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 sicle 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.)
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the First Holstein Church, at Ashaway, R. I., Aug. 1-3, 1922.
President—M. Wardner Davis, Salem, W. Va.
First Vice President—Benjamin F. Johnson, Battle Creek, Mich.
Treasurer—William C. Hubbard, Alfred, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plainfield, N. J.
Vice President—William M. Stullman, Plainfield, N. J.
Secretary—Rev. W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all denominational purposes are solicited.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY (Incorporated, 1916)
President—Corliss F. Randolph, Newark, N. J.
Recording Secretary—Mrs. Alfred, N. Y.
Treasurer—Frank J. Hubbard, Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY
President—Wardner Davis, Salem, W. Va.
Recording Secretary—Asa B. Sands, Salem, W. Va.
Treasurer—Alfred, N. Y.

SABBATH SCHOOL BOARD
President—Prof. Alfred, W. Whitford, Milton, Wis.
Recording Secretary—Dr. A. Lovelle Burdick, Jamesville, Wis.
Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Prof. H. Clarke, Battle Creek, Mich.
Editor of Young People's Department of Sabbath Recorder—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendent—Mrs. W. D. Burdick, Plainfield, N. J.
Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

SABBATH KEEPERS

NEW PEOPLE'S EXECUTIVE BOARD
President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—M. Marjorie Willits, Battle Creek, Mich.
Corresponding Secretary—Mrs. Francis B. Babcock, Battle Creek, Mich.
Field Secretary—E. M. Holston, Milton Junction, Wis.
Treasurer—Prof. H. Clarke, Battle Creek, Mich.
Editor of Young People's Department of Sabbath Recorder—Mrs. Ruby Coon Babcock, Battle Creek, Mich.
Junior Superintendent—Mrs. W. D. Burdick, Plainfield, N. J.
Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

SEVENTH DAY BAPTIST MISSIONARY SOCIETY
President—Prof. A. E. Tisworth, Alford, N. Y.
Recording Secretary—George B. Utter, Worstely, R. I.
Corresponding Secretary—Edwin Shaw, Plainfield, N. J.
Treasurer—S. H. Davis, Worstely, R. I.

SEVENTH DAY BAPTIST EDUCATION SOCIETY
President—Rev. W. C. Whitford, Alfred, N. Y.
Recording Secretary—Harold Veazey, Earl P. Sanders, Alfred, N. Y.
Corresponding Secretary—Prof. E. Tisworth, Alford, N. Y.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE
President—Mrs. Helen Inglis, Battle Creek, Mich.
Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.
Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.
Treasurer—Mrs. A. E. Whitford, Milton, Wis.
Editor of Woman's Work—Sabbath Recorder—Mrs. George E. Cooper, Battle Creek, Mich.

AVOCATIONAL SECRETARIES
Eastern—Mrs. A. E. Tisworth, Plainfield, N. J.
Southeastern—Mrs. W. D. Burdick, Battle Creek, Mich.
Central—Mrs. Ada Louise Brown, West Edinburg, N. Y.
Western—Mrs. W. D. Smith, Denver, Colo.
Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—H. M. Maxson, Plainfield, N. J.
Vice President—William M. Stullman, Plainfield, N. J.
Secretary—Rev. W. C. Hubbard, Plainfield, N. J.
Treasurer—Frank J. Hubbard, Plainfield, N. J.
Gifts for all denominational purposes are solicited.

THE TWENTIETH CENTURY ENDOWMENT FUND
President—Alfred, N. Y.

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

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

SEVENTH DAY BAPTIST DIRECTORY

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

Vol. 92, No. 8

Plainfield, N. J., February 20, 1922

Whole No. 4,016

Seven Pleasant Sabbaths in Daytona

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

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

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

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

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

On the evening after this seventh Sabbath the Pastor took the train south for Miami and Coconut Grove, to spend a day or so with Dr. E. W. Ayres and wife, his cousins, with whom he has not visited in a long time. Then it will be homeward bound, toward the region of winter.
advantage must be visited. Then there were several large and splendid estates to be seen, and we must be taken of this home ride from Miami station in order to show where tourists from all over the northern States had invested their millions.

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

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

Before parting this little company of friends were joined by four other friends, one of whom was a sister of Mrs. Clawson, and a plan was made for an outdoor picnic dinner at Fort Lauderdale on the next day. So they all meet there on the sea shore and one of the finest open air picnics. There were eleven of them. Tables were standing under the trees, and a stone arch for cooking purposes was at our disposal. When a first time we did have some fish and bacon and potatoes, for that noonday lunch! The ladies proved to be experts at preparing a picnic lunch, and we all did justice to that open-air dinner under the trees in our shirt-sleeves, and that too on the sixth of February, in dead of winter! It was hard to believe that our friends in the homeland were shivering with the mercury near the zero point while we sweltered under a burning sun. It was really uncomforthably warm so every man was glad to shed his coat.

Another good-byes were said; and the Rogers and Clawsons started northward toward Fort Pierce, and the rest of us headed south for home.

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

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

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

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

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

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

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

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

It was a pleasure to have one more weekend here. There were more than thirty out to the Six-day evening meeting at the home of Colonel Clarence Rogers, and President Davis spoke to them of his recent trip to Chicago to attend an educational convention held there. On Sabbath morning fifty-three persons were out to church and the little company living in Daytona enjoyed, with their tourist friends from the North, the first communion service they have had for years. President Davis' sermon about "The Unnamed Saints in the Ranks" was especially encouraging to the rank and file of the army of this war, and we insisted that our time had already been extended three weeks beyond the proposed time for our stay, and supposed that we had gained the day. But on the morrow, as if by a concerted action, they once more put in a plea for one more day, and we finally did "give in to them", and set our time to leave on Monday morning instead of Sunday! So here we are, writing this on the evening after the Sabbath, February 11, instead of packing up to go, and we have one more full day here than we had planned for.

After the picnic tomorrow we will tell you all about that.
What Should We Do As Sabbath-keepers? tance of the holy Sabbath in God's plan for the spiritual life of his people; in view of the fact that his hallowed day was given as a perpetual memorial to keep his children from forgetting him; in view of the undeniable fact, that, while trying to satanize on a man-made substitute day, the world is rapidly becoming Sabbathless; and since the Sunday-keeping world, becoming more and more alarmed over the holidayism of these times, is calling for a remedy, what ought Seventh Day Baptists to do? What is their special mission?

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

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

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

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

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

Why should we have not at least one man whose life is devoted to the promotion of the Sabbath? One whose business shall be to gather all the choicest data we have in literature and to so arrange it as to meet the present day assaults upon the Bible Sabbath. One who shall have the very best up-to-date preparation for presenting the cause for which we stand in every Congress or legislature where Sunday legislation is being sought? Sunday people are crowding into legislative committee rooms their strong delegations for laws to establish their "day for rest and worship", while we keep away and make no showing!

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

**REV. GEORGE W. BURDICK**

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

Uncle George, as so many of us loved to call him, was the son of Rev. Russell G. Burdick and Adeline Campbell Burdick. He has held pastorates of our Seventh Day Baptist churches at Utica, Wis., Little Genesee, N. Y., Milton Junction, Wis., and Welton, 11a.

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

E. S.

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

**PREACH THE HOUSE OF GOD**

WARREN H. WILSON

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

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

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

Think of it: in two small churches in a western village of five hundred. It needs paint without and plaster within. The steps are falling; the stove is cleared of weeds only by the trampling feet of the children on the school on the same block. There is a resident minister, one of four in this town. He has seventy-six members to serve, none of whom are worth more than twenty cents an hour for his time, and he has plenty of time on his hands. Instead of rolling up his sleeves and repairing the house of God, he goes off to evangelize in other places. What can he preach about whose own house of worship is neglected.

How can a man preach the word with avoidance of the deed? How can the sermon hope to be as eloquent as the stove, if the two disagree? What is there of warmth and joy in a hymn, that the thermometer can not take out of it? Of what good is it to preach righteousness and grace in a building which you studiously neglect to paint?

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

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

The hymn books in the most country churches are a grief and a surprise to those who love the church. First, they are usually cheap and of poor material; second they are cut by the usual limitations and contain words and music so cheap and shabby that one wonders whether this is a Christian church or the house of some way-side heathen's idol. The hymns of Christian history are like the architecture of churches, a common heritage. They belong to no sect. Both the songs and the music of Christianity are precious treasures of our race.
church in the country which fails to use good hymn books and permits trash and drivel to misrepresent the gospel is scarcely Christian. Indeed many country congregations have, under the pressure of worldliness and indifference, yielded most of all in their singing meaningless verse to ragtime music, a serious nonsense form of the preacher. It is a mistake to preach Christ, and let them go away having done nothing.

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

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

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

THOUGHTS ON THE KINGDOM

Let us ask ourselves what is the kingdom of God. Jesus never defines it. It has been variously called the civilization of brotherly men, the Civilization of the friendly workmen of the world, the rule of the Father God in the hearts of men. May I venture my own description of the kingdom of God, bringing out the dominant aspects of the thought of Jesus Christ?

“The kingdom of God is a world-wide, world-embracing society of men, women and children who, through Jesus Christ, are bound to God in filial trust and to each other in fraternal love. This kingdom is not upon the earth; it sends its consummation in the world of blessed spirits we call heaven.”

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

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

THE REFIRER’S FIRE

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

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

So He laid our gold in the burning fire, ‘Tho’ we faint would have said, “Him may,” And He watched the dross that we had not seen, As it melted and passed away.

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

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

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

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

“A. J. C. B.”

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

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

We heard lectures on soils and sanitation, on education and religion, and on every other phase of life as related to the country dweller. It was one of the most pleasant, as well as one of the most profitable weeks in my whole life’s experience. I enjoyed the corn judging, in which I was not an expert, but where I was surrounded by others who knew as little about it as I did. Dr. Post distinguished between a farmer and an agriculturist in a way that showed fine discrimination. A farmer is one who makes his living in the country and spends it in the city. An agriculturist is one who makes his money in the city and spends it in the country.

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

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

THE STANDING OF THE CHURCHES

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Continued on page 234.
OUR FINANCEOMETER

Name of church
Whole Denomination
Forward Movement Budget
$81,500.00
Raised last year
$59,495.00 (about)

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

Pay our subscriptions—
- Half year in advance
- Quarterly in advance
- Monthly in advance
- Weekly in advance
- Weekly when due
- Monthly when due

COME ON, choose your own method, and then watch the mark go up week by week.

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

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

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

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

How Firm a Foundation

If We Say:
1. We are tired and discouraged.
2. We have done all we can.
3. We do not want any more drives and canvassing campaigns.
4. We have given all we can.
5. We have no wealthy people in our church.
6. It is an utter impossibility.
7. How shall we go about it?
8. Our church is too small to do anything like this.
9. Everything is against us.
10. It is bound to fail.

God Says:
1. “He giveth power to the faint; and to them that have no might he increaseth strength.” Isa. 40:29.
2. “Go ye into all the world, and preach the gospel to every creature.” Mark 16:15.
5. “Bring ye all the tithes . . . and prove me now herewith . . . and pour you out a blessing. . . . not room enough to receive it.” Malachi 3:10.
7. “If any of you lack wisdom, let him ask of God. . . and it shall be given him.” James 1:5.
8. “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.” Luke 12:32.
10. “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” Isa. 41:10.

Standing on the Promises, We Can Not Fail
The receipts to the Forward Movement budget for January exceeded those for December by nearly four hundred dollars. The total receipts for January are $6,670.62. Of this amount, 315.57 was received by special Christmas offerings.

The sixteen churches that had made half their quota for the present Conference year at the end of December, we now have to add three more churches—First Geneseo, First Hebron and Riverside. The number of churches not having made any contribution to the Forward Movement so far this year has been reduced from six last month to three this month; Los Angeles, Salmonville and Scott having made substantial contributions in January.

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

I want to say to all the pastors and to all those in the churches who are interested in the success of the Forward Movement that the support thus far given is very encouraging. There is every evidence in most of the churches of a loyalty and devotion which will bring success to the cause which the Lord has given us to carry on.

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

**NORTH LOUP**

A. J. C. B.

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

The relation of the North Loup Church to the Forward Movement was a little different from that of any other church. When the Forward Movement was launched, the North Loup Church took action immediately, underwriting its full quota. Other churches made a canvas, and reported their quota oversubscribed, or undersubscribed as the case might be. In harmony with the action of the church North Loup paid its quota for the first two years of the Forward Movement period.

In view of the fact that the church as such had taken action agreeing to pay its quota, now that the church finds itself in financial straits, it seemed to them wise to take action apprising the denomination of the situation. This frank, straightforward action is to be commended. It will be seen by the clerk's letters that the church has not given up. North Loup will do her best for the Forward Movement. Having set herself straight through the resolutions passed, I doubt not she will set her heart to do the work which can be done for the Forward Movement before the first of July. Having relieved the pressure from those who are not able to give, and yet who felt obligated by the action of the church in underwriting their quota, many will pay what they can. It is our sign of good faith to the church, and the response of the Forward Movement director will be revealed somewhat in the following communications.

**Rev. A. J. C. Bond,**

Director of the Forward Movement, Salem, West Virginia.

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

With corn selling here as in other places in the agricultural west as low as eighteen or twenty-five dollars per bushel, and farm loans being renewed to a limited extent and at high interest, it is hard to raise any money above interest and taxes, even for bare necessities is practically an impossibility.

Our church is a little larger, being up to about twenty-eight cents this week, and farm loans are being renewed to a limited extent and at high interest. I hope for further improvement, but until farm produce and stock can at least reach a price sufficient to cover the actual cost of raising and transportation, the resolutions cannot be reduced to some extent, we can not hope for any marked improvement.

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

I hope our people here are greatly depressed by the situation. They are merely facing facts and admitting them. We still hope to raise our quota of the Forward Movement budget, and we will try hard to, but with the knowledge that it will be impossible for many to raise even 25c. per family to the extent of many of our people to contribute.

Very truly,

Mr. O. T. Babcock,
Church Clerk.

January 9, 1922.

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

My dear Brother Babcock: I have your letter of January 9, with the resolutions passed by the North Loup Church. I want to thank you for your cordial letter and the resolutions have every evidence of being a frank, sincere effort on the part of the people to make clear the church's actual situation in relation to the Forward Movement. I am wondering whether you can find it possible to include this letter in any one of your articles. If they have not, I wish you would let me know in order that I may send a copy to all. I am sure it is a document which the church need not be ashamed to have read by every member of the Conference. The fact that the farmers, especially in the West, have been hard hit this year, and we have been wondering what the response of the church would be in connection with the support of our churches there to the Forward Movement. I am sure your next move will be to solicit funds for the Forward Movement from those who may be able to give. Doubtless some will want to borrow money to pay to the Forward Movement taxes now due before the close of the Conference year, June 30, finances may be better with the people there.

Your letter and the resolutions are not discouraging to me, but heartening. I do not doubt in the least the sincerity of your first statement: Resolved, That this church and society resolve its interest in and support of the Forward Movement, and its obligations to support the same are the same as in the past and to economize and sacrifice in all activities of lesser importance in every reasonable way to that end. I hope on that statement. I only wish the spirit you are singing is the same everywhere. You have not lost the essential things, which are loyalty and consecration.

Sincerely yours,

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

My dear Mr. Bond: I am just in receipt of your letter of January 16. I am very glad to have a letter from my church the first of the year making clear the situation in which our church finds itself in the South and West, and I am rejoiced to see you for your appreciative view of the situation. I sent a copy of the resolutions to Doctor Gardiner, editor of the Baptist, but not to anyone else. It is possible that he will publish it in the Recorder. I do not have any more copies of the resolutions myself or I would send it to him. I think perhaps it would be well to have the other members of the Commission see them.

Sincere hope of meeting you soon.

D. H. Head.

January 16, 1922.
one who refuses to see them and stumbles around with his eyes shut...and accomplishes nothing. I believe we have taken the

We have not quit trying to raise our proportions. But we realize that there are many of us who are poor and cannot borrow because there is no money to borrow, or because we have already borrowed more than our prop-

Those who are able to pay are going to do more than their share. However, we do not have many wealthy people in our society, and some of our wealth

We are just as hard up as the poor renter when our society, their credit is

The Indian raids, the blizzards, and prairie fires, They are one of the reasons why the early days, like a moan grew louder as we got nearer

We may have at

But before

It was

Milton Junction, and Wilna remembers, the snapshot taken of her and Beulah.

I talked said that all the grain which their land had produced could have been held in their double hands, and this meant rations for a whole family for a year.

It is impossible at the present time to state accurately the death statistics, but the population of the Volga grain area is ap-

Those who

It isn't that

I talked said

Many of the peasants with whom I talked said that all the grain which their land had produced could have been held in their double hands, and this meant rations for a whole family for a year.

A mandate given me by the Commissar of Health, and a working knowledge of the Russian language, enabled me to go to the

The Russian peasants were too listless and tired to care for them. They had been traveling from their home to a place which they had been told contained food. When they reached that place, they found that the food in that town was as

I am glad that so many of the grandchildren of those who are carrying on the work with the same devotion.

I send greetings to the North Loop Church.

Sincerely yours,

Arva J. C. Bons.

January 24, 1922.

THROUGH THE VALLEY OF THE SHADOW OF DEATH

Anna J. Haines

Quaker Representative in Russia

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

I could hear the children crying two blocks away as I approached one of the homes for abandoned children in Samara, the central city of the famine

But I think you will remember taking dinner at

We started from Moscow for our trip down into Samara, the largest city affected by the famine. It is situated on the Volga, and is a city of about 300,000 inhabitants, with

We reached Buzuluk, a town formerly containing 20,000 people, now reduced to 12,000 because of the flight of those who could reach Siberia.

We traveled out through the country regions. The steppe ordinarily has no trees; it is

now bare of any grain. Over an area 800 miles long by 500 miles wide there fell during

April, May and June of this year—the critical growing months of the grain crop—less than 2.5 inches, the normal being 14 inches, of rain, and the temperature averaged 12.6 degrees Fahrenheit hotter than the average for the five previous years.

While 938,000 tons of grain were needed by this area for its own consumption, but 69,000 were produced. Many of the peasants with whom I talked said that all the grain which their land had produced could have been held in their double hands, and this meant rations for a whole family for a year.

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

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Arva J. C. Bons.

January 24, 1922.
all went out into the countryside for several miles to gather the grass and the leaves and the roots. This had been going on all summer, and they had to work hard to gather enough. In the winter, they lived on what they could find in the fields.

In December, things became even harder. The villagers were hungry, and the children were sick. They had no money to buy food, and they were not able to find work. The government had sent some aid, but it was not enough to help everyone.

In Samara, a group of women and children were living in a small house. They had no food, and they were cold and sick. The government had sent some aid, but it was not enough to help everyone.

In the countryside, the children were hungry and sick. They had no food, and they were not able to work. The government had sent some aid, but it was not enough to help everyone.

In Moscow, the situation was even worse. The government had sent some aid, but it was not enough to help everyone. The children were hungry and sick. They had no food, and they were not able to work.

In the countryside, the children were hungry and sick. They had no food, and they were not able to work. The government had sent some aid, but it was not enough to help everyone.
MISSIONS AND THE SABBATH

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

SOMETHING ABOUT ABYSSINIA

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

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

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

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

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

“The Abyssinians in general are rigid in their observance of the outward forms and practices of their church. Good churchmen strictly keep about 150 holidays and feast days, including Saturdays, the Jewish Sabbath, as well as Sundays, on which every form of work is forbidden. They fast on Wednesdays and Fridays throughout the year (except for the 50 days after Easter) 40 days in Lent, and 40 days before Christmas, besides observing the canonical fasts before feast days and the week’s fast of Heracles before Lent. It is remarkable that the Abyssinians also practice the Jewish custom of circumcision in the baptism of their children, do not eat pork, and hold that the type of Christianity first introduced into that country practiced the observance of the Sabbath. It is possible that at the same time, but probably later, there came the custom of celebrating the first day of the week as the resurrection day. We are told by historians of the Christian Church that these two days were observed side by side for many years, one as the Sabbath and the other as the Lord’s day, and that gradually the observance of the Sabbath during the Dark Ages died out, and that when the Reformation came on the idea of the Bible Sabbath was transferred to Sunday.” (Pages 58 and 59)

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

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

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

“The Ethiopian canon of Scripture is of curious interest. It contains several books not included in the canons of the Eastern and Western Catholic Churches. The Old Testament has all the Septuagint books except Maccabees, together with the Books of Enoch, Jubilees IV, Ezra, and other apocryphal writings; and the New Testament books are reckoned at thirty-five, eight books of the Canon Law (called Sinodos) being added, to the usual twenty-seven.” On page 622 are these paragraphs:

“They partially observe the Saturday Sabbath, and they continue to practice circumcision, but the latter custom, we have seen, was too far spread to be attributed to the influence of Judaism.” “Bread is blessed and distributed at all the monasteries and churches on the Saturday Sabbaths, on Sundays, and on feast days.”

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

NATIONAL CHRISTIAN CONFERENCE—SHANGHAI, CHINA

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

Commissioner for the Conference is considering:

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

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

Praise and thanks for first missionaries to China; first opening of doors; first converts; first translations; first tracts and books; first chapels; first evangelists; first schools; first hospitals. Each church should remember and thank God for its own pioneers.


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

Year
Communicants
Chinese Workers

1876
13,035
674

1889
32,287
1,657

1900
40,151
6,901

1920
366,524
28,396


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

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


CHILDREN IN CHRISTIAN SCHOOLS

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<tr>
<th>Year</th>
<th>Girls</th>
<th>Total</th>
<th>Teachers</th>
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<tr>
<td>1876</td>
<td>1,307</td>
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<td>1896</td>
<td>4,218</td>
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<td>1919</td>
<td>14,226</td>
<td>14,124</td>
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About two men for every woman now in the Protestant Church in China. Pray especially for the women and children in the homes.

M. R. D.

CLEAN UP SALE FOR THE CALENDARS

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

Then too, not very many of the lone Sabbath-keepers have sent for the Calendars. Surely we should be able to sell at least 2,500. Now, as our special sales offer the inducements of reduced prices. We are not going to do that. We almost feel that as the supply grows smaller we should increase the price. But the price is to be the same, 15 cents for single copies, 12½ cents in lots of 6 to 24 copies to a single address.
and 10 cents in lots of 25 copies or more, all with postage prepaid, cash to accompany the order.

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

THE NEW BUILDING

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

April 9, 1922, sixty-six years later, has been set by the Board of Directors as the day on which to hold appropriate services of dedication for the building which is to be the home of the Tract Society. This date is the second Sunday in the month, the time for the regular meeting of the Board. It is expected that the building will be occupied by the publishing house during the month of March. The present quarters, as well as the office of the editor and secretary are to be vacated by April 1. The building is now about completed. The heating system is not fully installed. The painting has not yet been done. Electric fixtures are not in place. But it is planned to have the moving so arranged that it will not be necessary to suspend even for a single week any of the publications.

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

RUTH AND BENJAMIN

HE HIT ME FIRST

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

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

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

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

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

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

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

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

And the judge said, Had it been raining, and was the path slippery? And the rabbit replied, Well, a little. Then the judge asked, Did you have chains on your tires, and were the brakes in good order? And the rabbit answered, I was not going over ten miles an hour, and I had no time after I saw the turtle to blow the horn.

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

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

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

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

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

NOTES FROM THE SOUTHWEST

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

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

The interest in religious matters at Gentry is as good as usual; all the appointments of the church are well sustained. During the winter the Sabbath-eve prayer meetings are held at the homes with a good attend-ance. The young people and children meet on Sabbath afternoon in the capacity of a Junior Christian Endeavor society. They are getting valuable training in Christian living and increasing their knowledge of the Word of God.

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

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

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

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

ROLLA J. SEVERANCE, Missionary for the Southwest.

Gentry, Ark.

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

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

A MESSAGE TO THE CHURCHES

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

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

2. "When the man's got—all's got." Trained leaders are essential to the realization of the Christian program. Christian education is concerned with the training of those who have not satisfied or is compelled to let lesser minds thoughtlessly accept such products.

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

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

HOW CAN ART SERVE AMERICA?

MARION L. FOSDICK
(Alfred College Assembly Address)

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

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

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

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

A second reason is that modern mechanical equipment makes our surroundings too ready-made for us to keep in general the ingenuity which is a requirement of extremely distinctive work. The few are designing, not of which the many accept in very effortless fashion. If they are not on intimate terms with production, it is small wonder that they are not concerned greatly with the artistic quality of that production. Design and color can be sensitively planned in mechanically made products, but the highest artistic freedom may be produced. It requires ingenious minds, however, to recognize the advantages and limitations of machinery. And they should be understood just as a fine craftsman understands his clay and metal and uses it only in the way which best suits its beauty and its limitations.

The third reason for an unrealized national art, that of the group, and there creative activity of the group, and there creative freedom of expression are those where individuality blossoms, and in art, given the creative power with which to build, this is Utopia.

Dean Tittsworth spoke, not long ago, of the "intangible Alfred spirit." I believe it is in part the close knighting of interests and a certain subtle and practicality are combined. Life is simpler because free from invasion, and growth in this way, to a certain degree, is stimulated. At present, in this nation, all the world is accessible, in reading matter, even if we can not travel. And we are incorporating a largely varying segment of the rest of the world into this nation. Just as children by the average training lose the fine decorative sense with which they are born, so it is impossible to keep purity of racial expression under such rapidly moving conditions. Nor is the fusion of skills of many races likely to be sufficiently complete to produce a new composite individuality.

For these and other reasons a national American art will be difficult of achievement. Why will it be of value? Because it is one of the important sides of our national life, and because, in order that the country's strength may be of sufficient caliber to play the role we desire for it. In no way does a nation leave a clearer record of its life than in art. This is shown wherever we look for it in the past. Not only aesthetic but human achievement and failures are terribly clearly shown. The lack of thought in Egyptian simplicity, the beautifully intellectual life of Greece, the Italian Renaissance, the national but spiritually restless, the emotional, passionate Arabian career, the democracy of Gothic Guilds, all have their clear record for us today. And we are going on, as they have, without recording inevitably weakness and strength.

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

It is difficult to catch the trend of the arts in order to judge them relatively as they should be judged, with each other, with contemporary work of other nations, with the past. It is necessary to make a survey of such large exhibitions, local and international, as are held throughout the year, and of workshops and studios, and of the minds behind it all. Beside that, one has only the resumes of critics on which to depend, for it seems seldom that artists themselves speak in any public sense of their work.
There has been a recent article on our modern architecture by C. Matlack Price who, among other things, is editor of one of our art magazines, and I like to think that the other one is a poet, as he represents our architecture to be developing. He says, "It is a period of architectural sanity combined with architectural ingenuity and a remarkable degree of consistency." These are interesting qualifications. They undoubtedly characterize the American business and professional man. And in art, if added to the necessary spiritual qualifications, they afford a very strong foundation. Taking Mr. Price's article as sound, we find that our architects are making distinction for the United States. Let us see of what this distinction consists.

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

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

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

In another illustration, there are two classes of problems that a modern architect, one class analogous to the problems of the past and one class without any previous parallel. The first group contains the church, school, college, memorial, etc. The second group contains the immense railroad terminal and the hotel and apartment buildings. In the first group where the problem has been solved successfully in the past, it is a matter only of the architect's knowledge of his subject, technical knowledge, and good taste. There is seldom a call upon his ingenuity, merely upon his sensitivity as to the fitness of the problem. In the second class his ingenuity is tested severely. Either he must work out his problem on new architectural terms, or he must design his office building in terms, for instance, of a Gothic cathedral, or his railroad terminal in terms of classic architecture. The reason, of course, for these distinctions is that the tall building, with very small ground area, requires a style in which the vertical line is held, and the terminal, one in which horizontal growth is maintained, because of the hordes of people who are to occupy it. If these buildings are not done in terms of Gothic or Classic architecture, or some other period of the past, they must take new form. And if they are carried out in the Gothic or Classic manner, they still have problems of structure and design which no Greek or Greek ever faced in his day.

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

The Bush terminal, and Cunard Building, both of New York, are other examples of this. There is also a group of young architects in the Middle West, the American Secessionists, so called, who are attempting architecture which owes nothing to precedent, but these are yet established in Mr. Price's mind as being entirely successful.

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

These architectural problems are mammoth. They are visible ones, exceptionally solved. They have been solved in such a way as to be a reflection of the nation, and to make it structural by making it true to life and true to beauty's laws. For the sculptor there is like material. For the teacher of art there is the problem, (again a structural one) of controlling his instruction so that the public needs and public enthusiasm are centered and successfully met. Whatever his line of work, each artist must have a "reasoned basis" for any progressive work.

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

**IF YOU AND I**

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

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

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

"The grace of God makes saints out of sinners and sons out of rebels."
WOMAN'S WORK

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

SOME MISSIONARY BEATITUDES

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

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

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

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

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

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

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

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

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

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

SERVICE WITH LIFE

MRS. A. S. BROWN

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

As the preacher rose to speak, the thought flashed through his mind that this was a most inopportune time for the message he brought. Hot weather was no time to enlist men for great undertakings, or inspire them with high ideals. His thoughts had occupied him so completely that he could not tell whether he had even read the text aright. He stood a moment in silence, then read again, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." No more familiar passage in the whole book, yet even as he read; it came to the preacher with force.

"No burnt offerings are required today," he said. "The call now is not for the blood of bulls and goats and the ashes of an heifer, but for a living sacrifice. Ordinances and offerings, forms and ceremonies, will not meet the requirement. None of these can take the place of the body, the life for which God asks. We are accustomed to think of preachers, and more especially missionaries, giving themselves. We expect them to dedicate themselves, all they have and are and may become, to the service of God. Nothing less would satisfy us. They are set apart with impressive ceremonials, and that is right. But in every church in the land today there might be young men and women so ordained. I would that I might cause you to hear the imperative call for young people, for your young people, to carry the gospel into all lands. Never before in the history of the world have so many open doors so effectually, been presented to the people of God. Never before were there so many calls for workers, for the best the churches and schools can supply. And these opportunities will not wait; it is now or not at all, in many cases. The situation demands an immediate action, and before God, we cannot ignore. The conditions demand 'that we pour into those far lands every reserve force in Christendom.' Yes, brethren, we need missionaries and we need preachers, hundreds of them, a thousand in the next four years; are you praying for that? But just as surely we need fathers and mothers, in all the walks of life, who take their orders from God. The call to service, service with life, with strength, thought, time, possessions, is for us who stay at home as much as for those who go. Consecrated lives are needed here, as in those other lands, for here also those almost far must be made; inspired by our mission as we expect those sent out ones to be to theirs? When we are, there will be no deficits in missionary treasuries so long as we live in comfort. No, my friends, Paul was not writing to missionaries, nor to preachers, but to the church, when he said, 'I beseech you, brethren, that ye present your bodies a living sacrifice.' Are you content to devote yourselves to the little things of life, when you ought to be working with the eternal things of heaven? Who among us can be here for this great work, if not upon those who have known the benefits of Christianity all their lives, and have allied themselves with his church?"

Forgetting his doubts; the preacher spoke with all his accustomed earnestness, and an intense desire to lead his people into the most important life; he even dared to hope that there might be one missionary among them. But in response to the invitation, one young girl, alone, came down the aisle. She was plain-looking, and small, and a stranger, and probably, he thought, had little idea of the meaning of the step she had taken. No one knew of the disappointment that filled his heart, nor did he suspect what was in the mind of this young girl, the lad over against the wall. Boy-like, he had given no sign while he drank in the words of the speaker and said to himself, "Will it ever be possible? Oh, if I were a man of God, Stone would not open his doors to reject the gifts, and the very dream of her life plans. Then followed Mrs. Andrews said, "Already had given no sign, while he drank had time to pass over the matter? There are many girls, to whom the necessity of waiting seemed so great, but the joys and hopes of life often crowd upon each other. Hortense scarcely had time to realize this first great joy of her Christian life, she was called to face greater disappointments. There are many young people to whom the necessity of leaving school would bring little regret, but to Hortense it meant the complete readjustment of her life plans. Then followed months of illness in a strange city, in un congenial surroundings, but there was no complaining, and I alone, knew why her disappointment was so keen.

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

She came home at length, with health improved and a secret hope that "she might have the assurance that God had other plans for her. The brother who would have none of her religion was undergoing treatment for hip disease and looking forward to months of confinement and suffering. Her mother was not strong, so immo-
diately she put aside her own plans and gave herself to whatever might contribute to his comfort or pleasure.

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

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

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

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

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

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

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

The sister was delighted, and soon procured books and papers. One day he interrupted as she was reading aloud. "Say, I've concluded that I'm not so bad off as those Chinese girls, anyway. I expect to be better, but there is not much hope for them.

And I am more thankful than I ever was before that I was born in America instead of Asia."

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

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

In course of time the family moved to California, and save for an occasional letter I knew little about them. Hortense did write that she had offered herself as a nurse in India, but the board felt that on account of her health she should not go to that country.

Knowing under what difficulties she had taken her training, I wondered how she would bear this fresh discouragement. I was glad, therefore, when the opportunity came to see her and learn the facts; but it was not prepared for her to tell me even though I have long believed that what we are is usually written upon our faces. The brown eyes and softly waving hair belonged to Hortense, but—then the words of Paul same to mind, "Be not conformed to this world, but be ye transformed by the renewing of your mind."

I asked her about her ideals—I knew already. She was certainly dwelling in the higher altitudes.

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

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

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

"And your nurse's training?" I suggested.

"Has been very useful," she said, "Oh, Mrs. Andrews, the poor babies! If you could only see them, white and black, Irish and Japanese—they all need help!"

I determined to visit that section where she had served as nurse, and see for myself.

I asked a mother about the nurse. I was a physician, and said, "Nurse Hortense, is it not?" she said, "The next thing to the saints preserve her! Would I be forgettin' an angel that took care of meself an' me baby, an' brought the doctor when there was no money to pay? Nor was that all, for didn't she clane up me old house with her own little hands? Shure, she's a blessin' to the poor folk. We're poor folk."

And so from one and another I heard the story, the babies she had nursed back to health, the children she had taught to care for them, the mothers who had learned from her to prepare suitable food for their families, the people who had received instruction concerning the care of tuberculosis, the continual fight against dirt and disease, and I marveled.

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

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

With all her other work, Hortense had been a housekeeper for some years, and I found there a charming hospitality, that included not only her own friends, but her brother's, also school boys and girls, to eat and stay during the months of time and strength—Missionary Tidings.

MINUTES OF WOMAN'S BOARD MEETING

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

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

Minutes of the last meeting were read, Mrs. Whitford read the Treasurer's report for January. Total receipts for the month were $557.12; disbursements, $59. The report was adopted.

A letter from Mrs. C. C. Van Horn, the need for the encouragement of the organization of a Ladies' Aid Society in the Little Prairie Church.

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

It was voted to request a copy of the proposed bill, before taking further action.

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

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

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

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

Minutes of the meeting were read and approved.

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

Mrs. A. B. West, President.

Mrs. E. D. Van Horn, Recording Secretary.

DAYTONA, FLORIDA

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

"Search me, O God, search me and know my heart." Try me and prove me in the hidden part; cleanse me and make me holy, as thou art, And lead me in the way everlasting.

"Lead me, lead me in the way everlasting; Keep me from the things that wither and decay; Give me the things that can not pass away."

And lead me in the way everlasting."
SOME THOUGHTS TO CONSIDER

I. What are the characters of the different members of a family?
(a) Get acquainted with yourself. Cultivate that neglected conscience of yours.
(b) How can we make a better home life for mother, father, brother, sister?
II. What is meant by a wealthy home?
III. What part does self-control play in better home life?
IV. What is the general atmosphere of an ideal home?
(a) Good music plays a big part in soothing tired nerves.
(b) A low voice and quiet steps add to a restful home.
(c) Take time in this speedy life of ours for: (1) more good music, (2) to read uplifting literature, (3) to think.
(d) How important are sunshine, fresh air, system (work well planned), wholesome well-prepared food, cleanliness, regular hours and order? What effect have clean, orderly rooms on the restfulness of the home? Children may be taught early to realize, “There is a place for everything and everything in its place.” If every member of the family learns the beauty of order, much will be taken from the mother’s shoulders.
V. Explain in reference to better home life behavior, conduct, beauty, culture, silence, worship and cheerfulness.
VI. Enlarge on these subjects:
(a) More jubilation (humor, cheerfulness, good music).
(b) More moderation (gentleness, patience, thoughtfulness).
(c) More affiliation (prayer, Bible reading and other uplifting literature).

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

The importance of our disposition in better home life (for personal peace and our influence on others).
(a) The Christian disposition. What are its characteristics?
(b) Developing a good disposition. What methods and motives will help?
IX. Help make your environment the best possible under the circumstances and then be content. Don’t make the whole household uncomfortable because you were not born a millionaire. Happiness doesn’t consist of money. “Pack up your troubles in your old kit bag and smile (instead of scattering them on the family circle).” “If you are bound to say mean things go down to the cellar and talk to yourself.” How may education improve one’s environment?


OPEN LETTER NO. 11

MY DEAR YOUNG FOLKS:

God is calling you to a tremendous task.

You do not ask for an easy one. You want the biggest job that man has ever performed. God is calling you to it. Great reforms are waiting for you to tackle them.

Reforms away from Christ and away from the Bible and away from the Church and away from the Sabbath; but real, great, vital reforms bringing the world to these fundamentals of religious life and hope.

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

Whether you decide to be a farmer, machinist, teacher, lawyer, physician, preacher, or anything else, you should settle it once and for all that you will be Christian. Let religious convictions deep and strong and true grip you. You will adjust every plan and pursuit of life in these religious ideals.

Christ and the Word of God directed by the Holy Spirit will make you useful and successful in the largest way wherever your lot may be cast.

Great discoveries in the scientific world are waiting your findings. It may be yours to re-make some of our so-called scientific textbooks. Your investigations may disclose that what we have been wont to call science may in some lines be no science at all.

Your inventive genius, your passion for real knowledge, your loyalty to God and his Word may contribute much, very much, to the highest interests of industry, science, and religion.

It is for you to be ever furnishing fresh evidence that we never lose anything of real value by living in harmony with the teachings of the Bible. Best permanent things in character and life can be found only through loyalty to God and his Word. All error leads to weakness and bondage. The truth will make you free. Whatever your calling make it positively clear by word and example that you mean to be loyal to Christ and the Bible. That will be worth all the world’s wealth. Do not neglect your Sabbath calendar. It is a record of great and good achievements.

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

It is no easy task. You will meet with opposition. Many bright, keen, intellectual, cultured, well-to-do people who should be foremost in supporting you will treat you coldly, indifferently, and will be your severest critics, and will form most harsh and cruel prejudices against you, declaring that the world has no need of your proposed reforms. But what of that? If you are called of God and are dedicated to his service you need fear nothing. You have nothing to lose and everything to gain.

Be sure you have the gospel of Jesus Christ to give. If your message is that God will really use you, by the Christ, and you are faithful to the Word, all the combined forces of the enemies
The Christian Endeavor, Arloine Hall, secretary, has held its meetings regularly; supported the County and State organizations and in other ways fulfilled its pledge.

The library, Mrs. Idcoon Howard, secretary, has about sixteen hundred volumes; circulation for the year ending July 29, 1921, about sixteen hundred volumes. Books and magazines were bought and running expenses covered by the town and state appropriations amounting to $190, with small balance for books remaining. A branch library has been started at the home of Mrs. Perry in Daggert Hollow. Fifty or seventy-five volumes are taken at a time, returned and exchanged when read, and the people in the vicinity seem much interested. Mrs. Josephine Langworthy is the new librarian.

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

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

For the hour fifty or more assembled in the church at 2 p.m., for the annual church meeting which was called to order by the moderator. The minutes for the year were read and the report of the Board of Trustees called for. As the report was not there the time was given to the report of the W. C. T. U., which was omitted in the morning. The report closed with an earnest exhortation for a revival of interest of all loyal, law-abiding citizens to come out and stand for the Constitution and enforcement of law. "This matter of prohibition enforcement is not a one-man job, it is the job of every good citizen"—women are citizens—"of every man who loves decency, his State and his flag." It closed by reading Mrs. Kathleen Norris's suggestion for a "Star in the Window" campaign for law observance which has since been inaugurated by the W. C. T. U.

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

We are Americans, We support our Constitution.

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

The report of the treasurer, A. J. Cran- dall, was as follows: Total of money brought forward, and collections, $3,472.41; total expenditures, $2,526.81; balance, $543.56. The treasurer was instructed to forward amount due on Forward Movement to date.

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

Mary E. Bowler, Clerk.

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

A gospel without the Holy Spirit is like a trumpet without a trumpet.
DEATHS

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

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

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

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

Burial services were conducted by the writer who spoke from the pulpit.

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

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

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

In early life Mrs. Nelson, coopted and became a member of the Seventh Day Baptist Church of Herborn Center, Pa., and of this church she remained and most of her last earthly days called to join the church triumphant. She was a faithful wife, a loving mother, a devoted friend and a kind neighbor.

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

W. L. B.

"If you are a hearer of the Word you should also be a hearer of the Word."
International Ideals of the Churches of Christ

1. We believe that nations no less than individuals are subject to God's immutable moral laws.

2. We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

3. We believe that nations that regard themselves as Christian have special international obligations.

4. We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

5. We believe that Christian patriotism demands the practice of good-will between nations.

6. We believe that international policies should secure equal justice for all races.

7. We believe that all nations should associate themselves permanently for world peace and good-will.

8. We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

9. We believe in a sweeping reduction of armaments by all nations.

10. We believe in a warless world, and dedicate ourselves to its achievement.

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

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

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