The Seventh Day Baptist Forward Movement

THINGS TO BE DONE

8. Increase the loyalty of the Seventh Day Baptist parents that they may send their young people to our colleges.

—from the Report of the Commission

AHVA J. C. BOND, Director
Salem, W. Va.

Seventh Day Baptist students enrolled in our schools this year:

Salem College ........................................ 30
Alfred College ........................................ 55
Milton College ......................................... 85

Total .................................................... 160

Salem Academy ........................................ 39
Alfred Agricultural School ......................... 8

Total .................................................... 47

If men are conscientious and live the true life among their fellows, there can be no incompatibility between true prosperity and spiritual living. But when the light of conscience grows dim; when commercialism absorbs the entire attention, as it does in so many cases today, we see the best possible demonstration of the truth uttered by Jesus: "Ye can not serve God and mammon." When multitudes live as though wealth were the supreme good; when men of high position follow a standard of morals for their corporations which they would not dare to follow as individuals; when trusts systematically train men in methods that would bring them to the courts of justice; when rich church members can become multi-millionaires by methods that grind the life out of the poor; when men can bribe legislators to enshrine evils which curse the land; when the chasm grows deep and wide between labor and capital; and when our age, amid all these evils, seems sinking into a sleep of moral self-complacency, it must be that the Church has a mission which can be fulfilled by no other institution on earth, and which it would be suicide to ignore.—T. L. G.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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

President—Rev. William B. Farland, Salem, N. J.

First Vice President—Frank H. Johnson, Battle Creek, Mich.

Voice President—Thomas R. Johnson, Winter Park, Fla.


The Seventh Day Baptist Conference.Be held at the First Hornington Church, at Ashaway, R. I., Aug. 22-27.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

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

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

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

Gifts for all denominational Interests solicited.

PROMPT PAYMENT OF ALL OBBLIGATIONS REQUESTED.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(Incorporated, 1916)

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

 Secretary—Asa F. Randolph, Newark, N. J.

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

 Advisory Committee—William L. Birdick, Chairman.

SABBATH SCHOOL BOARD

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

Recording Secretary—Dr. A. Lovelle Birdick, James- ville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.

Field Secretary—Ele H. Shaw, Battle Creek, Mich.

Trustees of United Societies—Benjamin P. Johnson, Battle Creek, Mich.

Editor of Young People's Department of Sabbath Recorder—Rev. R. R. Throgmorton, Salem, N. Y.

Junior Superintendent—W. D. Burdick, Dunkin- ville, N. Y.

Intermediate Superintendent—Henry N. Jordan, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

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

Recording Secretary—Marjorie Willis, Battle Creek, Mich.


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

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

Treasurer—Lincoln D. Lawther, Salem, N. J.

Treasurer—Mrs. W. D. Burdick, Dunkin- ville, N. Y.

YOUNG PEOPLE'S EXECUTIVE COMMITTEE

Chairman—Lincoln D. Lawther, Salem, N. J.; Earl H. Shaw, Battle Creek, Mich.

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

Editing of Woman's Work—Baptist Recorder—MRS. GEORGE C. CROSS, MILTON, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. L. C. Saunders, Alfred, N. Y.


Central—Mrs. Adelene K. Brown, West Edmondston, N. Y.

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

Northern—Mrs. D. J. McLaughlin, Warwich, N. Y.

Northwestern—Miss E. S. Northgate, Salem, N. J.

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

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

Assistant Field Secretary—Mrs. Angeline Abbey, Al- fred, N. Y.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Lincoln D. Lawther, Salem, W. Va.; Earl H. Shaw, Battle Creek, Mich.

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

Editor of Woman's Work—Baptist Recorder—MRS. GEORGE C. CROSS, MILTON, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. L. C. Saunders, Alfred, N. Y.

Southeastern—Mrs. W. D. Wadman, Salem, W. Va.

Central—Mrs. Adelene K. Brown, West Edmondston, N. Y.

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

Northern—Mrs. D. J. McLaughlin, Warwich, N. Y.

Northwestern—Miss E. S. Northgate, Salem, N. J.

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Lest They Forget

A personal letter from Mrs. E. D. Coon whose golden wedding celebration is described on another page, she says: "My father, two brothers, and two uncles were and are Seventh Day Baptist ministers; and we feel as though we belonged", having taken the Sabbath Recorder for fifty years.

Their many friends who read this paper will be glad to know that the lines have fallen to Brother and Sister Coon in pleasant places. The Recorder family will always find good cheer in messages from friends of long ago, who, though they may have been separated many years, are still holding true to the faith of their fathers.

Nature's Voices Differ

Many human impulses and sensations are given by listening to nature's voices. Messages from the same sources will differ according to the hearts and ears of the listeners. The heavens declared the glory of God to the Psalmist because he had something of that glory in his own heart and listened with devout ears. He had reverence eyes looking upon the handiwork of God.

Other men might look upon the same scene and hear no good message from Jehovah's voiceless messengers. The impulse coming to them might be entirely different from that given to David.

The secret of dissimilar impulses and different messages from the handiwork of God rests in the fact that each mind brings to the same something of that which the artist sees there. In other words, our vision of the outer world is colored by the inner visions of the heart. As the artist brings to every scene the artist's eye; as he sees the angel in the roughest granite, so will the child of God read beautiful and uplifting messages in every change of the heaven, the earth and the sea.

Members of a group of men standing on the ocean shore facing the very same sea line, listening to the same sound of many waters, may be moved by very different impulses and set to work in different ways by the message the sea brings to each one. The poet will be moved to put the rhythm of rolling waters into verse; another man may be thrilled by the harmony of breaking waves to produce a new and stirring piece of music; a third listens and beholds until he is moved to put his message on canvas; a fourth man is impelled to seek a life on the ocean wave; while another may hear only a voice calling him to invest money in lands by the shore for future speculation.

Thus the germ-bearing, impelling powers of natural scenes and nature's voices, have for ages been moving earth's greatest thinkers to store our world with good things for man.

Happy is the one whose soul is attuned to heavenly harmonies, and whose ear can catch the voices of God in the universe about him. The Psalmist could say from the depths of his soul: "Oh, how I love thy law!" And this spirit clarified his vision and enabled him to say, "The heavens declare the glory of God and the firmament sheweth his handiwork."

They Belong to the "Recorder" Family

of good cheer for the writers in our paper, we are sure that they will be helpful to many readers as well as to the writers. The labor the editors enjoy whatever has been helpful to us, and that takes pains to point out the true and the beautiful, wherever seen, in order that friends may be made happy too, is indeed commendable. It cheers us all to learn that others are solicitous for our welfare. Let this longing to help all the members of our denominational family prevail extensively among the brothers and sisters and we can not fail to have a happy family in very deed.

Is It a "New Mission"? On another page we give the thoughts of our good friend, Ray G. Thorngate, of North Loup, Neb., upon the subject of a New Mission for Seventh Day Baptists.

One question crowds to the front with the Recorder in regard to whether the plan urged so clearly and strongly is really a new mission for Seventh Day Baptists? It seems to us that our people have always averred that the one thing that is very thing we have been opposed to—the thing we have objected to in the methods of our Adventist brethren, whenever their tents have been pitched beside one of our feeble churches with the evident purpose of stealing it if possible.

When we review our Sabbath reform work for half a century, it seems to us that the method urged by Brother Thorngate is the very one we have followed.

Dr. A. H. Lewis, fifty years ago, began by hiring halls and courthouses in cities for presenting Sabbath truth pure and simple, to the multitude of all faiths. But he did not urge them to join the Seventh Day Baptists. Whenever he appeared in conference, he kept the people to oppose Sunday laws, his messages were never regarded as proselyting messages. He presented the truth regardless of any denominational tenets. The main thing was to get people to recognize God's Sabbath.

When the Biblical Outlook movement was carried on for many years by Dr. Lewis, his plan was to secure the address of thousands of the ministers and leaders in all denominations and send the Bible Sabbath message right home to them, urging them to accept the Sabbath of the Bible and of Christ. This and this only was the message. We do not recall a case where men were urged to unite with Seventh Day Baptists. The Sabbath truth was preached and all Christians were urged to accept God's Sabbath and that without any attempt to proselytize—or to get them to join our church.

So far as we remember the same was true with the publication of the Light of Home and of the Sabbath of Christ. We think all the tracts we have published have followed the same general plan of presenting Sabbath truth on general principles without urging men to become Seventh Day Baptists.

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


The Commission reported on the first evening of Conference and a duplicate in printed form was immediately forwarded with other copy for publication in the Recorder. The report was voted as given.

Five days later in the closing hour of Conference—on Sunday evening—and amidst the usual rush and confusion of finishing up the work, a final report of the Committee on Reference and Counsel was presented. In this report occurred the following item, number 9, of twelve items on other matters:

Concerning the report of the Commission, your committee recommends that it be adopted and that the resolution of the Commission in response to the communication from the New York City Church be inserted as a part of the report at the close of the section entitled, "Summary." This report, with this item 9, was published full in the Sabbath Recorder of September 12, 1921, page 330.
A GOOD EXAMPLE

This brief article is not written to praise Rev. W. D. Tickner of Adams, Wis., although he is worthy of high commendation.

Under the general auspices of the seminary Mr. Tickner has read about fifty books; made use of ten or fifteen others as books of reference; and copied, somewhat extensively, especially interesting paragraphs, from a dozen or more of the most important works.

He has not been given formal examinations but many questions have been discussed by correspondence.

He has done all this reading with more than ordinary care, and again and again has expressed his appreciation of the interest awakened and the benefit received.

He has done all this reading and study and writing under circumstances not altogether favorable, and I mention it for the sake of showing what one can do if one will.

The books, as a whole, have been scholarly, progressive, and of a really high order of worth. The subjects brought to his attention have been such as the following: Biblical Teachings; Biblical and General History; Religious Education; Science; Theology; Individual and Social Ethics; and the work of Preaching.

ARTHUR E. MAIN.

Alfred Theological Seminary.

ALFRED, N. Y.

A NEW CONCORDANCE

The American Bible Society is making a new departure in issuing a Concordance in addition to the Bible. For a century this society, which exists to publish and circulate the Bible "without note or comment," has printed the Scriptures without a Concordance. A Concordance is purely a key to the location of important words and passages, it is not in any way considered to be a note or comment; and, in response to requests covering many years, the society has marked the first part of its second century of service by taking this forward step.

The work has taken over two years and has been done at very great cost.

THE SABBATH RECORDER

Forty people who can come on foot, road or no road. Our high school building is being enlarged, some four or five new rooms. Our new gymnasium is just under roof and having some use by the young folks. A new W. C. T. U. has recently been organized in the village. We also have a lecture course this season. We expect to keep that orphan growing which we have carried two years at $60 per year from our Sabbath school. We expect to speak pieces at our regular Sabbath service the day before Christmas, because the time is the best for getting our scattered families together. We have some moonshine but we think its rays are getting to what might be called more properly sub-conscious. We expect the state road to arrive in this village before very long, then some others will indulge in more speed—even to the limit.

Now it may be rather preposterous to suppose that our high class magazine would let in this ramble of words, but we venture that its no miracle if it goes.

M. G. STILLMAN.

THE SABBATH RECORDER

ALFRED THEOLOGICAL SEMINARY

Our seminary is what all seminaries really are, a school of religious education. No one can easily regret more than we, that we have not as yet students for the ministry and for other definite forms of Christian and church work. But we are glad to report that in this first term of the school year we have had ten students, two of whom, at least, have the ministry in view. Doing work in the following subjects: Theological Introduction; The Theology of the Old Testament; History of Religions; First Corinthians in Greek; Apocalyptic Scriptures; and The Later Workers and Teachers of Judaism. We again call the attention of all our people who realize the importance of increasing both the quantity and the quality of our work, to make the most of the opportunity given us by the accumulated contributions of our people, and support the work with a liberality equal to the necessities of the case. We have a new home mission venture in a schoolhouse, where I get an audience of

"Nathan Hale was the patriot of self-sacrifice. All the life that he had, he gave willingly for his beloved county."
Home Field Secretary D. Burdett Coon writes from Portville, "We plan to close the meetings here next Sunday night, (December 18) Quite a number have expressed the determination to begin the Christian life." He was expecting to preach at Little Genesee in the morning and at Richburg in the afternoon on Sabbath Day, December 17. He will be home in Battle Creek for the holidays.

Orders for the Calendar are arriving in quite large numbers. Verona sent for 100 copies, Berlin for 30. These are examples. The edition was limited, and it will be well to be prompt in getting your order here to insure its being filled.

The Boodschapper for November, 1921, has a letter from Sister Margaret Alt, of Gambong Walsh, Java. She asked an aged brother, Rev. F. J. Bakker, to make a translation, and I would fix it up for this department of the Sabbath Recorder. His quaint English expresses the spirit of the letter so much better than any wording of mine could express it that I am leaving it just as he wrote it out for me.

From a Letter of Sister Alt

Since a long time I have been in poor health and almost not able to do my work as it ought to be done: but to the glory of God, I can tell you, that I am real well now. And this did happen after I in a simple way, only in faith, took it for granted that Christ bore all our sickness and diseases. Strengt for my body, joy and calm in God came to me (after) in a simple way did trust in the all-finished work of Christ. God may be praised for his goodness.

The old poor cottage, where I did live with the children very near seven years, is torn down, and now they do build a new house.

The Lord did send me already thirty-six children, under eight years of age, for whom nobody took care. I propose to put them altogether in one house, and with the help of a couple of young clergy girls to bring them up myself. It is in no wise my aim to educate them to be young ladies and gentlemen, for they will soon find out that they have to do every kind of hard work.

There are among my children, five who are blind, whom I later, when they are a little older, have to teach to weave mats.

In the first of 1921, the Lord took several of my little ones. All kinds of sicknesses were here at that time, and because I myself was in such poor health I could not give them the needed care and help. In the last half-year all things have been much better, the children look all bright now. A somewhat heavy measles epidemic they withstood brave and well. God took only one of the children away, a blind, lame and weak-minded little one. So, this was only a blessing. My little Loeloe, an Indo-European, five years old, weak, and in poor health, died also the first of this year. She was somewhat weak-minded also. Her father, chief of a railway station, her mother a javanese girl, weak and poor in mind; later she was wholly insane and took not the least care or notice of their child, born in this sinful way. She (Loeloe) had not a loving character, and the other children did not like much: but to notice her tender sympathy and cleaving to me, gave one almost a deep feeling. Because she was always weak and poor in health no one did expect she would soon die. So, when she on a certain morning said, "Loeloe goes to loving Lord," I thought it only childish talk. But in her way of talking, in short and broken words, she said again: "Loeloe ask for hood, Loe- loe ask for shoe. Loeloe goes to loving Lord." And certainly, not very long after this, the Lord took her away.

She spoke often about heaven and the loving Savior, and sang so gladly, the little song she did love so much:

"Iben een klein lammetje van lieve Herr, Hij draagt mij in zijn armen, zoo vriend "likj en teer".

"I am a little lamb of the loving Lord, He carries me in his arms so friendly, and tender."

Some time before she died, I spoke to her about her sins; then tears came in her eyes, but after I had explained to her that the good Lord did love his poor, weak little child, and would forgive all her sins, she nodded with a happy smile.

Poor weak-minded thing, and never-the-less a child of God! One of his little ones, upon whom his loving eyes do rest so tenderly. Now she is safe in his arms, released from all pain and distress. I am sure to see my poor little Loeloe once again.

We do ask eagerly for your prayers, dear friends, that the power of the Holy Spirit may be revealed among us.

Yours in Christ,

M. A. ALT.

Gambong Walsh,
Java.

SHORTAGE IN THE GOSPEL MINISTRY

Protestant denominations are calling for more young men for the ministry. Theological seminaries do not have enough students to supply the growing needs of the churches. This fact is fully recognized in the "platform" which our Commission recently adopted, and which is presenting for acceptance by our people. Pastors are bearing the matter of the ministry definitely before the churches on two consecutive Sabbaths in March, with the suggestion that March 25 be regarded as "Ministerial Decision Day."

The cause for this shortage is the topic of many discussions. Considerable stress is often put upon the economic element, and it is said that bright, capable, worthy young men are turned away from the ministry because they see no assurance of an adequate financial support for themselves and their families, especially in their old age. This fact may possibly enter in a small degree into the decisions of some young men. But in my opinion it has very little to do with the shortage.

Another reason suggested is the intellectual character of the theological realms and in Biblical discussions. It is publicly doubted that a good many young men who in their younger years were disposed to enter the ministry, have ceased to feel that call, when passing through the readjustments growing out of mature thinking.

I have heard some of our own strong and loyal pastors say that there was a time in their experience when they did not know how they were coming out themselves. But here again, I have a feeling that the intellectual problems have had but little to do with this ministerial shortage.

Some people put the blame upon the homes and the churches, saying that parents do not consider their boys in childhood to the ministry, that praying fathers and mothers are not eagerly encouraging their children to be thinking about the ministry as a life calling, that the ministry is not exalted in the home, that the church does not seek out young men who are Christians and encourage them to make a definite use of their gifts in the services of the church, that fervent prayer for ministers is seldom heard in the home, the prayer meeting, and the pulpit. I doubt if this situation, however true it may be, explains the cause for the shortage in ministers.

It is also said that in these days there are a good many other avenues aside from the ministry through which young people may give expression to their desires for devoted all their time to the service of the kingdom of God. We have medical missionaries and mission teachers, and workers in Young Men's and Young Women's Christian Associations, and in agencies of social welfare and charity and reforms. And this is true. But not many of the people who enter these lines of service would have entered the ministry had these lines been closed to them. The ministry calls for different types of effort; and in my opinion the shortage in ministers is not affected to any appreciable degree by the openings more recently offered in these other lines of Christian service.

Dr. Frederick Lynch, in discussing this matter in the Christian Work, uses the expression, "changes in the temper of ambition." The hero in the high school or the college of today is not likely to be the young man who excelled as a debater, or a writer. In all probability the boy who leads, the boy who is admired and followed by his fellows, is the boy who excels in the laboratory or the gymnasium, who has done some original stunt in biology,
Our boys from the time they begin school till they finish a college course are constantly in this atmosphere. Their ideals are not so much towards men who have been great preachers, or writers, or orators, or statesmen; but rather towards those who are great inventors, great captains of industry, great athletes, the Edisons, the Morgans, the “Babe” Ruths of these days. I am not discussing the relative merits of these ideals, but simply stating the change which has come about, and which exists in all realms of life. And these ideals, worthy as they are, do not suggest to a boy or a young man the mission of the ministry in which he can realize in his life these ideals towards which his ambitions impel him.

When young men can see in the gospel ministry a worthy task, when they can realize that it offers them a challenge, when they feel that it opens to them an avenue for heroic accomplishments, when they believe that in it they can work out their high Christian ideals, then will this shortage cease. How can we who are ministers demonstrate these things? How can we make them see, and realize, and feel, and believe these things? From what I hear and read I think that there has commenced a turn already. In New York City the other day I attended a meeting of mission board representatives, those whose special task is looking after the new needed supply of men and women to the ministry, and there stated that in the Christian colleges of the land there was an increasing number of young men looking towards the gospel ministry.

The call to the gospel ministry is from God. But in his hands we are responsible for the environment. Pictures of A. H. Lewis, W. C. Daland, Abraham Lincoln, and other men of their ideals, hanging on the walls of the boy’s bedrooms, will form impressions that will endure. Why is it that the small church, usually the country church, has been the boyhood home of most of our ministers? Because the atmosphere there was favorable to ideals that lead towards the ministry. The comic supplement to the Sunday papers may furnish harmless amusement, but it does not suggest to the boy the gospel ministry as a life calling. The trend of ambition, that is to say, the general character of the ideals in which our boys are growing up, does not lead towards the Christian ministry. In which the supreme task is preaching the gospel, the spoken message, appealing to men, persuading them concerning the kingdom of heaven.

**LETTER FROM ARGENTINA**

*(Translated from the Dutch by the assistance of Rev. F. J. Bakker)*

**Mr. Edwin Shagle, Plainfield, N. J.**

My dear Brother in Christ:

In good health I received your letter written August 30, 1921. With some study I was able to make it out so I understood the meaning of it all, but without a dictionary I could not well translate or read it to the people here.

I thank you for publishing my last letter in the *SABBATH RECORDER*; and also for the letter from Sister Marie Janz.

I appreciate it very much that my letter was deemed by you of sufficient interest to give it a place in the *SABBATH RECORDER*, since our church is so very insignificant. I am glad that in this way the people in your country can have the information about the interests here in Argentina.

The letter in the *SABBATH RECORDER* from Sister Janz I could understand, and I was filled with gladness because of what she wrote. Thanks to our merciful God that he would choose the Pangeoens, where there is so great a need.

I shall be on the watch for the coming of the *SABBATH RECORDER* of September 5 and 12, which you say you are sending me, and which contain accounts of the General Conference at Shiloh. It will be my delight to study diligently in order that I may understand as well as possible; but the reading will not be easy for me, for I do not have much spare time, and I am now sixty-five years of age.

My regular work is that of farming, but I am not well enough to keep hired help, except in harvest time. But these are minor matters and are not a hindrance, for our Lord will help us as he feels is well for us in his wisdom; but we have little income in the form of money, and it seems that we may not even then stand in need of it. However, I should like it very much if I were able to give something to the work of the Lord; that is my prayer.

The land that I got from the government is fifty hectares in extent; but mostly wooded. I can cultivate about half of it. I am paying for the land in six annual installments, at the rate of $25 per hectare (about one dollar). Half of the land I have given to my son and his wife for their home. Because of my circumstances and age I can not work more than twenty-five hectares.

But this is all about my own personal affairs, which I would rather you would not write about. I will please pardon us lest the people get the idea that I am complaining of my condition. My heart is full of thanks to our heavenly Father for his overflowing goodness. He helps us in all our cares and needs; and we should not think too much of our early misfortunes and depend upon our bountiful Almighty God, who gives us far more than we can think or ask.

In former years I had much more income than I have now, but it did not give me any more peace of heart than I am enjoying day by day; and I really believe it is better for me now.

You will please excuse me because I am writing these things to you; but I thought it was best so you would not have a wrong impression of my condition and circumstances and knowing these things about me you can better understand and pray for me.

With hearty greetings and especially to my oldtime friend Brother Bakker, in our blessed and blessing Lord Jesus Christ,

Sincerely your brother,

J. J. VAN YSELDEVK

Cerro Cora, October 22, 1921.
was told, wished to speak to me. 'As I went toward them I saw that they were poorly yet comfortably clad—workmen out of work, most likely. Another appeal, thought I. Was there no end for this unending throng of unfortunates? The men were no better dressed than those who assemble nightly in the Bread Line, with the exception that these had overcoats on—the pawnshop had not yet got them. They were unkempt and dirty; but, as I came nearer, I noticed that their dirt was of the wholesome, grimy kind; the dirt that comes to men who are fortunate in being blessed with the boon of labor.

Pulling off their hats, they exposed to view rough, tousled heads—touzled and matted with the sweat of work. They looked at each other, and then suddenly started off together. 'We've called to see you—'

They stopped. 'You give it him, Tom,' said one. 'No, you!' said the other. 'You've got the paper.' This is Mr. Earl, ain't it?' said the first. 'We hear that you take to the poor chaps as is out of a job.' 'No, no--es,' I said, slowly, not quite comprehending this unusual approach. 'What can I do for you?'

They didn't reply for a bit, but 'Tom' wanted his companion, who began fishing up, from out of the apparently bottomless pocket of a well-worn overcoat, a mixture of dimes and dollars and cents and quarters and nickels. Gathering the heap together, in two great, big, black, muscular fists, he said, 'You have the paper, Bob. Tell him how much it is!'

'Bob' fished out a sheet of smudged foolscap from out of his pocket, and, after several attempts to make it out, handed it over to me to do so. 'But what is all this for?' I asked. 'This here,' he replied, 'is for the poor chaps as have nohows to go at nights. It's from us to them, God help 'em!' 'But you men can not afford to do this, can you?' I asked. 'Is it your intention to donate this money to the Bread Line?'

'Well, you see,' said 'Bob', 'it was just like this: The money's not azackly our'n. The fellows up at the yard says, says they, 'This is an awful cold snap. Let's make a collection for the pore fellows as is out o' job.' God help 'em! We know what it is; and, though we take care of our own crowd, we know as there's lots of 'nellers as has no one to fall back on; an' so the boys all chipped in, and this is what we made up!' This was Charity!

They refused, absolutely, to give their names; but, looking at the slavagery list of some thirty or forty contributors, I learned that this thrice blessed and thrice holy gift came from the earnings of the workers in the train yards of the New York Central Railroad.

Thus are the poor ever the most ready to help the poor; for 'they know! Yes, bitterly indeed do they know! Money is helpful—and is in itself salvation to those starving men; but if you in the city, who read this, would hunt up some odd jobs around your houses, or create a little supplementary work in your factories and offices—something that might be left over till the summer, but that could be done just now, and if you people in the country would think up some labor around your barns and out-houses or formulate your spring plans a little ahead of time, you will not only experience the exquisite pleasures of 'Sweet Charity', but you will benefit yourself in the doing of real live missionary work; probably saving the lives and mayhap the souls, of honest working men. Remember that the work is 'not wanted next April, or next June—it is needed now!

Come! What say you? Will not you also 'chip in', with a little work, for these workless men?

JOHN C. EARL, 
Financial Secretary of the Bovary Mission. 
92 Bible House, New York City.

There is a compelling call to the Church of God to inculcate here in the homeland and yonder in all pagan lands a standard of personal morality and a standard of public morality that will square itself with the standards as laid down by the Eternal Book of Life. We need that standard of personal morality not only to protect and conserve the present generation, but to protect the babes still unborn that are to make their due time a mighty contribution to the world.—Titus Lowe, D. D.
As bearing on the work of the schools and colleges, elementary and higher, public and private

That practically all of them are carefully studying their obligations and opportunities in this field

That occasional colleges all over the country are reporting unprecedented numbers of candidates for ministerial and missionary service

That many other colleges have reported the number of ministerial candidates is on the increase.

That colleges are establishing Departments of Vocational Guidance with emphasis upon the claims of the Christian ministry

That more than two hundred colleges and universities have announced their readiness to accept Biblical work or credit for college entrance

That the number of well equipped departments of Biblical Literature and of Religious Education is steadily increasing, the total number now being over 300

That the demand for religious instruction for public school pupils and the students in tax supported institutions and independent universities is greater than ever before

While as for the seminaries and training schools

That a sympathetic and constructive study of the entire situation in the United States and Canada has been provided for with the double purpose of helping to secure an increase in the quantity and the quality of candidates for the various phases of church work and this study is under the guidance of men and women of acknowledged statesmanship.

And finally

That a considerable number of seminaries and training schools in both countries are already reporting increased enrollment of students for the year just beginning.

Although a great many of the institutions have not yet opened for the fall term and quite a number of them will not be able to complete their complete registration until the middle of October, no fewer than fifty seminaries and training schools in the United States and Canada have already reported to the Council of Church Boards of Education an increased attendance over last year. Very few of these institutions report an increase of less than ten per cent and quite a number report an increase of from 50 per cent to 100 per cent. Seven institutions have reported that their attendance this year was about the same as last year and one reports no new students. Three, two of them Canadian institutions, say that they have not yet recovered entirely from their losses of 1914—Christian Education.

BABEL OR BABYLON—WHAT DOES IT REALLY MEAN?

JOHN SCHEPEN

The name occurs in the Holy Scriptures several times, and under different forms.

In the first place, we read in Genesis 10: 8-10: "And Cush begat Nimrod; he began to be a mighty one in the earth. He was a mighty hunter before the Lord: Wherefore it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar."

It is not our purpose to quote all the passages where it speaks about Babylon, but only to point out the different conditions and times under which it appears. In the first place, therefore, we learn of a mighty man, who, having fallen away from God, is putting himself forward, and ushers in the first man-rule into this world.

The beginning of his kingdom, or monarchy, was Babel. He put himself at the head of it, to dictate to his subjects what they should do, at his behest, instead of God's, as it was done heretofore.

The second place where the name occurs is in the well-known narrative of the tower which was wanted to build, lest they should be scattered abroad upon the face of all the earth.

After they in their self-conceit and wickedness in which they, as it were, defied heaven, had started to carry out their plan, the Lord came down and confounded their language wherefore they had to give up their evil purpose. "Therefore is the name of it called Babel; because the Lord there did confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11:9).

While therefore in the first passage, the name Babel was given to the first kingdom ruled by man; in the second text the meaning of the name itself is explained to express confusion.

We will now leave Genesis and go many centuries farther down in history, to the time of the prophet Jeremiah, in whose time the people of Judah were led captive into Babylon. About that time the kingdom so named had reached the zenith of its power and glory, so that only a few years later when the prophet Daniel stood before the question, "If the heavens were opened, and I, Daniel, were to see all the great things that are being done in the heavens, and the great events that are being accomplished in the face of God's people, and the years of the kingdom of the people of God in the days of the Messiah" (Daniel 2:2), he was made to see a scene in the heavens, and the command was given to him. "Daniel, go your way; for the words are kept back from you until the time of the end." (Daniel 2:28-29.)

In the time of Nebuchadnezzar, after the kingdom had reached its greatest heights of glory, there was a fall of great magnitude, and Daniel, under the command of God, was permitted to see and understand the fall of the kingdom. God, in His infinite wisdom, permitted Daniel to see the fall of the kingdom, because the fall of the kingdom was a part of the plan of God, that the kingdom of God might break into the kingdom of men and fill the earth with the light of the knowledge of the glory of God. (Rom. 1:20.)

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existence, and was succeeded by the kingdom of the Medes and Persians.

From that time on the Babylonian empire is not mentioned any more in Bible history, and even its great city has since been so totally destroyed that nobody can live there.

But now we have come to the most remarkable thing of all. Thus far we have examined the literal, tangible material Babylon. From now on we will give our attention to the fourth phase of Babylon, and will see that there is an entirely different power which is also called by this name.

This power, however, is no less a real, but infinitely stronger and more wicked one than the Babylon of the Bible the type always is only a shadow of the antitype, or the real thing, so in this case.

The old Babylon, with all its power and ambition, was only a mere dim shadow of Babylon the Great, of which we read in the last book of the Bible.

In Revelation, chapter 17, the angel showed John the judgment of the great whore that sitteth upon many waters.

There he sees a scarlet colored beast, having seven heads and ten horns. And upon the beast a woman arrayed in purple and scarlet, and decked with gold and precious stones, and her name was written: "Mystery, Babylon the great, the mother of harlots and abominations of the earth." Read Revelation, chapter 17.

Chapter 18, this same power is represented as a city. There it is a little plainer described, and her final fall is announced. It is surprising to notice the parallels existing between the words of the judgment of God which were spoken against the old Babylon, and those which pronounce the doom of that Babylon which John saw.

Compare Revelation 18 with Jeremiah 51.

We believe that quite a misunderstood term has arisen because people do not always grasp what is really represented by this Babylon.

Many people claim that because Babylon is represented by an adulterous woman, it must be that reason be a church or a certain denomination that is meant here.

But a closer study in the light of the Word of God will make it plain to us that this Babylon is much more comprehensive than just a certain religious organization, thus limiting its application to the Roman Catholic church.

In the first place it is said of her that "the kings of the earth have committed fornication with her, and the inhabitants of the earth have been made drunk with the wine of her fornication." See Revelation 17:2.

Mark: it does not say: some of the kings, but the kings of the earth, all without exception.

Were there no kings on the earth that did not bow to papal authority? Where was the great empire of China, Japan, Turkey, Russia, and so many other heathen nations, which comprised at least three-fourths of the population of the globe, and who never paid homage to the pope of Rome? Only the so-called Christian nations were the ones over which the papacy had any influence. In the last verse of the same chapter it says: she, "Babylon", that great city reigneth over the kings of the earth.

Further in Revelation 18:4, it says: "And in her [Babylon] was found the blood of prophets, and of saints, and of all that were slain upon the earth." Was never any one slain for the Word of God before the Catholic church came into existence? What about all those martyrs of whom Paul is speaking in Hebrews 11:36-38, who gave their lives for the truth? Is all that persecution charged against a church which did not exist until centuries afterward?

We must, therefore, come to the conclusion that this Babylon the Great which is spoken of in Revelation, occupies a far greater length of time, and takes in much more territory than ever could be said of the papacy. Of course, this does not mean that everything that was done by the church during the dark ages, was not terrible, or that the power of the papal chair exercised over the Christian nations was not tremendous, but we wish only to show that this church constitutes but a very small part of Babylon, and it is not the whole thing.

"Ever since our first parents fell away from God, the devil, the deceiver, there have always existed two opposing forces, which through all the ages have been at war with each other.

On the one side the people of God, who wished to uphold the religion of the true God; on the other side the worldly people, who want to maintain their own idolatrous religion.

The first was represented in olden times by the people of Israel, which had Jerusalem as its capital.

The second, or the religion of the world, was represented by the rest of the nations, who had their center and power in the ancient city of Babylon.

And, as in the type, Babylon of old finally overcame and led into captivity the ancient city of Jerusalem, so it is in the antitype. Babylon of Revelation will overcome and subdue the people of God.

But, as in the first case, Israel was delivered out of Babel, and the city afterward completely destroyed, so in the same manner will the true people of God come victoriously out of Babylon, after which also this Babylon shall meet her final doom, and forever be destroyed.

Then the bride of Christ, the new Jerusalem shall appear in all her beauty and glory. See Revelation 21 and 22.

Now comes a serious question: How may anyone know whether he belongs to the first or the second class, to the Roman Catholic church, the Old Testament, or to the second party, who are going after the service of the world, and their own made-up religion? In other words: How do we know if we belong to the true church, the new Jerusalem, or that we are still in Babylon?

We plan, at many times in the Bible to come out of Babylon. See Corinthians 6:17 where the apostle Paul plainly says that God's children must separate themselves from the world, and their false teachings. There the apostle quotes the same words which were spoken in the warning against Babylon, read Jeremiah 51:5 and 49:15. This shows that Paul regarded that thing then already as existing.

It has often been thought that John on the Isle of Patmos had a vision only of things which had yet to come to pass and that the saw was yet in the future. But we see the angel showing to John the judgment or the punishment of the woman, which at that time was yet far in the future, but not that the thing itself was yet future. But because Babylon in Revelation is represented as a depraved, adulterous woman, and the true church of Christ is portrayed to us as a bride, or a pure virgin, therefore, we are told this Babylon also must represent a church, but a false one, in this century. However, as nobody can point to a certain church or denomination, and say: That is the true church of Christ, but rather the Body or Church of Christ is scattered among all kinds of sects and churches, so also this Babylon, or false religion is not confined to any particular denomination, but it takes in all churches and religions, no matter of what color or name they may be. Just as any church or denomination departs from the Word of God, and follows after doctrines and methods of men, so far does she belong to Babylon.

And in the same proportion as any one follows and acts according to those doctrines and methods, in that proportion he is yet in Babylon.

Hence the only standard whereby we may measure ourselves is the Bible. If in our beliefs and practices we are guided only by the Spirit of God, when we study his will, then we have escaped out of Babylon, and we may regard ourselves as belonging to the bride of the Lamb, or the New Jerusalem.

But if we practice any teachings of men, we are still in Babylon.

Now, anybody may readily understand that belonging to a certain religious body has nothing to do with it. If with Babylon only was meant the Roman Catholic church, then all one had to do, if he wanted to go out of Babylon, would be to leave that church.

Or if all the Protestant churches are meant by it, as some people claim, then a person has only to separate himself from all churches, and disavow all organizations, as many are doing in these days.

It is, of course, plain enough, if one belongs to a certain church, and he discovers some errors and false doctrines which are advocated by that church, and after he has done all he can to purify it from those doctrines, he has failed in his efforts, then he will be obliged to leave it, otherwise he will have to go on in that sense be following after Babylon.

And in this connection we think we ought to point out in what sense we have to understand this Babylon, and also the New Jerusalem.

Was the Babylon which John saw, a lit-
eral woman, and at the same time a real, literal city?

Nobody will make such an absurd assertion as that. No, we all understand it to be figurative, or symbolic. Likewise also the New Jerusalem is to be understood as being a symbolic, figurative presentation of the glory of the church, the bride of Christ.

And now we wish in a few words, to call your attention to the time in which we are living, and to those prophecies about Babylon, which are at present engaging the attention of so many. Christ said, in connection with his prophecy about his second coming, “Because iniquity shall abound, the love of many shall wax cold.” So, the conditions in the world strongly indicate that we are not far from this great event; yea we are living in the very time of which Christ in this prophecy is speaking. See Matthew 24.

And because the Christian churches are going more and more after Babylon, and soon will be entirely absorbed by it, for that reason there are at present many earnest souls who see these things, and are studying this prophecy with more zeal and earnestness. As the old Babylon is not mentioned for centuries in Bible history, although it always did exist, until it suddenly comes out stronger than ever, at the very time when it had reached the height of its power and glory, so also this Babylon, though it always has existed ever since man-kind left the service of God, and went after its own crooked ways, comes out the stronger at the time it reaches its highest point of wickedness and lawlessness.

And thus will the true followers of Christ be better able to see plainly this masterpiece of Satan, and to behold this abominable apostate church, this man-made religion, in her true form.

Now, some one may want to know what we think about the beast, which is carrying the woman, and which has the seven heads and ten horns.

But to write about it at this time would make this article too long, perhaps later on we will have an opportunity to express our thoughts about it, along the lines of the Bible.

Dear reader, it is therefore a very serious question to know whether we are living in Babylon or not.

The Word of God says: “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues” (Rev. 18:4).

May the Lord help us all who, according to the Word of God, believe that soon the shout shall be heard through all the earth: ‘Babylon the Great is fallen, is fallen,’ we then also may be able to say with all that belong to the bride of the Lamb: “Even so, come, Lord Jesus!”

Battle Creek, Mich.

MY BOOKS

Upon the shelves in stately rows they stand,
My quiet friends. They murmur not, nor fret,
Because I am too weak to reach a hand
To draw them near me. Quiet, I say, and yet
They speak in clearer tones than those who talk
In louder voice; and dearer tales they tell
Than any told me in my daily walk
By friends and neighbors who around me dwell.

This one recalls a golden Autumn day,
When dark the heather gloved ‘neath the wave,
And in a hollow, book in hand, I lay
Heedless how swift the moments glided by.

And that, with plain red covers, calls to mind
A friend who borrowed it, and gave it praise,
Saying that in its pages one might find
Both truth and tenderness. Since then the days
Have grown to months, and lengthened into years,
Since that dear friend I saw. But when I take
This book within my hand, a face appears,
And, as I turn the leaves, fond memories wake.

As one far inland, longing for the sea,
Close to his ear should hold a tiny shell,
And for one blissful moment dreams that he
Can hear the roar of waves that break and swell.

So, yearning for the scenes of long ago,
And far removed from friends supremely dear,
I turn my eyes toward my books; and lo!
The vanished scenes and faces reappear.

—Walter D. Gladwin.

“The time to begin giving to God is not when we have made a fortune; it is easier to begin giving with cents than with dollars.”

nearly time for me to come home and get to work. It was with Russia in mind that I took my vacation just now. The need is for workers to be gotten in immediately. My leather coat was for fur lining and helmet to match was ready for mailing before I even knew that I was being started on the way. The traveling will not be so pleasant as in Germany. We have to carry our own cooking utensils and cook our food along the way. The baggage one takes is rather enormous, I imagine. Just how one gets along I don’t know.

The papers today are full of the report of the first day of the Harding Disarmament Conference. Europe is certainly watching that with great interest. I had a Dresden paper this morning. Yesterday was election day. In spite of that fact, the whole of the front page was taken up with reports of Harding’s and Hughes’ addresses with only a small notice of the election results.

The people are pouring in here from Sweden and Holland and other countries because of the exchange. One can travel and live here so cheaply when one has foreign money. These foreigners will come in this way are known as ‘Voluntia Schweine’ or ‘Exchange Pigs’.

“I received the $1.00 bill that was given you to send to me. It is a good thing you sent it. I can get about twice as much for it as when you sent it. That is a slight exaggeration. I buy American money here now for every one has bought it up. I will turn it over to Friends here to use for the cause.”

“I am to go to Russia. We leave Monday, November 20, for Riga. This takes thirty hours. Stay two days there and go on to Moscow. From Moscow we go on later to Samara. I will keep you informed. Address me for the present, care of John Pitka & Sons, 14 Wustenaal, Revel, Estonia, Miriam West.”

The Samara which Miss West mentions as thirty hours, is in the famine district of Russia in the great Volga basin where fifteen millions of people are affected by the terrible famine due to the drought of the past summer. The Society of Friends, the Quakers, under whose auspices Miss Miriam West is working, are feeding over
fifty thousand Russians every day. They could feed ten times that many if they had the money. Ten cents will buy a dinner for a hungry child.

**WORKER’S EXCHANGE**

**BATTLE CREEK, MICHIGAN**

The annual meeting of the Woman’s Missionary Union of this city occurred on Tuesday, November 29, with good attendance and interest. The sessions were held in the M. E. church, beginning at 3 p. m. After the opening Devotional Service, we listened to a most helpful address by Dr. Keeler who has been for the past twenty years a medical missionary in North China. Dr. Keeler’s address emphasized the duties and privileges of the folks in the homeland toward missions. He urged us to make a closer study of the needs of the different fields and a personal knowledge of and acquaintance with the workers as far as possible.

He spoke of the power of prayer and the encouragement it gives the missionaries to know that their prayers were presented daily at the Throne by those who love God and his cause. Then he urged mothers to dedicate their children to the work and rear them to love it. Money, while necessary to the advancement of the cause of missions, is a cold and lifeless thing without love and understanding, he would have us know.

After an solo by Mrs. Olson we were told that the next number would be “Sidelights on Missions”. Each lady had been given a slip containing the name of a country, and the small classrooms of the church had each been labeled with a similar name. At this point a group of little girls, each bearing a flag, entered and we were told to “follow the flag” and doing so, we were led to the “country” the name of which we had drawn. Here we found a committee who had prepared a short program giving facts concerning customs and conditions peculiar to that part of the world. At a given signal each group moved on to the next room. This was a very interesting and instructive part of the program. Our own ladies represented “China” and Mrs. E. F. Tappan as chairman gave a short talk on the place that great country now holds in the affairs of the world. Mrs. Greene read one of Dr. Bessie Sinclair’s letters and Mrs. Kelly read “China’s Declaration of Independence.”

At this point the signal for supper was sounded and all proceeded to the basement where at ten long tables a meal so delicious and abundant was served that it brought anew to our minds the unhappy condition of the less favored of God’s children. After all had eaten Rev. W. H. Phelps, pastor of the First Presbyterian Church, spoke on Americanization work in Battle Creek. Mr. Phelps is general chairman in charge of this work and briefly outlined the aims and plans of the committee. He then said he was sure we would like to bear a report from the two young women who were doing much of the actual work, and introduced Miss Helen Mavety, a domestic science teacher in the high school, who told of the labor of love she and her assistants are doing in trying to win the confidence and better the conditions of the Polish women.

Miss Glennie Weston of the Y. W. C. A. spoke on the work among the Bulgarians. A vote of appreciation was given to Miss Weston to whom, as chairman of the World Fellowship Committee of the Y. W. C. A., belongs the credit for the success of the evening.

The evening session was taken up by a concert by the orchestra of the First Baptist Church and a motion picture, “Ram Das”, a story of missions in India.

The Seventh Day Baptist Church ranked first in print of attendance, having 93 percent of its membership present.

**PRESS COMMITTEE.**

**TRACT SOCIETY—MEETING BOARD OF DIRECTORS**


Visitors: Mrs. David E. Titsworth, Mrs. William Seward, Mrs. Willard D. Burdick, and Antonio Savarese.

Prayer was offered by Rev. James L. Skaggs.

Minutes of last meeting were read and approved.

Vice President Hubbard presented a communication from President Corliss F. Randall. After stating that pursuant to the advice of his physician concerning all such activities for the time being, he would not attend the meeting of the Board today.

The Committee on Distribution of Literature recommended printing small new editions of the following five tracts, the present editions being exhausted: "Why Sunday is Observed," "Her Wedding Ring," "A Sacred Day," "I Love Thee," "Familiar Quotations."

Recommendation adopted and referred to the committee with power.

The Business Manager reported the Year Books for 1921 completed December 2, and the book of President of the C. D. C. Davis’ sermons on "Country Life Leadership," were now ready for distribution.

The Committee on Investment of Funds reported the disposal of four bonds and mortgages amounting to $11,500.00, the proceeds to be loaned to the Denominational Board.

The Committee on Italian Mission reported the presence of Mr. Savarese, and an informal conference with him was conducted, relating to the work of the mission. There has not been marked progress of late, and yet at the close of the interview the Board felt some substantial results have been accomplished along the line of Americanization. Rev. Willard D. Burdick and his wife very graciously offered their services for a time to assist in conducting the Sabbath school at New Era.

The Treasurer reported the death of Calista A. Sears, which occurred November 22, 1921. He recommended that the income from the bequest of Electra A. Potter be continued to the estate of Calista A. Sears to January 1, 1922.

Recommendation adopted.

Corresponding Secretary Edwin Shaw reported that an edition of 2,500 of the denominational Calendar had been printed, and were on sale at 15 cents per copy singly, or 10 cents per copy in lots of 25 or more.

Correspondence was received from the Commission of the General Conference; Marie Janz, and Rev. Erle E. Sutton. The latter was received with many expressions of appreciation and commendation, and referred to the Advisory Committee for consideration and report to the Board.

Voted that we are agreeable to the plan to have Editor Gardiner visit the south, and especially Daytona, Florida, for a period of five weeks, in the interest of the denomination and the local interest in Florida, his expenses and entertainment to be cared for by the Daytona Church at their suggestion and offer.

In compliance with the expressed request of Correspondent the Budget Committee reported a revised budget, as a report of progress, the complete report to be submitted to the Board at its next meeting.

Recording Secretary Titsworth presented in substance a communication from President Corliss F. Randolph relating to his resignation as a member of the Committee on Revision of Denominational Literature. By vote of the Board Secretary Titsworth was requested to visit President Randolph personally, and express to him the sympathy and regrets of the Board at his enforced retirement from activity, and to assure him that the Board earnestly desires him to continue as a member of the Committee on Revision, yet under present conditions desires to relieve him for the time of all anxiety and burden as such member.

Minutes read and approved.

The Board adjourned.

**ARTHUR L. TITSWORTH, Recording Secretary.**

"Is this a healthful town?" inquired the home-seeker of a native.

"Yes, certainly," was the answer. "When I came here I hadn’t the strength to utter a word; I had scarcely a hair on my head; I couldn’t walk across the room; and I had to be lifted from my bed."

"You give me hope!" cried the home-seeker with enthusiasm, "How long have you been here?"

"I was born here," replied the native.

Kind Words."
YOUNG PEOPLE'S WORK

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

UTILIZING OPPORTUNITIES
Christian Endeavor Topic for Sabbath Day.
January 7, 1922

DAILY READINGS
Sunday—Opportunity to testify (Acts 16: 15-15)
Monday—To help (Luke 10: 30-37)
Tuesday—To serve (John 13: 1-10)
Wednesday—To heal (John 5: 1-15)
Thursday—To accept Christ (John 1: 6-13)
Friday—A lost opportunity (Matt. 25: 41-46)

Sabbath—Utilizing opportunities (Gen. 41: 14-20; 2 Cor. 6: 1-13)

UTILIZING OPPORTUNITIES IN THE CHURCH
REV. G. D. HARGIS

For every progressive Christian the church affords many opportunities for service, that may be and should be utilized. The truly converted man or woman has become a new creature in the Lord Jesus, and is anxious, even searching for a chance to live and tell the Good News. The organization of the church is such that all members of the church can be used. The greatest essential to being used is to be fired with such a zeal that you cannot remain unused. The pastor needs aids of all kinds and every pastor would be pleased beyond imagining if inquiries for service came to him. The church proper needs helpers in deacons, ushers, singers in the choir, organists, and other minor officers. The Sabbath school and Christian Endeavor prayer meeting needs all help that can be used. Everyone in the church should have a part.

But remember to serve God is more than being asked to serve, more than just filling a need: it is the deep abiding demand of your heart that longs to "Carry On" for him. It is uncontrollable. You are compelled to do absolutely everything you can, and the best and most you can do, seems so little.

Be converted, have an undying zeal for service, snatch every opportunity with a gladness that is contagious; Search out ways to serve, and do all to the glory of God.

UTILIZING OPPORTUNITIES IN CHRISTIAN ENDEAVOR WORK

CLAIRA LEWIS

What a range of opportunities for service we find in Christian Endeavor! Are you a member of the Junior Committee? Don't confine yourself to getting new members, look out for ways to keep old members interested. Does the Junior superintendent sometimes ask you to help with the music, or to tell a story to the little tots? Don't say, "No, I can't do it." Do the best you can, and God will add his blessing. Is your Missionary Committee content with holding a missionary meeting once in a while? Or have you found a larger field for service? One Missionary Committee holds services at a country schoolhouse in a community where there is no other religious gathering. Whatever your place in Christian Endeavor, don't think you aren't needed. Strive to do whatever he would like to have you do.

UTILIZING OPPORTUNITIES IN THE SABBATH SCHOOL

REV. E. M. HOLSTON

To profess to be a Christian and to know Christ only by name, and his teachings only by hearsay, is to take a position along side the hypocrite. The Sabbath school for decades has afforded the greatest opportunities for the systematic study of the teachings of Christ, and for the realizing of his character and plays the game only to win. Here is his opportunity for service to himself and to his fellows. And isn't that the true Christian life—service to others through a carefully guarded trained of one's self?

Utilizing opportunities in college

GLADDY C. HIBBERT

Many young people who go to colleges and universities today, go with the idea that they will become teachers, and that they will be more capable of holding responsible positions, and of receiving larger salaries. That, however, is not the general attitude of the student who attends one of the smaller denominational colleges. How may we utilize our opportunities to testify, to help and to serve? A student should see the little things about the campus which might need his attention. He might help a lower classman who needs his advice concerning various things. He might not only by speaking but by doing. What better place is there to testify of Christ, and his wonderful significance to you, than in the Y. W. C. A. and Y. M. C. A. meetings? Also, why not apply the principles of Christianity every day by studying our lessons conscientiously with the purpose of getting the most from them that we can? Should we not all try to live lives of service for the Master who has given us many opportunities?

Utilizing opportunities in athletics

GEORGE H. CRANDALL

Probably no other activity presents a greater opportunity to self-training and self-development than athletics. The athlete learns to meet defeat without grumbling; to win without boasting; to suffer punishment without flinching; to play the game fair. He knows the stimulus which comes from a clear thinking mind in a strong body. He knows the rules of right living, and if he has been taught correctly, he learns to fight for a principle. These opportunities are open to the athlete who would accept them, and poor indeed is he who passes by these most important pillars of his character and plays the game only to win. Here is his opportunity for service to himself and to his fellows. And isn't that the true Christian life—service to others through a carefully guarded trained of one's self?

SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR LIFE WORK RECRUITS

Class A—Special Service

Trust in the Lord Jesus Christ for strength. I promise him that I will from this day forth strive to do the work of my life, and I will give myself totally to the service of Christ and the Church. I designate below the branch or branches of religious work to which I feel myself called:

The Ministry Teacher in our schools

Mission Field: Foreign Evangelistic Singer Special

My Church Name Date Address

SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR LIFE WORK RECRUITS

Class B—Special Service

Trust in the Lord Jesus Christ for strength. I promise him that I will from this day forth strive to do the work of my life, and I will give myself totally to the service of Christ and the Church in some kind of specific religious work.

A suggestive list of activities follows: (1) Willingness to act on the Christian Endeavor Executive Committee, worker in Junior Christian Endeavor, Intermediate Christian Endeavor, Sabbath school, or on one of our denominational boards; (2) continued consistent service along such lines as church ushering, choir work, distribution of Sabbath Recorder, Sabbath and other religious literature and encouraging others in reading Christian publications; (3) readiness to assist church and denominational workers with such work as financial canvass, mission and other religious study courses, and Vacation Religious Day School.

This indicates work interested in, or being done and report frequently to the Young People's Board.

My Church Name Date Address

SEVENTH DAY BAPTIST CHRISTIAN ENDEAVOR LIFE WORK RECRUITS

Class C—Active Honorary Fellowship

Trust in the Lord Jesus Christ for strength. I promise him that I will from this day forth strive to do the work of my life, and I will give myself totally to the service of Christ and the Church in some kind of specific religious service.
THE SABBATH RECORDER

The activities for Class C are the same as for Class B. The difference between these classifications is that Class C is recruited from older and better established workers, while Class B is still in training. The Young People's Board wishes to keep in close touch with the younger group to encourage and help, and expects frequent reports as to their activities. After a satisfactory length of service members of Class B are promoted to Class C. As soon as members of Class A enter the life service they are promoted to Class C. Other persons who consider themselves beyond Christian Endeavor age but are interested in this work and wish to encourage it are asked to join the Active Honorary Fellowship by signing below.

My Church Name: ____________________________

Date: ____________ Address: ____________________

A LETTER FROM THE TREASURER

Dear Christian Endeavorers:

Into the midst of the many good things that all loyal Seventh Day Baptist Endeavorers are striving to accomplish comes the necessary plans for the finances with which to carry them on. It is to talk about them that the treasurer of the Young People's Board comes before you occasionally.

Between the end of the fiscal year, June 30, and Conference there always seems to be a period of making time and so it then becomes necessary to work harder to catch up with our program by January 1. This is the situation with all our denominational interests. It is upon us young people that the hope of our cause, and we know that they shall not fail. One never saw a better or more reliable set of young people than the members now assembled.

And so it is with confidence that the treasurer comes to you to ask that you devote a little larger proportion of the funds that you raise to denominational purposes. Will you authorize the sending to the Conference Treasurer, Rev. William C. Whitford, Alfreed, N. Y., a sum equal to at least 25 cents for each member of your church? Do this as a society through your church treasurer in addition to your individual pledges. It will be credited to your church and help it to go over the top. Could you do this at Christmas? Our cause needs it and you will, in your turn, receive an added blessing.

Yours in the Master's service,

E. H. CLARKE, Treasuer of the Young People's Board. December 12, 1921.

THE SABBATH RECORDER

YOU NG PEOPLE'S BOARD MEETING

The meeting of the Young People's Board, December 12, 1921, was called to order by the President, Dr. B. F. Johnson, in Room 15, College Building. Prayer was offered by Mrs. Kelly and Pastor Bond.


Visitors: Adam Clarke, Mrs. Kelly, Mr. and Mrs. F. E. Tappan, L. E. Babcock, Rev. A. J. C. Bond.

The President presented the following report:

The President reports that since the last Board meeting he has attended a meeting of the Commission. This body gave the Board much encouragement in the work we are attempting for this year. The President has consulted Editor Gardiner in regard to our reports in the Recorder and President Warder Davis in regard to our place in the Conference program for next year.

The following report was read by the Corresponding Secretary and accepted by the Board:

Number of letters written............. 25
Number of letters sent out........... 150
All non-resident superintendents and Associate Secretaries responded (upon request) with a report, except one secretary.

Correspondence has been received from: Rev. R. R. Thorngate, Mrs. W. D. Burdick, Miss Mary Lou Ogden, Miss Alberta Davis, Miss Clara Lewis, Miss Elenee Crandall, Miss Hazel Langworthy, Miss Vida Randolph, Miss Doris Holston, Miss Margaret Stillman Mrs. Isabella Allen, Miss Maleta Osborn, Rev. Edwine Shaw, Miss Margaret Jenks.

A short article has been prepared for the Recorder about the Life Work Recruit-Drive. The cards are being printed. We expect to have the Drive during Christian Endeavor Week, February 5-12.

FRANCES FERRILL BABCOCK,

Bills were allowed as follows:

Mimeographing and postage. $7.35
Corresponding Secretary, postage. 10.00
Mrs. R. Babcock, trip to Walworth. 21.50

$38.85

Monthly reports from the several Superintendents were read: Goal Superintendent, Efficiency Superintendent, Tenth Legion Superintendent:

REPORT OF TENTH LEGION SUPERINTENDENT

The Tenth Legion Superintendent wishes to report that another letter has been sent to the societies. Three private letters, two of societies requesting literature, and one to Dr. Gardner regarding our public distributions of literature. No communication has been received from societies during the month.

Respectfully,

LYLE CRANDALL,
Tenth Legion Superintendent.

December 8, 1921.

REPORT OF SOCIAL FELLOWSHIP SUPERINTENDENT

Eight letters have been sent out. Standard socials were sent to three societies. One New Standard social was received. One new social has been published and two others are nearly completed.

MRS. NETTIE CRANDALL,
Social Fellowship Superintendent.

REPORT OF E. S. K. SUPERINTENDENT

Seven letters have been written in an attempt to locate L. S. K. young people. We now have a list of about 130 names and addresses. A letter is ready to be mimeographed. The present plan is to send a postal card questionnaire in each letter, that we may have a little more definite information about each one.

RUBY C. BABCOCK,
Superintendent.

Mrs. Ruby Babcock also gave an account of the ordination of Mr. Holston at Walworth, and the meetings of the Woman's Board, which she attended.

The resignation of Mr. Thorngate as editor of the Young People's page in the Recorder was accepted by the Board. Mrs. Ruby Babcock was appointed to act as temporary editor.

A letter was read from Mr. Shaw, Secretary of the Commission.

Letters containing goals for the year from the Junior and Intermediate Superintendents were read and discussed. Voted to appoint a committee to correspond with the Superintendents in regard to these goals. The committee is as follows: Miss Edna Van Horn, Dr. B. F. Johnson, Marjorie Willis.

A report of progress was made by Program Committee for Christian Endeavor Week in February.

Letters were read from five Associational Secretaries, reporting work from the different fields.

Pastor Bond then gave some very interesting remarks and suggestions in regard to the Board and denominational work.

Further suggestions made for welfare of young people, by members of the Board. Reading and correction of the minutes. Adjournment.

MARJORIE WILLIS,
Recording Secretary.

A GOLDEN WEDDING

[The following account of the golden wedding of Mr. and Mrs. E. D. Coon, in Milton Junction, Wis., appeared in the Journal-Telephone. Following the account is a poem written for the occasion by Mrs. Belle (Oviatt) Thomas, which was sent to the SABBATH RECORDER by a friend.—Ed.]

Fifty years is a long time in anybody's life but for a couple to be happily married that length of time, is reason enough for a fitting celebration. Mr. and Mrs. E. D. Coon celebrated their fifty wedding anniversary last Sabbath and were royally entertained by one hundred friends and relatives that evening in the parlors of the Milton Junction Seventh Day Baptist church.

After a short reception for Mr. and Mrs. Coon, a very interesting program arranged by Professor and Mrs. E. F. West was given. Mrs. S. C. Chambers and Mrs. E. R. Hull sang a very beautiful duet, "Those Golden Happy Days". An appropriate poem was given by Mrs. Belle Thomas. Letters were read by Professor Pay Coon. Mrs. A. S. Maxson also read a long but interesting letter written by Mr. and Mrs. Coon's son, telling of her work in China. Rev. Clayton A. Burdick and Rev. George Burdick both gave short talks, complimenting Mr. and Mrs. Coon on their long and successful walk through life together. Mr. Coon gave a few experiences during his married life (until his wife pulled his coat-tail) and Mrs. Coon had the "last word" as usual and made the most of it, much to the meriment of all present. Date Coon led in the closing song selected from an old Utica church song book. A light luncheon was served immediately after the program.

Mr. and Mrs. Coon are the recipients of many valuable gifts during the evening, the shining gold pieces making them realize that their many friends were rejoicing with them in their happiness on their golden wedding day.
Those from out of town were: Professor Fay Coon, Wausau; Rev. and Mrs. Clayton A. Burdick, Westerly, R. I.; Mr. and Mrs. E. O. Burdick, Walworth; Mr. Minnie Ernest Booth, Cresco, Ia.; Mrs. Ida Howard, St. Paul, Minn.; Mrs. George B. Shaw and Mr. and Mrs. Harold Burdick, Salem, W. Va.

What is this bunch of young folks,
That's gathered here tonight,
With pleasant faces wreathed in smiles,
And eyes all beaming bright?
Pray, what is the occasion
That draws this motley crowd?
I think I'll join the circle.
If I may be allowed.

On looking closer I perceive
That they are friends of mine—
The friends I've known the longest;
Now this is pretty fine!
Here are my dear old schoolmates,
With whom I used to play;
And some have been my teachers
Along the upward way.
And some are just old neighbors,
With friendship tried and true;
Experiences of various kinds
Together we have shared;
Some have grown quite portly,
And some are worn quite thin;
But still I know the kind hearts
Are beating warm within.
And they have brought their babies;
My sake, how babies grow!
They now have babies of their own;
Strange, but it's really so.

Now here's a youngish couple,
As natural as life.
What's that you say? Fifty years
They have been man and wife.
Go on and quit your"kidding";
You know you can't fool me,
For I have known you all along.
How long? Now let me see.
My memory's rather tricky,
Well now I guess I'm right;
For figures have to tell the truth.
Set down in black and white.
I never would have thought it,
And tell me now and tell you: But come to think it over,
I see it must be true,
Time must have been a flying.
More than I realize;
When facts like these confront me,
They take me by surprise.

So that is why we've come here,
Our best respects to you.
And celebrate, with right good will,
Their golden wedding day.
We're glad to take them by the hand,
And wish them many more
Such happy anniversaries,
With gifts of love in store.
We praise them for their enterprises,
Their energy andpluck;
And in their ventures yet to come,
We wish them the best.
We're glad to have them back again,
Among their friends and kin;
So long they've dwelt in distant lands,
A homestead there to win.
And now as winners they're returned,
And here we hope they'll stay.
And be our neighbors as before.
Forever and a day.

HEADING FOR RUIN
If every voter in this and other lands could read the first article in the Atlantic Monthly for August, the several ships o'state now headed for the rocks might easily be swung out toward the open sea. The author says that after wasting approximately 36 billion dollars in property and production in the late war, the several nations guilty of this stupendous madness are now spending the income at 5 per cent on 100 billion dollars of what they have left on their war budgets. This burden, it needs tu: argument and show, the industry can not stand. You can't consume more steam than you can make. When humanity understands what it all means it will refuse to make a galleys slave of itself just for the sake of furnishing a few of its number the chance to start a war. This writer tells us that we, the United States, are spending today as if we had learned nothing, could learn nothing, would learn nothing, more in getting ready for future wars than the entire net expenses of the Federal government five years ago. Oh, but, says the defender of all this waste, we are incurring ourselves by this enormous outlay against another war! Here is the answer of our author: If a manufacturer devoted 80 per cent of his total income, as the United States government is doing, to paying insurance policies, his creditors would soon intervene and his case would also receive the careful attention of an expert in lunacy.—Our Dumb Animals.

"The ministry ought to be rescued from the curse of exaggerated pretensions and trivial jealousies which now darken the whole region included within the range of those pestiferous double D's."—The Continent

CHILDREN'S PAGE

THE NEW YEAR'S SHOP
"Good Resolutions for Sale Here Today!"
This was the sign on the door.
The children are looking in through from their play.
For they know it is only upon New Year's Day
That these can be found in the store.

Old Father Time keeps the shop where they're sold.
And he keeps it in such a queer way.
Not one can you buy, for silver or gold;
You can take, though, as many as both arms will hold.
Or but one need you carry away.
There is only one thing that each buyer must do:
Before you can enter the store
You must leave all bad habits, be they many or few.
And all things that hinder a life good and true.
Outside, as you go in the door.
Before you come out all these habits and things
As my life have gone from the way.
At so many good sales old Father Time sings.
Then the door of the New Year wide open
And the children troop gayly away.—Selected.

A CRACKED NEW YEAR RESOLUTION
"Make me one, too, Will." Ned watched his brother while he lettered a large card with New Year resolutions. They were written in gold, with a great many ornamental flourishes.
Will held it up admiringly.
"Make me one, please," Ned repeated.
"You don't need any. You don't have to get up at six o'clock every morning and study an hour before breakfast; you can cuddle down and snooze till mother calls you. Besides you'd break all to smash before night," he added.
"No, I wouldn't. You try me, and see if I do," Ned said. He brought a card and gave it to his brother.
"What shall I put on it?" asked Will.
Oh, something about remembering. I want to remember that I promised to shovel off Aunt Tyson's porch and make her a path to the gate every time it snows this winter. I wish it would hurry up and snow again, for she gives me a cent every time. I've got thirty already.

"That's a lot. What are you going to do with it—buy an automobile?" Will asked teasingly.

"I'm going to buy Tommy Dixon a sled, so he and his sister can coast." There! How does that suit you?" Will asked, holding up the card on which was printed in large golden letters, with an elaborate border of holly leaves and berries: "Resolved. That I will not forget to shovel off Aunt Tyson's porch and make her a nice path to the gate every time it snows this winter, because she is too old to do it herself, and because I promised. Ned Darling."

"Oh, that is just grand! Now there isn't any danger of my forgetting," Ned said glibly.

"Shan't I put on anything more—something about putting your sled away nights and hanging up your cap, for instance?"
But Ned shook his head.

"I'd better not try to remember too much at once," he said.

It snowed again Friday night, and next morning it lay in great heaps and drifts. Ned ran for the snow-shovel, but Will was already using it to make paths about the house. While he was waiting, Charlie came along with his new sled.

"Get your sled and come down to the hill, Ned; the big boys have got it all cleared off already," he said. And Ned ran for his sled. It was fine coasting, and the sled flew down the hill like the wind. The time flew by, too, and presently a bell rang.

"Twelve o'clock," called Charlie Logan, starting for home.

"Hello, Ned! Seems to me I heard something crack, didn't I?" called a familiar voice, and there stood Will.

Will laughed. "No, it wasn't your sled. I guess Aunt Tyson must have heard it, too, and come looking and added.

"No, I wouldn't. You try me, and see if I do," Ned said. He brought a card and gave it to his brother.

"What shall I put on it?" asked Will.
Oh, something about remembering. I want to remember that I promised to shovel off Aunt Tyson's porch and make her a path to the gate every time it snows.
"Don't you want it?" asked Tommy eagerly, but Ned shook his head.

"Oh, thank you!" cried Tommy, delightedly.

After dinner Ned took the snow-shovel and went to Aunt Tyson's.

"I thought you had forgotten me, Ned," she said.

"I did, pretty near; but I'm going to make up for it," he told her.

He could hear the boys and girls over on the hill, but he kept bravely at work until the snow was cleared away and a nice, wide path made around the house.

Aunt Tyson said he had earned double wages, and gave him twenty cents.

"It wasn't truly broke, Will—just cracked a little; and I've mended it 'most as good as ever. I'm going to watch it closer after Tommy accepted."

"Oh," said Aunt Tyson, 

"You've been king of the little boys, as ever. I'm going to watch it closer after Tommy accepted.

"Don't I," and she added, "but I don't propose to feed something that does not belong to me."

So one day she had him killed.

Shortly afterward I was visiting a friend who has a tiny house on the rear of this woman's premises. She rents this little house to a man, poor and old, and hardly able to keep soul and body together. He, however, has a cat which he loves and feeds carefully before going to work in the mornings, and again at night. One morning, as he was feeding his cat, two lean and hungry-looking felines came sidling up, looking, oh, so longingly at the food of the feeding cat. With a word, the old man stepped inside his door and presently came out with a bowl of milk, which he put down in front of the two unbidden guests. Needless to say, they lapped it up in short order.

"How can you afford to feed so many cats?" I asked wonderingly, "with milk as high as it is?"

"Well, you see," he replied, "I don't need very much myself, and it's such a privilege to be allowed to feed something that is hungry. I would much rather they should have it than to have it myself."

Happy old man with a heart of gold, and poor rich woman with a heart of stone—

Our Dumb Animals.

Another problem of private finance is to make the money saved for a rainy day last a rainy month. —Boston Herald.
The winter has been mild thus far with two snow falls. We seldom hear the music of sleigh bells in southern Michigan.

It may interest many to know that Brother Henry Seidhoff who has for two years been a great sufferer from paralysis, is still in a critical condition and is waiting calmly for the eternal change. His Christian patience and readiness for the call of God is a sermon to us all.

Our church male quartet has furnished for many weeks excellent music for the Sabbath services and for other occasions. We have also been favored with many fine soloists and duets. The choir is again becoming organized and is up to the standard.

The last social was held at the residence of F. E. Tappon, and was intellectually and socially a feast. Our young people know how to spend an evening cementing the ties that bind them together without penny candy or ten-cent eats, though the eats are had. There is usually a program of real merit and music “to boot.”

Pastor Kelly expects to administer baptism the Sabbath before Christmas.

COAL AND OIL IN THE FAR NORTH

The fact that the axis of the earth is tipped so far from the vertical—about twenty-three and one-half degrees—is responsible for the existence of climatic zones and especially for the prolonged cold and darkness of the Arctic winter. But the axis has not always tipped at that angle; through long periods the earth has spun round in a position that made the axis much nearer vertical. During this interglacial date the climate was much more nearly uniform all over the earth, and the vegetation at the poles was not greatly unlike that in the tropics.

It is hard for us to imagine such a condition of affairs, but there is plenty of evidence that it really existed. One of the most interesting and best made by explorers in the far north is that of great coal seams freely exposed in the rocks of the seashore. The country that now lies under several thousand feet of ice and snow and that reproduces for us today the aspect that all the northern countries of the globe presented during the great glacial ages, was once warm and equable in climate and covered with luxuriant growth of tree ferns.

THIRTY MILES WITH WHEELBARROWS

W. T. Hobart, of Peking, who was sent to the famine country to superintend relief distribution in two counties, says that some of the people walked thirty miles to get their grain, and usually took it home in wheelbarrows. He distributed relief at the rate of about seventy tons of grain to over three thousand people per day. Schools for famine children have been started with good results in some places by our workers.

CHRISTIAN WORK

“IT think you have sent out a valuable bit of information when you mailed the Calendar. It is neat, splendidly arranged, a directory, adequate enough, has been carefully prepared, and I hope it will receive a cordial welcome by the greater part of our people.”

PASTOR OF CHURCH, WIS.

UNSOLOCTED TESTIMONIAL

TRAINING THAT MAKES MEN

It is believed that the fourteen points that a boy in the New York West Side Y. M. C. A. Camp must know to get his emblem are far better calculated to fit him for useful service than Edison’s questions. This boy must know 15 important trees, 15 flowers, swim 50 yards, dive for form, row 30 miles in 4½ minutes, hike 25 miles, pass written examination in camp craft, make a plaque, take part in entertainment, finish in two events in athletic meet, and two in aquatic meet, play 14 innings of league baseball or four halves of league basketball, take 7 consecutive dips, and win the leader’s approval as to being a good camper.

If he wants to win the high honor as at camp, he must have passed all these fourteen points and then succeed in negotiating thirteen more tests. He must know 25 trees and uses of their wood, 25 flowers, 10 birds or groups, play in 6 full games of baseball, swim 200 yards in a reasonable time, dive from high dive, pass first-aid test, do some entertaining stunt, take a 40-mile hike, take 14 consecutive dips, make something useful for camp, win approval of High Honor Club, and win approval of all the leaders.

Before the boy is accepted for the camp he must pass a physical examination to ensure his being free from all disease. On arrival at camp he must prove his ability to manage a canoe before he is allowed the use of one. The tests involve swimming 200 yards with all his clothes on, and righting an upset canoe and bailing and boarding a crotchet to the camp. Add to all this a few weeks in the open with baseball, swimming, tennis, boating, and all sorts of inspiring and interesting recreation under wholesome leadership, and one has a recipe which will bring a boy back from his vacation vigorous in body, keen in mind, and prepared for the opportunities ahead of him.—Y. M. C. A. Clip-sheet.

SABBATH SCHOOL. LESSON II.—January 7, 1922

ELIJAH THE TISHBITE

1 Kings 17: 1-24

Golden Text.—“But seek ye first his kingdom and his righteousness; and all these things shall be added unto you.” Matt. 6:33.

DAILY READINGS

Jan. 1—1 Kings 16: 20-33
Jan. 2—1 Kings 17: 6-16
Jan. 3—1 Kings 17: 17-24
Jan. 4—1 Kings 17: 17-24
Jan. 5—Matt. 6: 25-34
Jan. 6—Exodus 16: 13-18
Jan. 7—Psalm 62: 1-8

(For Lesson Notes, see Helping Hand)

YOUR MAGAZINES FOR 1922

Many magazines have reduced their prices at this time for a short period. We are therefore giving our readers the benefit of this reduction. Send your magazine subscriptions to us at once and save on your magazines. If you do not find what you want in the attached list, send us your list, and we will gladly quote on it.

THE SABBATH RECORDER and American Magazine for...$4.75
Asia. .......................... $1.00
Boy's Life (Boy Scout Magazine). .......................... $1.25
Century Magazine. .......................... $1.25
Collier’s (The National Weekly). .......................... $1.25
Country Life. .......................... $1.10
Current History. .......................... $1.75
DNA 
Designer. .......................... $1.75
Everybody’s Magazine. .......................... $1.25
Farmers’ Paper. .......................... $1.25
House and Garden. .......................... $1.25
Judge. .......................... $1.25
Ladies’ Home Journal. .......................... $1.00
Little Folks. .......................... $1.25
Modern Priscilla. .......................... $1.25
Morning Muslin. .......................... $1.25
People’s Home Journal. .......................... $1.25
POPULAR SCIENCE MONTHLY. .......................... $1.25
Review of Reviews. .......................... $1.25
Saturday Evening Post. .......................... $1.25
Scinner’s Magazine. .......................... $1.25
Short WAVE. .......................... $1.25
Travel Magazine. .......................... $1.25
Vaccine Home Companion. .......................... $1.25
World’s Work. .......................... $1.25
Youth’s Magazine. .......................... $1.25

Any other magazines you wish will be gladly quoted.

Send all orders to

THE SABBATH RECORDER, 18 Madison Avenue, Plainfield, N. J.
DEATHS

CLARKE.—In Brookfield, N. Y., December 4, 1921, Mrs. Damaris Bunce Clarke, aged 81 years, 6 months and 7 days.

Sister Clarke was born near Brookfield, May 27, 1840. She was the daughter of Paul B. and Cynthia Randall Burch. She was married October 11, 1868, to Norman L. Clarke, and has since resided in the village of Brookfield.

In 1872 she and her husband united with the Second Brookfield Seventh Day Baptist Church of which she remained a faithful member until the time of her death. She is survived by her husband and two brothers, Randall and Calvind Burch, of Lockport, N. Y.

Her life was one of faithful ministrations to the aged and sick, characterized by patience and cheerfulness.

Funeral services were conducted by Rev. E. E. Peterson, and Interment made in the Brookfield Rural Cemetery. “Blessed are the dead who die in the Lord.”

BURR.—Sarah Emeline Hull was born in 1844, in the town of Berlin, N. Y., and was the daughter of Daniel P. Hull and her mother’s maiden name was Susie Burdick. In 1867 she was married to Edward C. Burr and went to Napanock, N. Y., to begin their happy married life. Later, they moved to Peterbrough, N. Y., and still later to Manchester, N. H., where they resided until they came to Chicago in 1887. Her husband passed away in 1899. Mrs. Burr is survived by her only child, Mrs. Susan W'hyland, wife of Calvin Arthur Whyland, of Chicago, by two grandchildren; and by a brother, A. M. Hull, a merchant, of Milton Junction, Wis.

In her youth Mrs. Burr was baptized into the fellowship of the Seventh Day Baptist church. When she and her husband came to Chicago in 1867 she united with the Seventh Day Baptist church there and loyally and faithfully supported its interests so long as her health and strength permitted. Her friends testify to her love of justice, kindness and charitable attitude toward all neighbors.

Services were held in Bently Chapel, North Chicago, December 2, Rev. E. N. Jordan. Burial was made in Mt. Hope Cemetery.

Baldwin.—James Baldwin was a son of James and Laura Chapin Baldwin. He was born in Plymouth, Plymouth County, Wis., on November 8, 1856, and was deceased September 21, 1921. He was survived by a sister, Lottie, who resides in Milton, Mass.

James and his sister lived on a farm near Plymouth until their removal to Milton in July, 1918. They were humble, earnest Christian people who daily lived the truths of the New Testament, and lived the presence of God. They were loyal Seventh Day Baptists who accepted their place of service and faithfully invested the talents with which the Master entrusted them. Their home and hearts were always open to Christian workers. They were deeply interested in philanthropic, denominational and educational work and at one time had planned to establish a home for needy children. More recently they arranged to bequeath to educational purposes such property as they might leave at their death.

In 1879 when Rev. Nathan Wardner was conducting religious services at the home of the Baldwins, James married Priscilla Angell, and, with his sister, became non-resident members of the Milton Junction Seventh Day Baptist church. Since that time they transferred their membership to the church in the latter part of July 1921. On Sabbath afternoon, September 24, farewell services were held in the Seventh Day Baptist church at Milton. Interment was made in the cemetery at Milton.

BUTEN.—Amelia D., daughter of Joel and Huldah Conover, was born in Little Genesee, September 19, 1843, and died in Little Genesee, September 13, 1921.

During a revival, conducted by Rev. A. H. Lewis, in 1870, she, with many others, confessed Christ and united with the Seventh Day Baptist Church of Little Genesee.

In September, 1896, she was united in marriage to Benjamin C. Buten. To them were born two daughters, Mrs. Edith Lewis and Mrs. Bertha Chapin. They and the husband died some years ago.

Amelia was confined to her bed for many years. She has lived a somewhat lonely life in spite of her many friends in the church and community who frequently visited with her, sang for, and have been thoughtful of her. Kind words spoken, cheerful greetings written, busy fingers and a smiling face have been medium through which she has served others and expressed the Christ life within her.

BURR.—Sarah Emeline Hull was born in 1844, in the town of Berlin, N. Y., and was the daughter of Daniel P. Hull and her mother’s maiden name was Susie Burdick. In 1867 she was married to Edward C. Burr and went to Napanock, N. Y., to begin their happy married life. Later, they moved to Peterbrough, N. Y., and still later to Manchester, N. H., where they resided until they came to Chicago in 1887. Her husband passed away in 1899. Mrs. Burr is survived by her only child, Mrs. Susan W'hyland, wife of Calvin Arthur Whyland, of Chicago, by two grandchildren; and by a brother, A. M. Hull, a merchant, of Milton Junction, Wis.

In her youth Mrs. Burr was baptized into the fellowship of the Seventh Day Baptist church. When she and her husband came to Chicago in 1867 she united with the Seventh Day Baptist church there and loyally and faithfully supported its interests so long as her health and strength permitted. Her friends testify to her love of justice, kindness and charitable attitude toward all neighbors.

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THE SABBATH RECORDER

INTERNATIONAL SYSTEM OF GRADED INSTRUCTION

FOR SABBATH SCHOOL WORK

<table>
<thead>
<tr>
<th>Dept.</th>
<th>Age</th>
<th>Title</th>
<th>Parts</th>
<th>Topic of Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>BEGINNERS</td>
<td>1st yr.</td>
<td>Teacher's Text Book</td>
<td>1 2 3 4</td>
<td>The Little Child and the Heavenly Father</td>
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<td></td>
<td>2nd yr.</td>
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<td>1 2 3 4</td>
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<td>PRIMARY</td>
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<td></td>
<td>2nd yr.</td>
<td>Teacher's Text Book</td>
<td>1 2 3 4</td>
<td>Stories About God's Helpers</td>
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<tr>
<td></td>
<td>3rd yr.</td>
<td>Teacher's Text Book</td>
<td>1 2 3 4</td>
<td>Stories About God's Helpers</td>
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<tr>
<td></td>
<td>4th yr.</td>
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<tr>
<td></td>
<td>5th yr.</td>
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<td>6th yr.</td>
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<td>1 2 3 4</td>
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<tr>
<td>JUNIOR</td>
<td>1st yr.</td>
<td>Learner's Book</td>
<td>1 2 3</td>
<td>Old Testament Stories</td>
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<td></td>
<td>2nd yr.</td>
<td>Learner's Book</td>
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<tr>
<td>INTERMEDIATE</td>
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<td>New Testament Stories</td>
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<td>4th yr.</td>
<td>Learner's Book</td>
<td>1 2 3</td>
<td>New Testament Stories</td>
</tr>
</tbody>
</table>

SCHOOL BEHAVIOR

Part I of each year contains the thirteen lessons for the quarter beginning October 1 and the other three parts should follow in order.

The age of the pupil given above is only theoretical and suggestive. A Beginners’ Class may include pupils four, five and six years old. The whole class should begin the course on October 1st and follow the courses through the different departments systematically. If your children have been on the old Uniform Lesson system, and you are ready to introduce the Graded Lessons, select the grade of helps calculated for the child of average age in each class and start them at the beginning of any quarter; if October 1st, use Part I; if January 1st, use Part II; if April 1st, use Part III; if July 1st, use Part IV. All classes under sixteen years of age should be using the Graded Lessons, and the best time to start is at the beginning of the very next quarter.

Seventh Day Baptists have begun the publication of the Junior and Intermediate courses. First Year Junior and First Year Intermediate were published last winter. The supply of stock is adequate for a period of years and is available at any time. The second year of each course is being published this year, quarter by quarter, as needed with sufficient stock for future use. The publication of third and fourth years will follow in order, but are not yet ready. Teacher’s Text Books by other publishers’ adapted to the use of Seventh Day Baptist Graded Helps can now be supplied by our Publishing House, of the American Sabbath Tract Society. These we keep in stock. We are now also prepared to reorder for you helps of other publishers in the grades we do not publish. See order blank.
CHRIST’S COMING AND JUDGMENT

Women’s Right and Wrong Today!

Christianity Against Secret Society.

Christian Faith Against Doctor’s Help.

Christianity Against Any Insurance of Men.

Which Day is the Sabbath?

Which is the Right Church?

The Soon Coming of Jesus Christ!

Any of these tracts will be mailed to you for three 2-cent stamps, all of them for 30 cents, by A. FLINTZER, 803 Madison Street, Albert Lea, Minn. 12-28-35

ALFRED UNIVERSITY

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

In the ten years 1898-1908, Alfred College graduated 67 Seventh Day Baptists; in the ten years 1898-1908, Alfred College graduated 117 Seventh Day Baptists. The class of 1921 has 15 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up two per cent of the total University enrollment.

For catalogues or other information, address

BOOTh COLWELL DAVIS, Ill. D., President

ALFRED UNIVERSITY

The Fouke School

REV. PAUL S. BURDICK, PRINCIPAL

Other competent teachers will assist.

For further information, address Rev. Paul S. Burdick, Fouke, Ark.

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, each page, printed in attractive form. A sample package free on request. 10 cents a pack at 10-15 cents each.

The Sabbath and Seventh Day Baptists—a neat little booklet with thirty-six pages, beautifully illustrated, containing the information concerning the Sabbath and the Baptists, 10 cents per copy.

Some of the most useful publications are:

2. TRACTS—See page below.

All publications will be sent on request, with enclosure of 5 cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY

Plaintield, New Jersey
Seventh Day Baptist Forward Movement

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

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

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

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

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

OUR SPIRITUAL LIFE
8. We stand for a re-invigoration of the Sabbath conscience of Seventh Day Baptists.
9. We recommend an every-member simultaneous prayer circle for every church.
(For details see Sabbath Recorder, December 12, 1921, page 739).