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 advocate 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.)

"What then? Shall we sit idly down and say The night hath come; it is no longer day? The night hath not yet come; we are not quite Cut off from labor by the falling light; Something remains for us to do or dare, Even the old trees some fruit may bear, For age is opportunity no less Than youth itself, though in another dress; And as the evening twilight fades away, The sky is filled with stars, invisible by day."
“Fulfil Thy Ministry” In the fourth chapter of second Timothy, where, in the new version, we find the words, “fulfil thy ministry”, the old version reads: “Make full proof of thy ministry.” These are favorite words for one who gives the charge to the candidate in an ordination service. The New Testament minister who would attain unto Paul’s standard must be able to do something more than “preach.” There are several lines in which he must excel.

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

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

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

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

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

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

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

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

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

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

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

In an accused people who do not favor Sunday laws, of "throwing dirty epithets", and of trying to defeat the Ten Commandments! He went so far as to say that when his National Reform Association tries "to enforce observance of the Fourth Commandment" by civil laws, "all the devils exclaim against blue laws". Here the speaker said such a Sabbath as the prophet Christian should regard as very unbecoming the city that should regard as very unbecoming the city.

What is the result? Where one railroad came near going to the devil that golden riot still going the same way for the of trying to defeat any speaker indulged dicker this then it is no tinte

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

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

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

Many of these are frank enough to say that they have are broad-viewed enough to make exceptions in their laws for those who observe the Sabbath if they desire. But here is a man who feels called upon to plead for the "Holy Sabbath" of Jehovah "set forth in the Ten Commandments", which he says "marks the beginning of law"; and then is inconsistent enough to class among devils those who really keep that Sabbath; and has the effrontery to speak of Sunday as "God's Holy Sabbath".

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

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

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

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

When this Recorder reaches its readers last service with this little flock will have been held, and President Davis of Alfred will be on his way to take the editor's place as standing for the "Sabbath Day and the law of God", when everybody who thinks a little and studies the Bible, much must know that the law of God nowhere so much as hints at Sunday as being his holy Sabbath Day!

**Has the Plan Been Successful?**

Sam Small in his Daytona speech. We have been induced to make such laws.

We could but ask the question as to the real spiritual outcome, the effective regards for Sunday laws during fifty-eight years, and boasted that every State but two had been induced to make such laws.

**Indiscriminate Condemnation** It is unusual to see such a lack of proper discrimination, such an utter want of Christian refinement in judging one's fellow-men, as was evident in the long harangue of satirical condemnation pronounced against all objectors to Sunday laws, by Rev. Sam Small in his Daytona speech. In that address there was no discrimination made between the true-hearted, loyal, Christian citizens who conscientiously and faithfully observe God's holy Sabbath day, but who object to Sunday laws that compel them to keep some other day, and those who care for no Sabbath, who despise religion, and who constantly trample upon the prohibition laws and the law of God nowhere so much as hints at Sunday as being his holy Sabbath Day!

**SABBATH RECORDER**

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**If, one day is as good as another**, why return to God's day? There would be no risk in that.
It seems a pity that there are so many Seventh Day Baptists in this State living so far from each other that they can not meet together on Sabbaths. We can but wish they all lived in Daytona. This would make quite a fine church in Florida.

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

EDITOR SABBATH RECORDER:

You will find enclosed $2.50. Twenty dollars is for the denominational building. The $2.50 is for the Recorder.

We are no longer Sabbaths-keepers; but we want as much as a name in the building. We are glad it is being built.

Yours in Christ.

T. H. WISE and Wife.

Dear Dr. Gardiner:

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

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

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

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

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

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

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

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

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

With warmest greetings for the New Year.

Sincerely yours,

MARY R. DAVIS.

January 6, 1922.

Box 714, U. S. P. O.

Shanghai.

GOLDEN WEDDING ANNIVERSARY

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

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

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

"Don't dodge difficulties; meet them, greet them, beat them."
SALEM COLLEGE
A. J. C. B.

Previous to the meeting of the Commission in Pittsburg in November, Secretary Shaw wrote to all the boards and societies having matters of vital concern to the whole denomination, we suggest that Salem College make a general appeal to our people for a larger share of support for the college in this time of its extremity."

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

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

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

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

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

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

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

A PASTOR'S LETTER
A. J. C. B.

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

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

DEAR FRIENDS:

You doubtless know that our Forward Movement seeks to raise a denomination budget of $81,5000.00 per year. This is the combined budget of all boards to be raised by the churches. This full amount must be raised this year if our present work is to be sustained. Of this amount the Church is asked to raise $. . . . per year. We paid less than one-half this amount last year. Many churches in the denomination did not better than we did; some did not do so well. But we should not take any comfort by these comparisons. The fact remains, we paid last year less than one-half the amount the denomination was expecting us to pay. In the face of waiting fields, and the large tasks and opportunities before us, we should not be content until we have asked all we can to raise our part of the denominational quota.

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

Sunday, January 20, has been selected as the day to make the canvass for 1922. It is to be an every-member canvass. That is, we want every member of the church, young and old alike, to have some part in the Forward Movement by making a pledge or contribution to it. So please consider this letter as written to every member of the family. Think the matter carefully and prayerfully, and then be prepared to make your pledge when the committee calls upon you.

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

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

"Freely ye have received, freely give." Faithfully yours, Pastor.

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

MRS. A. H. ATKINS

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

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

Mrs. Gordon is a very quiet, unassuming little woman of forty summers, although she would easily have been taken to be much older, as early sorrow had caused her to look well beyond her years. The生成内容缺失，无法提供完整的转换结果。
of the fairy stories we used to read about." On the morrow we find our young friends busily engaged in decorating and preparing for the evening's festivities. After all had been completed they made haste to retire to their rooms to dress before the guests should arrive.

Nellie brought out her own handsome gown from the wardrobe with all its costly accessories. "I wish I had such a beautiful gown," sighed Celia, "but I will be obliged to wear this old gray silk which mother made over from her old wedding dress. She bought some lace to trim it so as to conceal the faded places."

"I think it very pretty," replied Nellie, "and in the evening no one would know but what it is new." But just then they were interrupted by a light tap on the door, and the voice of Miss Bartell saying, "It is only I, please may I come in?"

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

Miss Bartell softly opened the door and entered, saying apologetically, "I wonder if Miss Celia would be offended if I offered her one of my ball gowns this evening?"

"Oh, no, it isn't just handsome?" both girls said in chorus. Miss Bartell held up a beautiful gown of pale blue brocaded satin, trimmed very daintily with chiffon and beaded ornaments.

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

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

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

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

"It is a perfect fit, and she looks just the beauty," declared Nellie, stepping back that she might get a better view of her.

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

Celia smiled faintly but replied in the negative. The truth was she was thinking how displeased her mother would be could she have seen her, for she has often heard her speak with much displeasure of the immodesty of some fashions. Oh, had she only then been willing to listen to conscience how much sorrow she might have been spared. But how many there are who allow Satan to drown out that still small voice speaking within them, by offering excuses. Celia was not one of these; this evening was entirely forgotten.

"It entered, saying apologetically, her one of my ball gowns this evening; of conscience were entirely forgotten.

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

Thus she quelled the voice of conscience and once more the evil one triumphed.

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

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

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

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

"Are you one of those total abstainers who look upon wine as a mocker, Miss Gordon?" asked her escort, Mr. Bentley, with a naughty laugh.

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

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

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

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

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

(To be continued)

QUARTERLY MEETING SOUTHERN WISCONSIN AND CHICAGO CHURCHES

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

Text: Enter ye in at the strait gate, etc.

On Sabbath morning Pastor Hargis, of Walworth, preached. He urged the need of a leader; a Joshua to lead and inspire the people. The afternoon session opened with a program presented by the young people, followed by a sermon from Pastor Jordan, of Milton. In the evening Pastor Van Horn took as his subject the thirteenth chapter of 1 Corinthians.—Love, the greatest of all qualities, was the subject speaker, the Rev. Mr. Booth C. Davis, who had been in the city for several days attending a meeting of College Presidents, was with us and spoke of some of the modern educational standards established by the larger universities which present serious obstacles in the way of the smaller colleges, and involve the solving of serious problems.

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

While we deeply regret the going away of Mr. and Mrs. W. B. Burno, W. M. Dav- is and family, Mr. and Mrs. A. H. Satter- lee and Mrs. W. C. Tittsworth and daughter, Helen, who are all greatly missed, we welcome the return of Mr. and Mrs. Charles B. Doll and daughter, Nellie, who are faithful attendants on our Sabbath services.

M. S. W.,

An electric bell tinkled sharply beside the florist's desk. "Frost!" he said, and ran hastily to the greenhouse. "The fires had sunk," the florist explained on his return. "The watchman had fallen asleep. But for that frost bell at my home a great many, perhaps all, of my flowers would have been destroyed."

"Uncle Murray" Jordan, of West- ford, preached. He urged the young people to take very careful note of the warnings so frequently given by his preacher of long ago, the Rev. Mr. Elford: "There is a morrow, and a day that is a mystery of the future, in the way of the smaller churches, and a great many of them are more voluntary, more in the way of the smaller colleges, and involve the solving of serious problems.

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

(To be continued)
I plead, therefore, for the dignifying of the teaching profession in our national life, for support of our public colleges on a scale never before attempted. For a na-

tion that ignores its prophets and starves its teachers will perish for lack of vision.

In the midst of our physical and industrial prosperity we must, as never before, build into our national life those mental, moral, and spiritual standards on which civil-

ization can not stand. Schools and churches are the agencies for national standardiza-

tion. They must be preserved.—Professor Walter S. Atkern, Boston University.

CHRISTIAN STEWARDSHIP

ARTHUR E. MAIN

All Christians are not equally enthusiastic over the literal interpretation and applica-
tion of the ancient law and custom of tith-
ing. But every Christian ought to be en-
thusiastic over the principle of Christian

stedfastship. It is hoped that the follow-
ing article by William Holloway Main, D. D., of Philadelphia, in The Baptist, of Jan-
uary 21, 1922, will greatly increase our loy-
ality to the principle of stewardship.

LET’S BEGIN AGAIN, AND BEGIN RIGHT

The general impression seems to be that

the day of big financial drives is past, and

what the general impression is would seem
to be true to the fact.

Yes, there is a much better way. It is
to make the great scriptural principle of

stewardship the very heart of our Chris-
tian nature and teaching.

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

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

What a time we have had in raising money
with the slogan “Christ grows by a sim-
ple and sure way—the tithing of every-
thing he has given us, which of course in-
cludes money.

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

Let us now try to begin all over again,
begin right. There is the stewardship in
work. People who have not been in the

church for months, perhaps years, say:

“I will send the usual check.” The “usual”
check is about the price of a few movie
showing or evening’s entertainment of
friends. We must get away from the
“usual” check as we have gotten away
from the “dollar a year for missions” and
“Hear the pennies dropping.”

The “usual” check follows the usual
worship.

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

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

Before we get a title of money there must be a title of interests. The

need of this hour is the giving of specific
work for Christ, and with increasing interest there will be increasing gifts of money.

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

There is the stewardship of influence.

Where is the emphasis? Just generally
good, or throwing the whole power of

Christian personality into the work of

the kingdom?

Do something definite in turning the

side of thought and life Christward.

There is the stewardship of knowledge.

We know! Are we helping others to

know? The most pathetic thing possible
is a large church and a shortage of Bible

school teachers.

We have been taught—shall we not
teach?

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

The youth of today trained in steward-

ship means a prosperous church and the

coming of the kingdom in the world—
tomorrow.

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

Earnest prayer means liberal giving.

There is the stewardship of personal
work. We buy, sell, persuade and plead
every day. For what? Do we say a good
word about our Lord and his work? En-

dorsement for Christ means enlarged in-
terest, and enlarging gifts to the cause for

which we work.

Christianity is not an aesthetic some-
thing, the church a place in which to hear
an address—occasionally—and enjoy fel-
losphship. The church stands for a great
commitment to toil into all the world and

preach the gospel to every creature.

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

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

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

THE GOLDEN RULE IN BUSINESS

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

J. W. CROFOOT

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

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

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

It is somewhat inclined to brood over whatever displeased him and that at a feast a week before his end he had been offended at remarks made about a tenant at his home which he thought reflected on him. He had evidently brooded over this matter and his old troubles too, for he had made very careful preparations and roused the house. He was taken to a Mission hospital where all was done that was possible but he had taken castor oil with the opium to hasten its movement from the stomach and it was quite impossible to save him.

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

He left a widow and five children, the eldest a boy of nine. He was receiving a fairly good salary—equivalent to about $60.00 per month in U. S. money, and his life was insured. There is also quite a pension due to his widow so that his estate amounts to Mex $5,000 or more, but his mother who has run the house all these years has tried to get the money into her hands. It is payable to his widow and his friends hope to make sure that the mother does not get control of it, for both his father and this one are said to be opium users. The widow is radical in education and the mother is evidently the stronger character of the two so to prevent her getting control of the money will be quite difficult and the friends have asked my help in the matter. How much can be done is very difficult to say. He has a younger brother and a sister who should support the father and mother now. In fact, I was much vexed when the boy was taken out of school before graduation to support the family, as he has done ever since.

Two outstanding facts are the helplessness of the widow on account of her lack of education and the fact that his friends who are not Christians, as well as those who are, look to the church for help.
mends for business or pleasure or social standing. We must say with Elijah to all who would compromise with evil to suit the majority in their plea for harmony according to the world's idea. "We have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord."

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

Sincerely yours,
D. BURDETT COON
Field Secretary.

REPORT FROM REV. T. L. M. SPENCER
Quarter ending December 31, 1921

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

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

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

I am writing Mr. Hill about the cost of building materials. I recently made inquiries and the prices have dropped considerably. New York boards are sold now at $10 per thousand and I am informed that a greater drop will take place at the opening of the New Year.

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

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

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

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

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

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

Get T. L. M. SPENCER.
86 Upper Robb Street,
Georgetown, British Guiana, S. A.
December 28, 1921.

ANOTHER LETTER FROM SOUTH INDIA
Rev. Edwin Shaw,
Corresponding Secretary;
Seventh Day Baptist Missionary Society,
Plainfield, N. J., U. S. A.

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

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

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

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

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

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

American Christian to love self and all fellow believers. Let brotherly love continue till we meet each other in glory.

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

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

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

I am glad and rejoice in the good words you are writing Mr. Hill concerning the work you are doing, and I will have your letter published in the SABATH RECORDER.

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

That you should have a longing desire to come to America is but natural. You may be torted for feeling that you could so present your appeal for your work that a generous response would result. Perhaps you could not be successful in such an undertaking; but it seems to me that it would be quite unwise for Seventh Day Baptists in America at this time, through the Missionary Society, which is now deeply in debt, to go to the expense of having you come to America, for I know not what good you could accomplish. Perhaps you could do the work more successfully by keeping up among your people, publishing your literature, as we have been doing, we will continue to send it.

Do you get the SABATH RECORDER every week? You should, for we send it every week. Would you like a new supply of tracts on the Sabbath and other gospel literature to supplement this? If you can sell any of that which we send to you, you are wel-
DAYTONA, FLORIDA

Seventh Day Baptists, who are planning to spend the winter in Florida, and who will be in Daytona, are cordially invited to attend the Sabbath services and the Sabbath school which are, through the courtesy of the Congregational Society, being held in their church building, also the Friday night meetings which are held at some of the homes of members.

A WIDOW'S DISCOURAGEMENT TURNS TO ENCOURAGEMENT

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

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

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

APPLEGARTH PLEDGE PLANS

Margaret Applegarth's name has come to stand for missionary programs that open the door to the hearts of young people by quaint and striking appeals, so that real spiritual messages may enter. In her own club of girls, whose ages range from thirteen to thirty she makes very clear the purpose of the missionary gifts and the work they do. Here are four of her plans for spiritual gifts as outlined in the Christian Herald:

The fact that they are not plans of an impractical theorist but the working program of a successful practitioner commend them.

THE WATCH THAT MADE THE DOLLAR FAMOUS

Before the meeting a number of small watches had been cut from white cardboard, little two-inch circles with a "stem" jutting out at one end. Twelve chances for loss were printed on the dial, with two hands—every watch telling a different time! Through the stem a string necklace was run, and as each girl came to the meeting a watch hung around her neck, causing many amusing remarks during supper: "What time are you? Oh, you're slow—no wonder you're always late!"

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

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

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

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

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

The whole force of the appeal lies with the one who presents it. She must graphically picture the glorious responsibility of being a "Miss Baptist (or whatever the denomination is) Atlas holding up all the world of Baptist women's work on your shoulders—all our schools, all our teachers, all our scholars, all our hospitals, etc., etc.

Your very own, Marie?" "Oh, my dear, for an hour, or one minute. How many minutes can you take?" The girls were then asked to hold their watches to their ears again, and this time they murmured over and over and over: "2 cents a minute! 2 cents a minute!" While they were doing this, one player softly on the piano, "One More Day's Work for Jesus," and in the quiet searching of those unspoken words the pledges were written.

A surprising number of girls took five or ten minutes, and several took a quarter of an hour. Only three took a minute! As the pledges were collected we sang "Take Time to be Holy," and prayer followed that.
proved to be our most touching appeal, following a medical missionary program. For this we had bed pledge cards with a nice round little yellow head squinting up from the pillow. On the back was written: "Most Honorable and Healthy Female, mistah has attacked my unworthy and insignificant interior. I please you give me something for my continuing in this heavenly bed."

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

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

LIGHTING THE CHRISTMAS CANDLES

The pledge cards were little candles cut from blue, pink, green and yellow cardboard, with flame painted yellow. On the back side was printed: "The spirit of man is the candle of the Lord." The names and addresses that were written on the candle, and the amount in the flask, are significant of the fact that money is our share in spreading the "Light of the World" everywhere. As it was Christmas time we sang, "Oh, Little Town of Bethlehem" and "Holy Night," and just before the pledging a little girl in a woolly nightgown held a lighted candle and in the twilight sang us "Away in a Manger, No Crib for a Bed."

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

GARMENT GIVERS

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

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

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

- Silk dress—$19.98, or 7 months' support of a village school in India where 100 cute brownies can dress their ignorant minds in Christian thoughts.
- "Easter Hat"—$5.79, or a village school kept open two whole months where children can fill the inside of their heads while we cover the outside of mine.
- "Warm sweater"—$4.00, or salary of a Bible woman for eight weeks, while she enters 200 homes and tells 800 people about Christ!

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

On one occasion, in a large church gathering, we emphasized the open doors for missionary work and used little Oriental houses, Indian tepees and Alaskan igloos for our pledge cards. On the back of each was printed: "Behold I have set before thee an open door." (Rev. 3: 8). The evening's program of recitations and imperfections had quite featured the millions of people patiently waiting behind these opened doors—waiting for the missionary to enter. Here again, a chart showed what definite sums of money would accomplish. It is not difficult to obtain the materials for these pledge cards. Colored and white scraps of carboard probably can be obtained free of charge from your church printer, who is continually throwing such odds, and ends into his waste-basket. At least, that has been our experience. And we have had no trouble in finding scraps exactly suited to our purposes.—Missionary Review of World.


THE MINISTER IN THE COMMUNITY

If we would make "full proof" of our ministry, we must be as much benefit to the community as possible. In other words, our ministry should not be confined to the pulpit, to the home, the study, nor simply to all three; but we belong to the community in which we live, and the community has the right to expect of us that our influence will be in the right direction at all times. We must not return evil for evil, must not in any sense retaliate for wrong done us, must be solicitous for the good of our neighbors, must respect their feelings, their convictions, and their religious views. And we must ever keep before us the thought that we are God's ministers—God's representatives in a way—and that we are expected to be working for God and his glory in the study, the pulpit, the home, the community, and that death alone can discharge us from this duty. As far as possible we must live in agreement with all men. Otherwise our influence is crippled, and we can hardly "prove up" as Holy Ghost ministers. It must be said of us that the community is better by our being in it. Making full proof of our ministry in the community will be of incalculable benefit to us when we go into the congregation and the pulpit. Let us not neglect this important phase of our work as ministers.—Gospel Trumpet.

THE AMERICAN AND HIS GOVERNMENT

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

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

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

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

LELAND SHAW

Christian Endeavor Topic for Sabbath Day, February 18, 1922

DAILY READINGS

Sunday—Faith (Ps. 63: 1-11)
Monday—Obedience (Jas. 1: 22-25)
Tuesday—Love (1 Cor. 13: 1-7)
Wednesday—Service (John 4: 31-38)
Thursday—Labor (John 3: 14-17)
Friday—Usefulness (Luke 10: 17-20)

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

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

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

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

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

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

"They tell the story of a man who roamed the wide world over, and spent his whole life trying to love a four-leafed clover. For this once found would bring him peace and happiness forever, and so he roamed and sought in vain, he found the treasure never. Till he came home, a tired old man. Discouraged and down hearted, he threw himself upon the ground, but quick again upstart.

For there before his own house door, and spread the whole field over, there was a treasure, beautiful, good, the most joy to those who seek it never; and happiness, in duty's field, rewards the doer ever."

THE WILL OF GOD

AUGUST E. JOHANSEN

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

In the addresses and discussions held throughout the conference, the thought of the boys was the same: that of God's law, the thoughts of God's law, the search for the knowledge of God, and the opportunity for living His Will. We were impressed with the importance of knowing and following God's Will, and we were shown the opportunities life affords for living His Will.

The Will of God is fundamental. Man may strive to avoid that Will but he can never succeed. Man may defy God's Will but he can never defeat it. The person who jumps off a cliff defies one of the laws of the universe, but he does not defeat it. He merely illustrates it. And so man's contempt for the Divine Will shows, eventually, only the more clearly, the omnipotence of that Will.

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

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

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

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

2. Honesty. Honesty to God, to our fellow-men, and to ourselves. (Luke 16:10-12)

3. Unselfishness. Thoughtfulness for others, willingness to sacrifice our own pleasure for the pleasure of someone else. (Luke 14:13-14)

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

We see here then, that the Will of God is neither so broad that it does not affect the smallest things of life, that it does not come home to the private life, nor is it so narrow, that it does not call for the biggest, broadest service that man can give. The Will of God is the biggest challenge of our life; the standards of personal righteousness it sets are the highest, and the opportunities of true service it offers are the best that mortal man shall ever know. Moreover, the reward that comes from following it as grace is given, is the greatest that man can ever attain. For in the words of the conference, "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2:17.)

A LETTER

DEAR YOUNG PEOPLE:

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

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

In the first place, I am going to tell you something of the experience of the one who sent the message, "so you know understand the need to speak."

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

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

When Miss Burdick called me upon the phone, and asked me to speak or write a paper, for this quarterly meeting young people's hour, I felt of course very reluctant to engage in me at the church, well I just don't want to do them, that is all. She did work in the church, but it was a galling service. If Christ had been the controlling power in her life, she would have had no such feelings to confess.

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

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

Cordially yours,

MARTHA H. WARNER,
Sanitarium Alum,
Batte Creek, Mich., January 19, 1922.

THE KINGDOM OF GOD IN OUR COUNTRY AND IN THE WORLD
HOWELL RANDOLPH

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

When Miss Burdick called me upon the phone, and asked me to speak or write a paper, for this quarterly meeting young people's hour, I felt of course very reluctant to engage in me at the church, well I just don't want to do them, that is all. She did work in the church, but it was a galling service. If Christ had been the controlling power in her life, she would have had no such feelings to confess.

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

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

C. E. NEWS NOTES

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

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

Seventh Day Baptists are on the map in Riverside county Christian Endeavor work. And in California state Christian Endeavor work. Our president, Bertrice Baxter, just left the office of county Intermediate president, Alice Baker is at present county Junior superintendent, Lucile Hurley is secretary of the county Intermediate cabinet, and last but not least Mary Brown is state Junior superintendent.

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

LESTER G. OSBORN,
Press Superintendent.

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

Song
Miss Elva Woodmansee
Piano Solo
Pastor Burdick
Missionary Board—Meeting—
Call to order
Prayer
Report of Home Missions
Hancy Brooks
Foreign Mission Fields
Mrs. Earl Burdick
China Missions
Dr. Anna L. Waite
Prayer for Missions
Inez Jorden
Financial Outlook
Alexander Aschett
Prayer
Tacy Crandall
Solo
Hancy Brooks
Benediction

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

After the supper the following program was given:

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

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

CORRESPONDING SECRETARY OF ROCKVILLE-C. E. SOCIETY.

A JUNIOR ANNIVERSARY PROGRAM

The Juniors very pleasantly entertained the two older societies and a few fathers and mothers Sabbath afternoon in honor of their thirty-first birthday. The chairs were arranged in a big C. E., the seniors being first, the Intermediates in the middle and the Juniors last. The entire time was taken up with things they might do. W. G. Rood spoke on the early history of the Juniors, Carrie Rood on the time when she was a Junior and Louise Hutchins spoke on the same subject. Several Juniors had important parts on the program, Medlames Pain and Hemphill told the society some new things they might do. The program closed with singing and the Mispaahn benediction. The superintendent, Mrs. Jennie Bee, is to be commended for her interest and her untiring efforts with the boys and girls.—North Loop Loyalist.

HOME NEWS

HAMMOND, LA.—Christmas season was a very pleasant occasion with us. We held a Christmas dinner in the church parlor, after which every one enjoyed a program by the children. "Santa" came and distributed treats to the children and young people, but the primary class took the money which is usually used for their gifts, from the Sabbath-school treasury, and put it into their "Pete" Pig bank, for the benefit of the Forward Movement, enjoying it more than having it for themselves. We were pleased in having it not far away from us, not far away from ourselves, to the dinner and program.

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

New Year's dinner was a very rare treat to the ladies of D. B. B.

As they were bid to the church parlor to eat the goodies prepared by the men, you see, there were oysters many, both in stew, and well-fried.

And rolls and coffee, as well.

And the "Granite" cake was as good as you've tried. (*Marble* cake, the ladies would tell.)

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

When they should invite us again.

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

On Christmas Day a good contribution was given for the Forward Movement Christmas gift, and on the following Sabbath the near East Relief cause was well remembered by our Sabbath school offering.

W. L. G.

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

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

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

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

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

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

W. L. G.

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


**ANNUAL REPORT OF FIRST VERONA SABBATH SCHOOL**

Average monthly enrolment of pupils 56. The largest enrolment of 65 during the month of September. The smallest enrolment, 47, during the month of December.

Number of teachers, 9; number of officers, 14; number in Home department, 44; number in Cradle Roll, 7, making a total of approximately 130.

There are four organized classes in the school. One new class organized this year by combining two classes, has been named the "Ever Ready Class." The "Doers" have raised a goodly sum of money toward a fund for painting the church and have contributed to other worthy causes. The "Pearl Seekers" have contributed generously toward the Forward Movement, maintained the 'phone in the parsonage, also were held the phone in the parsonage, also were held the 'phone in the parsonage.

The month of Clinton began, approximately 130, but they are too big for me, I can do better in the Primary department, and Miss Bacon turned aside her opportunity.

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

**WHAT IS THIS TO ME?**

KATHARINE CARPENTER

**PART I**

"Miss Bacon," asked the superintendent of the Bible school, "will you take a class of girls in the Intermediate department?" We have a class there without a teacher and we feel that you would do well by them.

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

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

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

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

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

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

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

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

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

With all due credit to Mrs. Risley of Schnecktady, N. Y., in whose training class I once received great inspiration, I would like to quote her "Ten Commandments for a Bible School Teacher." 1. "Ring True."

2. "Sacrifice much—silently." That for which one sacrifices much is cherished silently. "I am not the left hand know what the right hand doeth."

3. "Be prepared." Not only for the lesson period but for emergencies.

4. "Have time." Never be too hurried to give the girls the time they need for their interests. Let them feel that their teacher is always ready and willing to spend time for them.

5. "Pass on embarrassment." Adolescent girls are continually saying or doing things which sound or look different when spoken or done, than was expected. Be ready to turn these embarrassed situations into commonplaces.

6. "Be thoughtful."

7. "Play when time to play, serious when time to be serious."

8. "Reprove in the spirit of fellowship."

9. "Count your girls as important as any one."

10. "Criticize kindly."

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

11. "Be one of them. Be a girl with our girls, but never lose our dignity or poise. Girlhood, is a most inspiring book by Margaret Slattery called, "The Girl in Her Teens." It is charmingly written and makes us just love girls. Then we ought to mingle with other people who are absorbed in the same kind of work; attend as many Bible school conventions as come within our reach and make an effort for those out of easy reach; nothing is quite so inspiring as a company of people all with the same purpose and aim in view, whether it be farming, banking or Bible school teaching and the exchange of methods and practical suggestions is invaluable to us.

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DEATHS

Gree.

In Berlin, N. Y., January 8, 1922, Mr. Frank J. Greene, aged 57 years, 5 months and 19 days.
Brother Greene was the son of William P. and Caroline (Lamphier) Greene. He was born in the town of Bradford, N. Y., H. Biggs, in 1864. He was converted and united with the Berlin Seventh Day Baptist Church September 24, 1881. He was called to the clerkship of the church November 30, 1888, and to the deaconship of the church June 4, 1897. He served in both these capacities with honor and faithfulness till called home.

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

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

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

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

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

- R. A. W.

Cordrey.—At the home of her daughter, Mrs. Fred E. Greene, 3445 Broadway, New York, N. Y., January 10, 1922, Mrs. Nellie M. Cordrey, aged 52 years, 4 months and 19 days.

She was the daughter of John and Lucy Mildred Vincent and was born near Milton, Wis., where she grew to womanhood.

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

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

Mrs. Cordrey was baptized several years ago during a meeting held by the late Rev. E. B. Saunders, who was then a denominational evangelist. While she did not unite with any church she was a faithful follower of her Savior, and quite a regular attendant at church services. Until recently she was a member of the W. C. T. U. of Shilo, and was a member of the Ladies' Benevolent Society of her community until her death. She was a member of the local Grange and order of Pocohontas.

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

Farewell services were conducted by Pastor Sutter, at her home, Friday afternoon, January 13, 1922, and the body was laid to rest in the Shilo Cemetery.

- R. A. W.

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

Alfred Gardner Vars was the eighth child in a family of eleven children born to Isaac and Hannah Saunders Vars. The date of his birth was March 8, 1825, and his birth and death were in the town of Westerly, R. I.

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

On November 2, 1851, he married Jane P. Herry who died April 11, 1918.

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

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

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

- C. A. B.

Greene.—George H. Greene, the seventh child of Horace and Lula Greene, of Lion, Wis., was born in Wisconsin and was reared away from home. He was born November 22, 1921, at Boulder, Colo., aged 66 years, 11 months and 5 days.

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

Mr. Greene was born in Tennessee December 1, 1850, in Walworth, Wis., where they then lived. After her death he moved to Boulder, that he might live near his son. Mr. Greene was a printer by trade and followed this vocation until his last sickness which was of only ten days duration. He died of lobular pneumonia in the Boulder Hospital, where all the care
of a loving son and trusted attendant was in vain for he had been called unto his own. The end came at 9:15 on the evening of December 22.

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

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

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

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

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

In November, 1919, Mr. and Mrs. Babcock left the farm and moved to Albion Center where they lived until she became the victim of pneumonia. Besides her husband and three children she has left behind two brothers, William and Wellington.

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

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

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

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

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