Proverbs from Poor Richard's Almanac

The noblest question in the world is, What good may I do in it? The nearest way to come to glory is to do that for conscience which we do for glory. Search others for their virtues, thyself for thy vices. He that can have patience, can have what he will. After crosses and losses men become humbler and wiser. Wealth is not his that has it, but his that enjoys it. No better relation than a prudent and faithful friend. He that can compose himself is wiser than he that composes books. He that can take rest is greater than he that can take cities. None but the well-bred man knows how to confess a fault, or acknowledge himself in error. None preaches better than the ant, and she says nothing. The worst wheel of the cart makes the most noise. There are no gains without pains. If you know how to spend less than you get, you have the philosopher's stone.
SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE
Next Session will be held with the Seventh Day Baptist General Conference at Battle Creek, Mich., Aug. 25-27, 1923.
President—Edwin F. Randolph, Great Kills, Staten Island, N. Y.
First Vice President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—J. Malcolm Norwood, Alfred, N. Y.
Organizing Secretary—F. Edward Shaw, Milton, Wis.
Treasurer—Rev. William C. Whitford, Alfred, N. Y.
Director of New Forward Movement—Rev. Alva J. C. Bond, Sandwich, Ill.
Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

THE SEVENTH DAY BAPTIST MEMORIAL FUND
President—W. M. Maxson, Plainfield, N. J.; Vice-President—William M. Silliman, Plainfield, N. J.; Secretary—W. C. Hubbard, Plainfield, N. J.; Treasurer—Frank J. Harbut, Plainfield, N. J.
Gifts or bequests for any denominational purpose are solicited, and will be gladly accepted for the best interests of the benevolent in accordance with the wishes of the donors.
The Memorial Board acts as the Financial Agent of the Donor, therefore, write the Treasurer for information as to ways in which the Board can be of service.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY
Incorporated, 1916
President—Garland D. Randolph, Battle Creek, Mich.
Vice-President—Fred W. Randolph, Plainfield, N. J.
Recording Secretary—Anna F. Randolph, Plainfield, N. J.
Treasurer—Rev. Willard D. Burdick, Dunellen, N. J.
Sabbath School Board
President—Prof. Alfred E. Whitford, Milton, Wis.
Recording Secretary—Leodelle Burdick, Jacksonville, Ill.
Treasurer—L. A. Babcock, Milton, Wis.
Field Secretary—E. M. Holton, Milton Junction, Wis.
Stated meetings are held on the first day of the week in the months of September, December and March, and on the first Sunday of the month June in the Whitford Memorial Hall, Milton College, Milton, Wis.
Young People's Executive Board
President—Benjamin F. Johnson, Battle Creek, Mich.
Recording Secretary—Miss Marjorie Williams, Battle Creek, Mich.
Corresponding Secretary—Mrs. Frances F. Babcock, Battle Creek, Mich.
Field Secretary—E. M. Holton, Milton Junction, Wis.
Secretary—Henry Bowers, Milton, Wis.
Treasurer of United Societies—Benjamin F. Johnson, Battle Creek, Mich.
Editor of Young People's Department of Sabbath School and Department of Christian Education—Ruby Cook Babcock, Battle Creek, Mich.
Junior Superintendent—Miss Elizabeth Konyen, Ashland, Wis.
Intermediate Superintendent—Miss Mary Lou Ogden, Plainfield, N. J.

ASSOCIATIONAL SECRETARIES
Eastern—Mayor Burdick, Battleground, N. C.
Central—Harold Langworthy, Adams Center, N. Y.
Southern—Eugene Baker, Riverside, Cal.
Northwestern—Dora Holton, Milton Junction, Wis.
Western—Carolyn Winton, Los Angeles, Calif.
Southwestern—Margaret C. Modjeski, Calif.
Pacific Coast—Alice Baker, Riverside, Calif.

CONFERENCE AULARY FOR LONE SABBATH-KEEPSERS
General Field Secretary—G. M. Cottrell, Tupaka, Kan.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

THE TWENTIETH CENTURY ENDOWMENT FUND
Alfred, N. Y.

Sunny Spots

BRIGHTEN DARK DAYS

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

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

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

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

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

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

First, there was the ever-present remembrance of the sympathy and solicitude of all the friends at home and here in the garden of the Lord. No day could be dark enough to shut out the sunshine of such expressions of love.

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

Twenty-four hours later as we reached Chicago, weary and need resting, brother Henry N. Jordan and sister Alfred E. Whitford came to aid us in the transit. In view of the six hours of waiting for our next train, this happy meeting was like a streak of sunshine breaking through clouds.

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

Two or three minutes later the agent appeared—a tall, pleasant-faced man with a rather low, gentle voice—and requested us all to follow him. When we proposed to send the baggage to the check room for transit, he modestly said: "No, don't do that, we will take it right with us, there is plenty of room for it there." Then he
took a heavy suitcase and a grip sack himself and led us to the elevator. In just a moment we had in a suite of restful hospital rooms, on a floor above the noisy thongs, well fitted up with beds and cots and easy chairs, each bed shielded by a large screen. The genial agent said it was a pleasure to offer us that retreat and pointing to a cot in a corner he said, "Lie right down there and the nurse will see that you are comfortable." Then came a white-tapped nurse with an extra pillow and a warm blanket with which she did make the sick man real comfortable.

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

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

The next streak of sunshine actually brought into our hotel rooms a fragrant and beautiful spot of summer—and that too while mercury outside, stood at eleven degrees below zero! It was noon on the day of our arrival in Chicago, and as soon as we had spent the day at the clinic, we returned to our hotel and found in our room a bouquet of splendid pink roses with ferns and green spray, left there by the florists with a card attached which read: "From your Sabbath school colleagues in the fragrance of springtime, and those roses became eloquent with expressions of Christian love from friends in our far-away home town.

Two or three days later in the hospital, after the operation, there came another dozen beautiful roses, ordered by the friends in the publishing house at Plainfield. This too added a tender spot and brought tears of thanksgiving for all the loyal workers in our home shop. This bunch of summer warmed our heart as sunshine on a spring day warms the earth to new life. Then, from our dear ones in Lost Creek, W. Va., there came still another dozen fine roses which brought a special message of love into a room darkened by a night of pain. This brightened the morning and strengthened the hope of better days to come.

Added to all these blessed messages which nothing but summer flowers can bring, to a soul under the shadows and chill of winter, there came a word from a friend in our home town by way of those who bandaged the injured member and fixed the woman up for a good rest. Finally, when our car was ready they brought in a "red cap" to take our baggage and show us out.

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

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

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

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

When the mid-day hour for visitors came sister Sara was on hand with about fifty Christmas cards and other messages, from friends far and near, which she had been saving for that day. The reading of these messages made our Christmas in the hospital one that will always be remembered as one of the bright days of life. While it will be impossible for us to answer all these good messages, we do want all the friends who sent them to know that we did appreciate them more than pen can tell.

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

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

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

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

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

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

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

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

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

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

The secretary evidently interpreted the action of the Commission to mean that the minutes would be published in full. In order to make them accessible and serviceable to those who are interested they are published entire in one issue of the RECORDER. It is hoped that many will find them interesting reading, and will give them careful study.

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

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

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

MINUTES OF THE MEETING OF THE COMMISSION

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

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

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

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

The President criticized the wordiness of welcoming the two members for whom this was the first meeting, Dr. Post and Mr. Ring. He also asked that the times for opening and closing the sessions, and the length of the meeting as a whole, be decided upon. This matter was arranged as follows:

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

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

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

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

In response to this invitation, and at the request of the President, and in reply to questions from various members of the Commission, Mr. Burdick set forth the present general situation of the work of the Missionary Board, and especially in reference to the changes which must of necessity be made because of the financial distress. These changes he said were for the most part effective January 1, 1923, as it seemed impossible, at least very unusual, to have these retracements made at an earlier date without doing injustice to regularly employed workers; and even as it is it is likely to work considerable hardship in several instances, and must inevitably have a very depressing effect upon the missionary efforts of the denomination, in particular in those fields, churches and homes where financial assistance has wholly or in part been withdrawn. No other course, however, was open to view in the light of the lack of contributions to support the work.

The Director then presented in outline a brief report of his work for the four months since the meeting of the General Conference, dated January 1, 1923. This included an account of visits to meetings of the Boards and among the churches, and of his change of home from Salem, W. Va., to Plainfield, N. J. From his correspondence he reads letters in reference to the campaign which he had made for a simultaneous every-member canvass taken in the churches the first week in November. These letters were reports of that campaign from the pastors to each of whom he had sent a stamped self-addressed envelope for a reply, from seventeen churches which held the canvass at that time, as follows: Jackson Center, Marthoro, Alfred, Verona, New York City, Dodge Center, Fouke, Stoneford, Batdle Creek, Bethel, Friendship, Welton, Second Brookfield, Second Alfred, and West Edmiston. Reports were received concerning the canvass also from the following churches, part of which make such a canvass at some other date: Allens, Carwright, Hartville, Scio, Pis­cataway, Adams Center, Waterford, Second Westley, Riverside, White Cloud, First Brookfield, Chicago, Cosmos, Salem, Salemville, Pawtucket, Little Prairie, Carlton, DelBay and First Herbon.

Mr. Burdick, as chairman of the Committee on a Manual of Ordination of Ministers, presented a report which was read and received for consideration. The two copies of the report of the Committee were referred to the Finance Committee, and the report as a whole, which included copy of the proposed manual, was referred to a special committee to report at a later date.

The President on motion adopted as committee, Mr. Van Horn, Mr. Davis, and Mr. Tittsworth.

At half after twelve o'clock the Commission adjourned till 2.00 p.m.
The session was called to order by the President who asked Mr. Burdick to lead in prayer. All members were present. The minutes of August 28, 1922, were read and adopted. The minutes of the forenoon session were read, corrected, and adopted.

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

The Director then presented a series of topics as suggestions for the use of the Conference as follows:

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

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

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

By unanimous vote the Secretary was instructed to send a night letter telegram, informing of the meeting from the Commission to Rev. Theodore L. Gardner, Care of the Mayo Clinic, Rochester, N. Y. The Commission now in session in Pittsburgh, in grateful remembrance of your long life of service, and in loving appreciation of your helpful personal friendship, has unanimously voted to send you sincere fraternal greetings, with the prayerful hope for an early recovery from your present illness.

\textit{(Signed) Edwin Shaw, Secretary.}

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

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

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

1. A Committee to make recommendations for a plan to present to the Tract Society regarding the division of time and expenses of the Director of the New Forward Movement: Mr. Davis and Mr. Ring.
2. A Committee to prepare a statement for the action of the Commission in regard to the disincorporation of the Sabbath Visitor: Mr. Mirzajon and Mr. Ring.
3. A Committee to prepare a statement for the action of the Commission in regard to a special season for effort among the churches: Mr. Bond.
4. A Committee to consider the suggestion of an advance in the subscription price of the SABBATH RECORDER: Mr. Van Horn and Mr. Post.
5. A Committee to draft an outline of program for the denomination for the period following the close of the present session: Mr. Forward Movement Director: Mr. Bond, Mr. Lowther and Mr. Davis.

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

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

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

\textit{(Signed) Edwin Shaw, Secretary.}
in order that the sub-committees might have time to consider the matters assigned to them.

**MORNING SESSION**

**Thursday, December 28, 1922**

The President called the session to order and Mr. Van Horn led in prayer. All members present.

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

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

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

Your committee, after giving the Manual such study and thought as was practicable at this time, and after the best evidence had been tendered by the committee appointed to prepare the Manual, would recommend the approval of their work, and the adoption of the report.

To the Commission of the Seventh Day Baptist General Conference —

Day, brethren

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

The committee was originally appointed at a meeting of the Commission held in Syracuse, N. Y., in December, 1918, pursuant to instructions given the Commission by the General Conference at its annual session held at Nortonville, Kan., in August of that year. The chairman of the committee was the president of the General Conference at the time the committee was appointed, and for one year had very little time to give to this work, except as it was considered carefully in connection with his other duties that it was assigned to him. The committee felt that in order to treat the work assigned to it in an adequate fashion, it was necessary to have a fair degree of completeness, the entire group of Seventh Day Baptist church procedure, even to the extent of including a brief treatise on church parliamentary usage.

Although we brought to the task the observation and experience of upwards of forty years, and had engaged in the further study of our denominational history for thirty years and more, it was still a small task to review and refresh our minds with all the problems involved.

The committee interpreted its instructions to mean that the contemplated Manual should set forth in systematic form, the practice and usage of Seventh Day Baptists with reference to the subject assigned it. It was felt that the revision of the Commission, the committee suggests that the remaining copies be bound and that a copy be placed in the hands of each of our ministers, and one in the hands of each of our church clerks; also, that a copy be deposited in each of our college libraries, and in the theological seminaries; and that six copies be placed in the library of the Historical Society of Plainfield, N. J., and that all of this be done without delay.

The book, of course, presents the limitations and defects of the first edition of such a manual, especially in so small a compass, to be published by a denomination of three centuries standing. For that reason, arise to the commissioners to have so small an edition printed, thus making more nearly possible a second edition at an earlier date and when the inevitable shortcomings of the first attempt at such an undertaking may be corrected.

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

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

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

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

All of which is respectfully submitted,

(Signed) Williams Lewis Burdick, Corliss F. Randolph, Committee.

Pittsburgh, Pa., December 26, 1922.

On motion it was voted that the Commission express to the Committee, Rev. Messrs. Lewis Burdick and Mr. Corliss Randolph, their hearty thanks and its sincere appreciation for their capable and painstaking work, and that when the Manual is published twelve copies each be given to these men.

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

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

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

<table>
<thead>
<tr>
<th>Receipts</th>
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<tbody>
<tr>
<td>For first five months</td>
<td>942 43</td>
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<td>Disbursements</td>
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<td>A. J. Bond, Salary for first three months</td>
<td>550 00</td>
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<td>Two months at half</td>
<td>183 34</td>
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<tr>
<td>A. J. Bond expenses first 5 months in full</td>
<td>251 94</td>
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<tr>
<td>American Sabbath Tract. Bond</td>
<td>75 59</td>
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<td>Utter Co., Printing</td>
<td>38 59</td>
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<td>114 17</td>
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<td>Expenses of the several members of the</td>
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<td>Commission</td>
<td>567 39</td>
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<tr>
<td>Price Contest</td>
<td>85 00</td>
</tr>
<tr>
<td>Interest on borrowed money</td>
<td>25 25</td>
</tr>
<tr>
<td>$6,173 70</td>
<td></td>
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<tr>
<td>Leaving an overdraft on Nov. 30, 1922</td>
<td>2,734 70</td>
</tr>
<tr>
<td>The Treasurer's report shows that the over-</td>
<td></td>
</tr>
<tr>
<td>draft is financed in the following manner:</td>
<td></td>
</tr>
<tr>
<td>Borrowed money as of Nov. 39, 1,955 00</td>
<td></td>
</tr>
<tr>
<td>Borrowed from Scholarships and Fellowship</td>
<td></td>
</tr>
<tr>
<td>and Supplemental Pastors' Salaries funds</td>
<td></td>
</tr>
<tr>
<td>799 70</td>
<td>2,734 70</td>
</tr>
</tbody>
</table>

The Treasurer's report shows that the overdraft is financed in the following manner:

<table>
<thead>
<tr>
<th>Estimates</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Income: % of $7,500.00 Budget</td>
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<tr>
<td>Disbursements</td>
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<tr>
<td>As reported for first five months, 6,737 13</td>
<td></td>
</tr>
<tr>
<td>Printing, including Conference minutes</td>
<td>1,000 00</td>
</tr>
<tr>
<td>One half of A. J. Bond's salary for seven</td>
<td>641 00</td>
</tr>
<tr>
<td>One half of A. J. Bond's expense for seven</td>
<td>210 00</td>
</tr>
</tbody>
</table>
Mr. Van Horn, as chairman of the committee to make recommendation concerning the subscription price of the SABBATH RECORDER, presented a report which was considered and adopted as follows:

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

T. J. Van Horn, Committee.

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

WHEREAS, the Commission of the General Conference at its sessions held in Westerly, R. I., in August, 1922, recommended the discontinuance of the SABBATH VISITOR, and that the matter of pro- visioning a substitute periodical be left with the Tract Society, and

WHEREAS, we are informed that the Tract Society has announced the discontinuance of the SABBATH VISITOR, and has not, so far as the Commission is informed, authorized a substitute, therefore

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

Edgar P. Maxson, Committee.

Mr. Davis, as chairman of the committee to prepare suggestions for a plan to propose to the Tract Society regarding the discontinuance of the SABBATH VISITOR, presented a report which was adopted as follows:

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

Resolved, That we give the matter our full and final consideration, and that it be grievously regretted as our understanding of the plan, that one half of the Forward Movement Director's time is under the exclusive charge of the Tract Society; that Director Bond in keeping his expense account charge such items to the account of the Tract Society without having his judgment belong to each, and that they be paid accordingly. However, we recommend that a committee be appointed by the Commission to hold itself in readiness to confer with the Committee from the Tract Society to work out the matter of expenses if in any case the foregoing suggestions are not satisfactory.

Respectfully submitted,

Henry Ring, Committee.

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

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

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

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

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

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

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

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

At 4.45 adjourned till 7.00 p. m.

EVENING SESSION

Thursday, December 28, 1922

The President called the session to order, and Mr. Johanson led the Commission in prayer. All members present except Mr. Lowther arrived in time to vote on the adjournment of the afternoon session were ready to adjourn and adopted.

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

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

Our Platform For 1923
Adopted by the Commission at the Pittsburgh Meeting, December, 1922

1. We recommend to our denominational agencies such methods as will promote alike efficiency and economy.
2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the responsibility of the President to arrange as he, in consultation with those he may desire to assist him, may deem best.

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

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

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

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

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

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

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

The Spiritual Life

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

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

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

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

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

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

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

Elsie L. Randolph, President.

Edwin Shaw, Secretary.

Pittsburgh, Pa., December 28, 1922.

GENERAL CONFERENCE

Receipts for December, 1922

Forward Movement

Adams Center ........................................... $125.00
First Alfred ....................................... 277-35
Second Alfred ..................................... 420-48
Andover ........................................... 85-00
Elrene Crandall ................................. 100-00
First Brookfield ................................... 23-00
Chicago ........................................... 245-00
Carnegie ....................................... 12-25
DeRuyter ....................................... 50-00
Farnum ........................................... 34-00
First Genese .................................... 70-00
Gentry .......................................... 12-50
Hammond ....................................... 290-04
Second Opinion ..................................... 14-10
Independence .................................... 200-00
Middle Island .................................... 20-00
Milwaukee ........................................ 750-00
Milton Junction ................................. 750-00
Minneapolis Sabbath School ................. 8-00
New York ........................................ 75-75
North Lap ........................................ 1,000-00
Piscataway ....................................... 69-00
Plainfield ........................................ 27-75
Richburg ........................................ 15-00

Total ........................................... $700-55

William C. Whitford

Treasurer.

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

Our Homes

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

**December 31, 1922**

<table>
<thead>
<tr>
<th>Churches</th>
<th>Quota 1919-20</th>
<th>1920-21</th>
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<tr>
<td>ajes: The Sabbath Recorder.</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

### GOD IS LOVE

**G. E. FIFIELD**

(Continued)

**THE TWO WAYS**

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

Having seen that the observance of the first work is the degalow was absolutely indispensable to the happiness of intelligent beings, we also shall see the same of all the others. In fact, the remaining three commands of the first table are only guarantors against the long work of the one Father; and the six precepts of the last table are indispensable directions for preserving the harmonious unity of the one brotherhood.

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

Every work begins in the mind of the worker. However great and wonderful it may be, it is only a revelation of that mind which, being capable of conceiving and executing such a work, is more wonderful still. All true appreciation of the works of God finds these works, in their infinite variety and beauty, but a golden and glorified stairway, over which, mounting breathlessly, the mind pause. At the top, surcharged with incomprehensible wondering approbation, it breaks forth into the ceaseless, "Holy, holy, holy, Lord God Almighty!" "Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." All idolatry is a pausing somewhere in this ascent, to give the supreme adoration and love to some passing object, instead of mounting upward to him. Then, there are not only the works of God, but the works of Satan, which are simply a defacement of the works of God, Satan himself being the chief deformity. From the point in the ascent godward where the true God, that is, refusing to ascend higher, Satan leads it from the adoration of the pure works of God to that of his own deformed works, and then gradually downward to him. The second and fourth precepts of the degalow were to be safe barriers against this sin: The Sabbath was a weekly memorial that the only true God, the only one worthy of worship, was the Creator of all things. "Remember the Sabbath day, to keep it?—"For six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Wherever in the Bible the object of the writer is to distinguish between gods and the one God, he is alluded to. Paul says, "Every house is built by some man; but that he built all things is God." Jeremiah says, "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

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

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

The pathway in which man worship the Creator, his work lies all around them, that he is higher than their highest dream of him.

There is an infinity in every sun and star and world, in every leaf and plant and flower, which man can not comprehend. If the mind can not fathom the work, how can it fathom the worker? How can it be other than in humble devotion. "Great and marvelous are thy works, Lord God Almighty!" It must remember that its highest ideal of happiness is still only an ideal, and that God is far higher and grander. As by beholding we become changed into his likeness, till we attain near to that ideal, we can now build that ideal higher and truer. And so the soul plumes itself for blissful unity? This is why the pathway in which man worship the Creator, his work lies all around them, that he is higher than their highest dream of him.

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

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

By this can be seen the malignant design of Satan in plucking that institution from its place and putting a false one in its stead. Just as the true Sabbath is a memorial of the power of the Creator to lift us ever upward to him, so the false Sabbath is a symbol of the power of the creature (of him who thought in it, as it were himself above all that is called God or that is worshiped) to drag us ever downward to death. Which way shall we go, the way of love and light and glory, or the way of darkness, discord, and death?

QUALIFICATIONS FOR SUCCESSFUL MISSIONARY WORK

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

A STRONG AND HEALTHY BODY

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

A GOOD MIND

There is no task that needs the services of the best minds and the highest development of the best minds any more than does the missionary undertaking. The idea that the less efficient workers should be sent to the mission fields and the most efficient called to the strong churches is the product of either ignorance or selfishness, or both. The obstacles to be overcome in missionary work are many and terrific. Those with a new heart is indispensable. When one is thoroughly enlisted in this task, it enthrus and thrills him as no other labor can. As in everything else there are certain things which make for success in missionary endeavors. It is profitable that we keep these things before us.

LOVE FOR MEN

One's usefulness as a missionary is in proportion to his love for men. A heart aglow with love will drive one to success, as it did Paul and Christ. Saul," and from that day to this the Holy Spirit has been calling the best minds and best culture to the mission fields. God does not see as man sees and is not shut up to any one class of workers, but the ablest men and women are needed on the mission fields, home and foreign.

GREAT ENERGY

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

A REGENERATED LIFE

There are some things a person can do fairly well without having been converted, but an unregenerated Bible school teacher, pastor or missionary is an assured failure. Evidently many of the religious teachers of Christ's day were unregenerate and the results are well known; they culminated in Christ's death. We have not so great a risk, for religious workers are no more efficient now than when Christ was battling with the Pharisees of his day; they are always a menace to Christian work. A strong body and a strong mind are the missionary work but a new heart is indispensable.

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One's usefulness as a missionary is in proportion to his love for men. A heart aglow with love will drive one to success, as it did Paul and Christ. Saul," and from that day to this the Holy Spirit has been calling the best minds and best culture to the mission fields. God does not see as man sees and is not shut up to any one class of workers, but the ablest men and women are needed on the mission fields, home and foreign.
spirit of Christ, he is never alone; there is someone else far greater than the mission. He is the promise witnesses for the truth. The true servant of God is never alone. This is the promise of Christ, a promise always fulfilled.

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

MONTHLY STATEMENT
December 1, 1922, to January 1, 1923

S. H. Davis, Treasurer,
B. P. Tappan, of

The Seventh Day Baptist Missionary Society

Balance on hand December 1, 1922...... $4,666.75

Conference Treasurer: Mr. C. C. Van Horn, Debt Fund S. C. E.

Mrs. Florence E. Zinn, Debt Fund... 1 25

Dr. C. C. Van Horn, salary November.... 100 00

Rev. William L. Davis, November salary and traveling expenses... 177 39

Rev. W. Randolph, Debt Fund... 1 26

Rev. E. B. Powell, November salary... 25 00

Rev. Adair Branch, November salary... 100 00

Angeline J. Abbey, November appropriation... 100 00

Vance Kerr, November salary... 25 00

R. H. Davis, debt returned to temporary loan, 1,000 00

Industrial Trust Company, China Draft... 100 00

Washington Trust Company, interest on $1,600 Loan... 42 46

C. Eugene Crandall, China Draft... 50 00

Committee on Reference and Counsel... 10 00

3 Reports China Educational... 25 00

Joseph Hersberg and Son, Eugene Davis insurance... 11 25

Treasurer's expenses... 25 00

Balance on hand January 1, 1923........ $4,229.03

$4,566.75

Eills payable in January, about... $2,000.00

Temporary loan account, November... 1,600.00

Special funds referred to in last month's report now amount to... $337.74, net indebtedness $1,790.46.

Dr. C. C. Van Horn, Debt Fund... 25 00

Hosea W. Redd, Debt Fund... 5 00

Mrs. R. H. Davis, Debt Fund... 5 00

Rev. B. P. Tappan, Debt Fund... 5 00

Dr. C. C. Van Horn, Debt Fund... 1 25

Mrs. Lena B. Brown, Debt Fund... 1 25

Rev. R. E. B. Powell, Debt Fund... 1 25

Rev. and Mrs. George W. Hines, Thank Offering, Missionary Society... 100 00

Young People's Society, Dr. Palomar's salary... 75 00

"A Friend," in China... 5 00

Mrs. W. H. Ingham, Debt Fund... 5 00

Rev. and Mrs. George W. Hines, Thanks Offering, Missionary Society... 50 00

Pawcattuck Society, Missionary Society... 25 00

S. B. D. Society, Missionary Society... 25 00

Washington, Trust Company, Loan to meet China Draft... 1,600.00

Addison and Mead, Missionary Society... 10 00

Mrs. W. H. Ingham, Debt Fund... 1 25

Milton Church, Circle 3, Debt Fund... 25 00

Dr. R. L. Davis, Thanksgiving Offering... 50 00

Rev. and Mrs. George W. Hines, Thank Offering, Missionary Society... 50 00

C. C. Van Horn, Debt Fund... 5 00

Mrs. R. E. B. Powell, Debt Fund... 5 00

Rev. and Mrs. J. M. Davis, Debt Fund... 1 25

Rev. and Mrs. J. M. Davis, Debt Fund... 1 25

Rev. W. Randolph, Debt Fund... 1 26

Rev. R. E. B. Powell, Debt Fund... 1 25

Rev. and Mrs. George W. Hines, Thank Offering, Missionary Society... 100 00

D. B. Davis, Treasurer.

EMPLOYMENT FOR SEVENTH DAY BAPTISTS IN DETROIT

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

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

Letters from Wisconsin and New Jersey

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

The plea is pleasing to assure Sabbath-keeping girls.

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

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

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

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

It appears to us that a person opening a barber shop in Detroit, and catering to the Sunday trade, could do a large business. No barber shops are allowed open here on Sundays, excepting the shops which have been closed on the Sabbath, and, so far as we know, the Sabbath-keeping shop exists in town. This, we hope, will be seriously considered.

And Sister Macomber, who owns a nice home near the center of the city, is a seven Day Baptist woman and wishes to keep the Sabbath, and a certain amount of money to one who will take care of her and her flat in the house she owns. Sister Macomber, a daughter of Rev. Dr. Smith, a First Day Baptist, is quite aged. She loves to attend the Seventh Day Baptist services, especially since she accepted the Sabbath and united with the Detroit Church in 1921. We do hope that some good sister who wishes a nice home and an opportunity to do real missionary work in Sister Macomber's circle of friends, if she feels disposed to do missionary work, will get into touch with us right away.

3446 Mack Avenue, Detroit, January 5, 1923.

HOME NEWS

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

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

After the luncheon Mrs. M. H. Wardner as mistress of ceremonies called upon Rev. Mr. Lewis who spoke feelingly of his long association with this worthy couple as neighbor, friend and pastor. O. S. Mills, also a friend of their younger days, in a few characteristic words of welcome, re-enforced the sentiments the life of Mr. and Mrs. Tappan and himself. Mrs. Tappan had preserved the newspaper account of the wedding, which was read by Rev. D. B. Coon, while Mrs. B. W. Kinney read a characteristic letter of congratulations from Rev. G. M. Cottrell, the officiating minister at the wedding ceremony. Violin music by Floy Clarke and a vocal solo by Mrs. Ivan Tappan added greatly to the pleasure of the guests. Mrs. Ivan Tappan, in his usual happy manner made the presentation speech, giving, as a token of esteem from the company, a ruby brooch to Mrs. Tappan and a ruby scarf pin to Mr. Tappan. Many
other useful and beautiful gifts were received, among them a handsome mantel clock, the gift of their children.

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

Pastor Fifield offered thanks to God for the blessings of past years and prayed that his loving care might still embrace that of H. D. Clarke, and the next to his that of C. S. Sayre, each being over six years.

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

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

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

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

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

THE CRITICS AND THE BIBLE

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

"How many anvils have you had?" said I. "To wear and batter all these hammers so?" "Just one," said he; then said, with twinking eye, "The anvil wears the hammers out you know.

And so I thought, the anvil of God's word keeps aye those who labor for ages. Yet though the noise of falling blows was heard The anvil is unharmed—the hammers gone. —Selected.

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

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

MY DEAR DR. TITWORTH:

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

Cordially yours,

S. O. Bond.

January 3, 1923.

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

Private Schools

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

<table>
<thead>
<tr>
<th>School</th>
<th>Number of Certificates</th>
</tr>
</thead>
<tbody>
<tr>
<td>West Virginia Wesleyan</td>
<td>67</td>
</tr>
<tr>
<td>Salem College</td>
<td>87</td>
</tr>
<tr>
<td>Bethany College</td>
<td>20</td>
</tr>
<tr>
<td>Davis and Elkins College</td>
<td>12</td>
</tr>
<tr>
<td>Broadus College</td>
<td>11</td>
</tr>
</tbody>
</table>

In most respects teacher-training work in these private schools has been very satisfactory. The young men and women entering the teaching profession from these institutions each year is an important contribution to the educational work of the State. The work being done at West Virginia, Wesleyan and Salem College perhaps deserves special mention. Of the 67 teachers certificated this year from Wesleyan College, 39 were high school teachers. Salem College had an enrollment of more than 400 in summer school, most of whom were teachers from that section of the State.

A THIRD LETTER TO JOHN

My dear John:

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

You write that college is a complete disappointment to you. From what you tell me of your situation, I am inclined to think you are perhaps conceiving it as a place of solace rather than a place of study.

You say that you are studying hard and keeping your nose on the grindstone. If you do not like and feel that you are getting nowhere, your work is hard and keeps your nose on the grindstone. You say you wouldn't mind working like the Old Harry if you were only accomplishing something. Instead of finding something worth doing, you are spending your time and energy on a charming boulevard to success, it is a veritable Argonne.

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

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

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

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

Back in the eighteenth century there was a philosophical guy in England by the name of David Hartley who taught that our souls, when our souls feel the skin-pricks of the world outside, the mate-able and satisfying pattern. Education, in its treasuries. Probably some of them have neither capacity, purpose, nor ideals. Because of their college training, some of them will always belong rather to the cockleshells than to the construction crew. But—and this is big but, too—ten, fifteen years hence, you will be proud to have gone to college with the boys and girls you now know there, for the most of them, as sincere and purposeful as yourself, will by that time be showing the quality of the metal in them.

This is what I am shooting at: after all, college is much like the big world outside. It holds a wide variety of folks with a need every kind and every bit of power for actIon, and you had an emotion. Get enough, to have gone to college with the boys and girls in it are fault-free. Revealed to you, do not forget that blessing— is only another spelling for responsibility. The old motto, Noblesse oblige, was about self-education. This statement lays no

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

Yours expectantly,

POOR PRINT IN ORIGINAL

THE SABBATH RECORDER

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

—Hamiliton Wright Mabie.

The dawn is not distant
Not the God of all—God is still God, and His faithfulness will not fail us!

—Long Fellow.

—Paul E. Titesworth.

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

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

Mark Twain.
YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK, R. F. D. 8, Battle Creek, Mich. Contributing Editor

CLAIMS OF THE CHURCH

Christian Endeavor Topic for Sabbath Day, January 16, 1926

DAILY READINGS


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

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

Read again the story of the Good Samaritan. (Luke 10: 30-37.) He is one of the best of human examples of service. Think upon his own experience of tithing will to give up the practice.

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

Let us consecrate ourselves anew to “Christ and the Church”.

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

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

CHRISTIAN ENDENAvor WEEK

A committee of the Young People's Board is working on a program for Christian Endeavor Week, which will be sent directly to the societies. It is hoped that every society will in some way observe this week.
should neither release the Arbuckle films already in existence nor employ him as a star in future films. Simultaneous expressions were made by Mr. John P. Moore, representing the International Committee of the Y. M. C. A., and by representatives of many of the other organizations.

The protest made public by the Committee is as follows:

"The Committee on Public Relations, having received from Mr. Hays a report on the Arbuckle matter, is impressed with the sincerity and genuineness of his motives in this case, with which we would naturally come with his reappearance on the screen should not be thus placed before the public. Such release would also, in the opinion of the committee, tend to destroy public confidence in the motion picture industry to establish and maintain the highest possible moral and artistic standards in motion picture production and develop the educational as well as the entertainment value and general usefulness of motion pictures. The committee, therefore, recommends to Mr. Hays that he advise the motion picture industry to refrain from exhibiting pictures in which Mr. Arbuckle appears, and that any consideration shown him, as an artist, should be along lines not involving his appearance before the public as a motion picture actor.

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

LANSING ON THE KAISER

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

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

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


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

CHILDREN'S PAGE

A REAL SNOW-STORM

RUTH MARION CARPENTER

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

It was about four o'clock on a winter's afternoon. The beautiful white downy flakes had been silently coming for less than twelve hours. Edith, Jean and little Andrew were usually delighted with snow but this day the storm had delayed the train which should have brought their Uncle Ben to them at nine o'clock that morning.

All day they had watched for him and now as it was growing dusky the three children were tired and disappointed. It was this disappointment that made Edith speak as she did.

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

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

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

"Grandpa won't you tell us a story now?" implored Edith.

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

"Well, let me think," began grandpa, taking Andrew on his knee while the two girls sat on some hassocks at his feet. "I guess I have never told you about the storm of the winter of '52. That was long years ago when your grandpa—here was a lad of a dozen years."

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

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

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

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

"The next morning I understood some of grandfather's remarks of the night before. As we looked out of the windows the world was wonderfully beautiful. The storm had not been so much a matter of sparking on the largest drifts I had ever seen. Grandfather suggested that we wait until after breakfast before doing the chores. About eight o'clock we dressed for the barn. Grandfather had the door open. Imagine our surprise to find the door blocked with a stupendous drift. The wind had piled the snow against the door in a hard solid drift until there was only a small triangular space left at one corner.
Ev\en grandfathér was not tall enough to see out.
   </p>

   "Well," said he, "This is worse than any blockade by the Indians. Come on, William, we must attack this enemy from the rear."

   He led the way to the south door and we ploughed our way through the snow until we could cut away that immense drift from the house. And grandmother called dinner we had not finished the morning hours. The snow had made our work about three times as hard as usual.

   But there was some fun too. The next week my parents and the two younger children were coming for several days' visit and I planned to make an Eskimo hut or igloo, for the children to play in. The snow had drifted along the north side of the house as high and hard as it had against that door so that I took "the shovel and began to excavate or dig out the inside. It took my spare time for several days to finish the little hut but it was ready when the children arrived.

   It was high enough for them to stand up, and I imagined for a time of a couple of little chairs and some toys. Grandfather lent them a horse blanket and we fastened it over the opening to keep out the cold and grandmother gave them a lantern and candles. We had a cozy little playhouse and the children enjoyed it every day of their visit.

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

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

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

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

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

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

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

BY REV. CHARLES H. BRENT

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

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

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

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

The fellowship between nations must be controlled by love, joy, peace, good temper, kindness, generosity, fidelity, gentleness, self-control. It is the responsibility of the church to bring about this thing. Conferences of representatives of the nations, in view of the impossibility of conferences of the nations, themselves, are the greatest instrument at our disposal for the promotion of good will. But organized confusion it degrades the saving principle of fellowship into a means of injury and destruction. The world does not need any further exhibition of war's museum of horrors to entice men away from its pseudo-glory. We all hate it. But we must not forget the commanding position it has held from the beginning of human society till now—it is the final arbiter in international disputes. It is just as irrational as trial by fire. But throwing stones at it does no good. Declaring it outlawed is futile, for the outlaw is a particularly dangerous enemy. If we dethrone it, we must have a superior monarch to occupy its place. One of the organized Christianities in America in relation to shaping the international mind and policy of our nation? We accept the conclusions of our distinguished fellow-citizen and statesman, Elihu Root, that the demands of the people of a democracy for control of foreign affairs is "a step in the direct line of development of democratic government, which, according to the nature of democracies, will not be retracted. The selfishness of this departure is subject to one inevitable condition. That is, that the democracy which is undertaking to direct the business of diplomacy shall learn the business." No one will dispute the function of representative government to interpret and apply the mind of the people, but in order that it may do this the voice of the people must be heard. Organizations of commerce, of agriculture, of literature, of health must be united in the popular mind on these matters in Washington. Organized Christianity must be alert equally in pressing on the attention of the government the mind of its constituency in all matters which concern the responsibility of the nation and the sanction of human life. Of course our representatives in Washing-
MARRIAGES

HANKE-LING.—At the home of the bride's parents Mr. and Mrs. Martin Ling, near New Auburn, Wis., Ernest L. Hanke and Gladys M. Ling, of Fond du Lac, were married on the evening of December 27, 1922.

DEATHS

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

Her father and mother who were born in Berlin, N. Y., were descendants of staunch Seventh Day Baptists from Rhode Island. Her grandfather and grandmother Thurston were members of the old Newport Church. Adaline and her husband were baptized in 1869, by Rev. James Summerbell and joined the Richburg Seventh Day Baptist Church. She was always a loyal Sabbath-keeper and was an active supporter of the Hornell Church so long as it existed.

On February 22, 1869, she was united in marriage to Marshall W. Wilcox. At various times they lived at Friendship, Wellsville and Hornell, where her husband might have easy access to his work on the Erie Railroad.

Four children were born into their home: Claude and George, both of Hornell, Mr. Grace Lang, of Cleveland, O.; and Jesse Lee, who died in infancy. In her going she is survived by her husband, three children, and two grandchildren.

Funeral services were held on October 5, conducted by Rev. S. S. Vose, pastor of the community in which she has resided for the last twenty-five years.

The service was conducted at his late home by Pastor ling, transferring his membership to any other church.

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

The funeral was held at the home of the bride's parents, Rev. Daniel Cell. He was baptized by Rev. William Quinbell and united with the Watson Seventh Day Baptist Church. He was highly respected by the community in which he has resided for the last twenty-five years.

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

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

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

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

Greeks.—Minnie J. Greene, daughter of Thomas and Lucy C. Green, was born June 13, 1861, in Little Genese, N. Y., and died in Waterford, Pa., the home of her niece, Mrs. C. Forest Teft, December 4, 1922.

She moved with her parents to Alfred in the fall of 1862, where she has since made her home. In early youth she joined the First Seventh Day Baptist Church of Genesee, and after moving to Alfred transferred her membership to the First Seventh Day Baptist Church of Alfred. During the World’s Fair at Chicago, 1933, she was prominent in the management of the Outlook Building, Seventh Day Baptist headquarters.

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

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

(The continued from page 93) contract?" Ideals demand embodiment. The alternative is their death. President Wilson presented an embodiment which was not rejected the nation did not reject the uncertainty of riches, but on God, who gives us richly all things to enjoy." 1 Timothy 6: 17.

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

DAILY READINGS

(For Lesson Notes, see Helping Hand)

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Theodore L. Gardiner, D.D., Editor
Lodeka P. Harro, Business Manager
Entered as second-class matter at Plainfield, N. J.

Terms of Subscription
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Sabbath School, Lesson IV.—January 27, 1923

I. THE RICH MAN AND LAZARUS. Luke 16

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

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(Continued from First Page of Cover)

THE MANUAL

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

THE BOYS AND GIRLS

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

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

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

THE MINISTRY

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

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

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

THE SPIRITUAL LIFE

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

Vol. 94, No. 4
January 22, 1923

OUR PLATFORM FOR 1923
Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

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

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

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

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

(Continued on Fourth Page of Cover)