed our way through the snow until we could cut away that immense drift from the north door. When grandmother called dinner we had not finished the morning chores. The snow had made our work about three times as hard as usual.

"But there was some fun too. The next week my parents and the two younger children were coming for several days' visit and I planned to make an Eskimo hut or igloo, for the children to play in. The snow had drifted along the north side of the house as high and hard as it had against that door so I took the shovel and began to excavate or dig out the inside. It took my spare time for several days to finish the little hut but it was ready when the children came. It was high enough for them to stand up in and large enough for a couple of little chairs and some few toys. Grandfather lent them a horse blanket and we fastened it over the opening to keep out the cold and grandmother gave them a lantern for light. It was a real cozy little playhouse and the children enjoyed it every day of their visit."

"Oh, grandpa, how lovely that must have been," said Edith.

But Jean cried, "Do you suppose, Edith, that we—" A great stamping of feet interrupted Jean's question and the next minute a big snow covered man burst in at the door.

"Ship ahoy, here."

"It's Uncle Ben, Uncle Ben," the children cried excitedly.

"Right you are, youngsters," said the big man, "my train is snow-bound about a mile east of us, but I footed it home; it has been too long a journey already. My, this fire feels good!"

So the long dreary day closed happily for the little folks and all enjoyed a homey evening together by the fireside, while the storm continued to rage outside.

Three widely held fallacies: That labor is a curse; That religion is an escape from life; That money is wealth. All three are fundamentally untrue.—*Horace Holley.*

"THE CALL TO THE CHURCH TO DEVELOP CHRISTIAN INTERNATIONAL LIFE"

RT. REV. CHARLES H. BRENT

(The following address, here somewhat abbreviated, was delivered by Bishop Brent as the closing message at the annual meeting of the Federal Council of the Churches at Indianapolis, December 15.)

If we take a common interpretation of the church today, that it is a little company of like-minded people formed chiefly for their own spiritual prosperity, with no serious obligation for or genuine interest in the nation's welfare, much less the world's, we negate the Christian motive and hinder Christian progress. There never was, there never can be, a narrower work for the Christian Church than the world. Whatever sails on a lesser sea is not the ark of salvation, nor does it even belong to the Christian fleet.

This is our first and most deep-seated duty—to recognize, as the Church of Christ, that our business is with "all nations", and that we must secure what has been termed "the return of Christendom", that is to say, a society dominated by the Christian motive. The concerted acceptance of such a commission, unreservedly and honestly, as their only justification for existence, would do more to unify and vitalize the churches than any other one activity. The difficulty of the task is proportionate to its importance, but it represents a goal which, let obstacles be what they may, must never be abandoned. Unless the Christian begins with and adheres to it, all else will be futile.

Assuming our acceptance of God's great purpose, we face the puzzle of co-operating with him in working it out. It is a puzzle. But like all divinely constructed puzzles there is a key to it. That key is fellowship—fellowship with God and in God with one another. Fellowship is not merely a unifying force but also unity itself. It is the only end which is its own means. Under its influence all interests can be reconciled with mutual good will born of mutual understanding and mutual forbearance. It is the foremost business of the churches to promote good will among their own members and with one another. Just now we are considering the larger groupings of the human family. The same key, however, applies corporately as well as personally. The fellowship between nations must be controlled by love, joy, peace, good temper,

kindliness, generosity, fidelity, gentleness, self-control. It is the responsibility of the Christian church to bring about this end. Conferences of representatives of the nations, in view of the impossibility of conferences of the nations, themselves, are the greatest instrument at our disposal for the promotion of good will. Herein consists the chief and sufficient cure for war.

Let us remember what war is. It is the fruit of sectional good will without regard to the total commonwealth, a perversion of the Christian motive and method. By its organized confusion it degrades the saving principle of fellowship into a means of injury and destruction. The world does not need any further exhibition of war's museum of horrors to entice men away from its pseudo-glory. We all hate it. But we must not forget the commanding position it has held from the beginning of human society till now—it is the final arbiter in international disputes. It is just as irrational as trial by fire. But throwing stones at it does no good. Declaring it outlawed is futile, for the outlaw is a particularly dangerous enemy. If we dethrone it, we must have a superior monarch to occupy its place.

What is the duty of organized Christianity in America in relation to shaping the international mind and policy of our nation? We accept the conclusions of our distinguished fellow-citizen and statesman, Elihu Root, that the demand of the people of a democracy for control of foreign affairs is "a step in the direct line of development of democratic government, which, according to the nature of democracies, will not be retraced. . . . The usefulness of this departure is subject to one inevitable condition. That is, that the democracy which is undertaking to direct the business of diplomacy shall learn the business." No one will dispute the function of representative government to interpret and apply the mind of the people, but in order that it may do this the voice of the people must be heard. Organizations of commerce, of agriculture, of literature, of health must be unfailing in registering the popular mind on these matters in Washington. Organized Christianity must be alert equally in pressing on the attention of the government the mind of its constituency in all matters that pertain to the moral responsibility of the nation and the sanctity of human life. Of course our representatives in Washing-

ton are our leaders. We look to them as experts for distinctness of policy. Where this is lacking we have a duty, rather than a right, to use our prerogative of offering definite plans for their consideration. A democratic government that merely awaits the mandate of the people without instituting a progressive course of education among its citizenry, is abdicating leadership. With the desire not to embarrass but to help the Government, representatives of American Christianity recently approached the Secretary of State with well-weighed proposals which were received with courteous attention. We have no reason to abate our insistence of these proposals in the light of subsequent events.

It is the duty of the church to aid the government in giving practical expression to the accepted fact of the community of nations. Should the churches agree on a way of reaching this end, the formulation and presentation of their thought is a normal feature of democracy, liable to no resentment, capable of great usefulness. I am voicing the thought of multitudes of American Christians when I express the opinion that our government should without further delay give the country a clear idea of its mind on the community of nations.

Permit me again to quote words of Mr. Root, words with which, this time, I can not agree:

"This great fact of the community of nations is not involved at all in any question about the 'League of Nations' or any other association of nations founded upon contract. The 'League of Nations' is merely a contract between the signers of the instrument by which they agree to super-add to the existing usages, customs, laws, rights and obligations of the existing community of nations, certain other rights and obligations which shall bind the signers as matter of contract. Whether a country enters into that contract or not, its membership of the community of nations continues with all the rights and obligations incident to that membership."

Mr. Root's conclusion is illogical and contrary to human experience. Had the founders of our Republic acted on this theory, there could never have been a United States of America. For what is our country but an "association of nations founded upon

(Continued on page 96)

MARRIAGES

HANKE-LING.—At the home of the bride's parents Mr. and Mrs. Martin Ling, near New Auburn, Wis., Ernest L. Hanke and Gladys M. Ling by Pastor C. B. Loofbourrow, on the evening of December 27, 1922.

DEATHS

WILCOX.—Avis Adaline Burdick, the eighth child and youngest daughter born to William and Avis Thurston Burdick, was born on the old homestead at Wirt Center, Allegany County, N. Y., October 13, 1849, and died suddenly at her home in Hornell, N. Y., October 2, 1922.

Her father and mother who were born in Berlin, N. Y., were descendants of staunch Seventh Day Baptists from Rhode Island. Her grandfather and grandmother Thurston were members of the old Newport Church.

Adaline and her husband were baptized in 1869, by Rev. James Summerbell and joined the Richburg Seventh Day Baptist Church. She was always a loyal Sabbath-keeper and was an active supporter of the Hornell Church so long as it existed.

On February 22, 1865, she was united in marriage to Marshall W. Wilcox. At various times they lived at Friendship, Wellsville and Hornell that her husband might have easy access to his work on the Erie Railroad.

Four children were born into their home: Claude and George, both of Hornell; Mrs. Grace Lang, of Cleveland, O.; and Jesse Lee, who died in infancy. In her going she is survived by her husband, three children, and two sisters, Mrs. Martha Davidson, and Mrs. Amanda Jordan, both of Nile, N. Y.

Farewell services were held on October 5, conducted by Rev. S. S. Vose, pastor of the South End Baptist Church of Hornell. Interment was in the city cemetery. H. N. J.

WILLIAMS.—Joseph J. Williams, son of Joseph D. and Margaret Saunders Williams, was born in the town of Verona, Oneida County, N. Y., May 20, 1838, in a locality then known as Jerusalem, and died in Adams Center, N. Y., August 13, 1922.

He was a direct lineal descendant of the sixth generation from Roger Williams, founder of the asylum of religious freedom later called Rhode Island. In 1808 two families of Roger Williams' descendants formed a union for religious improvement which later grew into the Seventh Day Baptist Church of Verona, N. Y. Near this place and from one of these families the subject of this sketch was born.

When Joseph was four or five years old his

parents moved to Watson, N. Y., where he lived for many years. On November 5, 1863, he was married to Miss Nancy King, of New Bremen, N. Y. To this union were born five children, the eldest child, Ermine, dying in infancy. In April, 1879, he moved to Adams Center where he resided the remainder of his life.

When about seventeen years of age he experienced religion under the preaching of Rev. Daniel Call. He was baptized by Rev. William Quibell and united with the Watson Seventh Day Baptist Church, never transferring his membership to any other church.

There are left to mourn their loss, two sons, Grant, of Adams Center, and Dr. Kent, of Rome, and two daughters, Bertha, of New York, and Arlouine, of Adams Center, besides five grandchildren and a host of other relatives and friends.

The funeral service was conducted at his late home by Pastor L. F. Hurley, and the body was laid to rest in the Union Cemetery at Adams Center. L. F. H.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

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DAVIS.—Edmond F. Davis, son of Mary A., and Joseph Franklin Davis, was born at New Bremen, N. Y., January 10, 1868, and died at his home in Leonardsville, N. Y., December 6, 1922.

Mr. Davis was married December 25, 1893, to Miss Evelyn I. Young, of Watson, N. Y. Two sons survive, Harold L., of Albany Medical College, and Lyle M. He was a member of the West Edmeston Seventh Day Baptist Church. He was highly respected by the community in which he has resided for the last twenty-five years.

Farewell services were conducted by Rev. F. E. Peterson, and the body was laid away in the new cemetery of Leonardsville. F. E. P.

CLARKE.—William Wallace Clarke, a resident of Milton for sixty-six years, died suddenly at his late home, December 18, 1922.

Mr. Clarke, the younger son of Erastus P., and Mary Jane Peck Clarke, was born at Unadilla, N. Y., December 25, 1847. For a time the family resided in Plainfield, N. J. In 1856 they came to Wisconsin and settled in Milton. Wallace's father was intimately connected with the development and with every phase of the community life and activities. It is interesting to note that the Clarke family date their ancestry directly to John Clarke who came from England early in the beginnings of the colonial history of Rhode Island.

Wallace has always been actively interested in the progressive affairs of Milton. He was a trustee for a time of Milton College and served as secretary to Robery Williams when the latter was treasurer of the college. In politics he was a Republican and held several important offices. For sixteen years he was

postmaster. Since 1881 he has been in business as a dealer in books and stationery.

He was married to Miss H. Vine Crandall, a daughter of the late Ezra Crandall. One year ago they had the happy experience of celebrating their fiftieth wedding anniversary.

Mr. Clarke is survived by his wife and by an older brother, Willis Peck, a pharmacist in Milton. H. N. J.

CLARKE.—Edgar B. Clarke, son of Jared and Emily Hayes Clarke, was born July 21, 1835, and died at the home of his son, E. R. Clarke, in Elmira, N. Y., November 30, 1922.

Mr. Clarke was married to Mary L. Weaver, granddaughter of Elder William B. Maxson, who for twenty-five years was pastor of the Leonardsville Church. His wife and another son passed away some years ago. He united with the church in March, 1858, being for over sixty-four years a continuous and faithful member of the Leonardsville Church. He was highly respected by all who knew him.

Funeral services were conducted by his pastor, Rev. F. E. Peterson, and interment was made in the Unadilla Forks Cemetery. F. E. P.

SAUNDERS.—Charles L. Saunders was born in Alfred, N. Y., November 27, 1875, and died November 13, 1922.

He was the son of Henry and Laura Compton Saunders. Most of his life has been lived near Alfred. Of late years he has made his home near Scio with his brother Marion. He was a carpenter by trade, and very faithful to his work, always doing the best job that could be done. His death came very suddenly.

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He failed to return in the evening, and his brother Marion went in pursuit and found him lying dead in his shop at Wellsville. He was thought to have died of acute indigestion.

He is survived by the following brothers and sisters: Clara Maltby, of Adams Center, N. Y.; Mae Rogers, of Scio, N. Y.; Clark, of Scott, N. Y.; Marion, of Belmont, N. Y., and Wilson, of Kalamazoo, Mich.

Funeral service was conducted at the home of his brother Marion by A. Clyde Ehret, of Alfred. Burial was in the Alfred Rural Cemetery.
A. C. E.

GREENE.—Minnie J. Greene, daughter of Thomas H., and Lucy C. Greene, was born June 13, 1861, in Little Genesee, N. Y., and died in Watsontown, Pa., at the home of her niece, Mrs. C. Forest Teft, December 4, 1922.

She moved with her parents to Alfred in the fall of 1882, where she has since made her home. In early youth she joined the First Seventh Day Baptist Church of Genesee, and after moving to Alfred transferred her membership to the First Seventh Day Baptist Church of Alfred. During the World's Fair at Chicago, 1893, she was prominent in the management of the Outlook Building, Seventh Day Baptist headquarters.

Her life of unselfish service, her cheerful sunny disposition, united with practical efficiency, lightened the burdens of all with whom she came in contact.

Funeral services, conducted by her pastor, were held at the home of her sister Mrs. W. W. Coon, in Alfred. Burial was in Alfred Rural Cemetery.
A. C. E.

(Continued from page 93)

contract?" Ideals demand embodiment. The alternative is their death. President Wilson presented an embodiment which was rejected by our nation. But it will rebound to his undying credit that he had courage to experiment. In rejecting the embodiment, the nation did not reject the ideal. As I view it we are in honor bound either to ally ourselves to the League of Nations in some organic way in which we shall accept responsibility as well as give advice, or else produce a superior substitute. The President's latest message to Congress leads us to suppose that a substitute is about to be born, but it should not be delayed in its birth. The crisis of the moment, in a period of emergencies, calls for instant aid which nobody but America can give. Whatever happens, the church may not relax its vigilance, or relinquish its duty. The church is guardian for all time of the family character of mankind.

THE SABBATH RECORDER

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Sabbath School, Lesson IV.—January 27, 1923

THE RICH MAN AND LAZARUS. LUKE 16

Golden Text.—"Charge them that are rich in this present world, that they be not highminded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy." 1 Timothy 6: 17.

DAILY READINGS

Jan. 21—Luke 16: 19-31. The Rich Man and Lazarus.

Jan. 22—Psalm 49: 6-13. Foolish Trust in Riches.

Jan. 23—Matt. 19: 16-22. The Danger of Riches.

Jan. 24—Matt. 19: 23-30. Winning True Riches.

Jan. 25—Eph. 3: 1-13. The True Riches.

Jan. 26—Eph. 3: 14-21. Praying for the True Riches.

Jan. 27—Psalm 37: 1-9. Resting on God's Faithfulness.

(For Lesson Notes, see *Helping Hand*)

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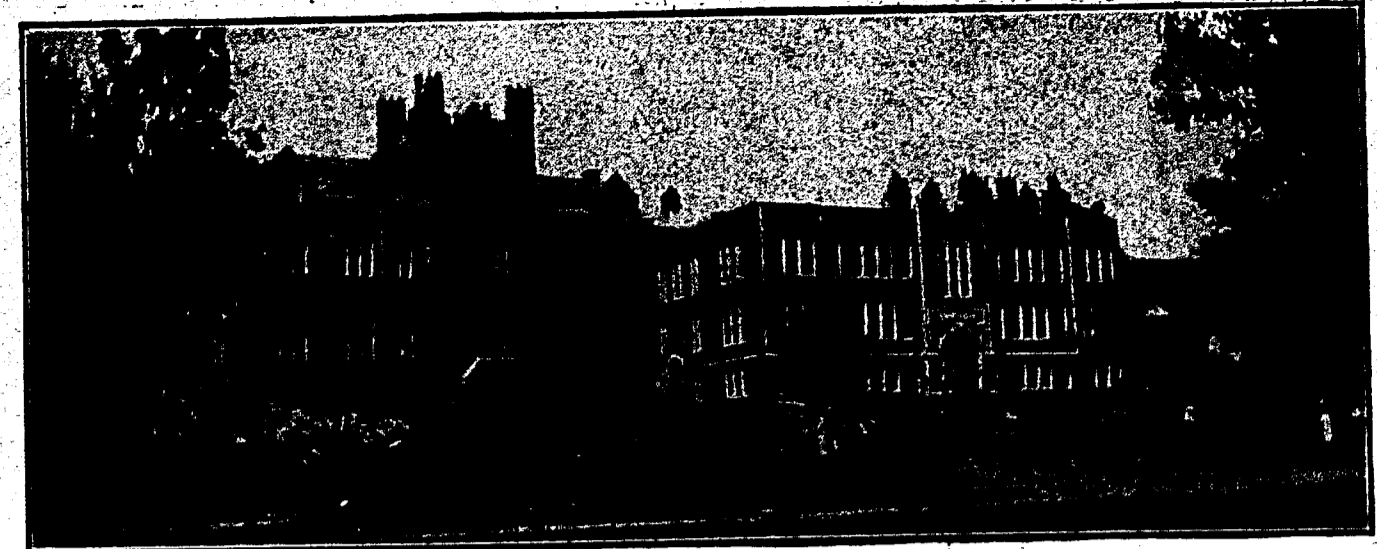
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(Continued from First Page of Cover)

THE MANUAL

5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.

2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.

3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.

4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

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