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THE LEADERS.

To take things as one finds them is to kneel
In dumb obeisance to the idols old;
It marks the man as cast in pigmy mold.
Such spirit doth no godlike traits reveal,
And augurs sadly for the nation's weal.
The great man has the courage to be bold
When all his fellowmen support withhold,
Fearing the future of his new appeal.
Only through those who dare, do we advance;
The men who shatter idols lead the race.
Such men, enraged at present circumstance,
In their hot anger ancient gods deface,
And build for us a new inheritance,
Enriching slowly all the populace.

—Harry Randolph Blythe.

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WHOLE No. 3587.

Is the Failure All With the Church?

It is sometimes charged that the church, by its indifference, is to blame for the worldliness of the masses and for the chasm between it and the unsaved. While it is true that selfishness and coldness and forgetfulness prevail in too many professed followers of Christ, still there never was a time when the practical sympathy of our Master found more beautiful and abundant illustrations than it is finding in our day. And it would be nearer the truth to say that all our modern civilization that deserves the name Christian, that which has brought blessings to earth, is the visible expression of the transforming power of the gospel through the church of Christ. In all ages the church has been the friend of the poor, the sick, the suffering, the wandering and oppressed. Schools for educating the masses, institutions of charity and philanthropy of every name and character have always waited for the coming of the church, in whatever land they are found. All those whom the heathen world has neglected and whom the Christless world has abandoned, the Christian church has taken under its peculiar care. And never in all the ages has the church manifested more enthusiasm for the kingdom of God, never has it exercised a more devoted and practical humanitarianism, never has it stood for so great and far-reaching benevolence, and never has distressed humanity appealed more directly to the church in times of need than is the case today.

Men are preaching the real gospel of Christ with great power in these times, as will be seen by any one who studies the sermons of our great preachers as they appear in religious papers. There never was a time when the religious press was using its power and influence to lead men higher and to promote Christianity more than it is today. The publication of skeptical literature as compared with that of real gospel literature does not seem so great in proportion today as it was fifty or one hundred years ago. Indeed, it does

not seem fair to lay the blame for this worldly age to the church.

After all may the blame not lie with the outside masses more than with the church? History is repeating itself. It is still the old, old story of the Gospel being offered to multitudes who will not accept it, and who will not so much as hear it. So it was when Christ preached in Palestine. He failed to reach and save the masses because of their unbelief. The church is failing today for the same reason, if failure it may be called. By doing his very best, by even giving his life for them, the Saviour could not win the masses in his day, simply because they closed their eyes to the light and would not accept his message. Was Jesus to blame? Or did the blame rest upon the unbelieving hearers?

How can the preacher move men today if they care nothing for the Gospel and positively refuse to hear? How can the church work a miracle of redemption if in the hearts of all the people there is deadening unbelief? "How can the church build the city of God if the people prefer Vanity Fair?" We might as well be frank about the whole matter, and acknowledge that the people want almost anything excepting what the church of Christ has to give. The masses do not want the more abundant life today any more than when Christ preached it in Galilee. Would Christ himself succeed if he were here any more than his church is succeeding? Would the masses hear him? Who is to blame?

Modern man needs the old Gospel still, and while here and there one may ignore this truth, the church of Christ is still the only organization on earth that is likely to propagate it. No other society or organization is as likely to bring salvation to the world as is the Christian church. Men can do no better than to stand by the church of the living God, accept its age-long Gospel of power from on high and go forth to work with renewed energy upon the plan that worked so well on the day of Pentecost.

"Will I Be Welcome?"

We have placed in the Young People's department of this RECORDER a letter from a lone Seventh Day Baptist young woman in West Virginia, who sent with her letter a trial subscription for the SABBATH RECORDER. Aside from her note to the editor she ventures to send this letter to the "Dear Young People," and asks the question, "Will I be welcome?"

Of course she will be welcome. Our young people are anxious, not only to hold their own members true to the Sabbath, but also to seek out and welcome others who may be persuaded to join their ranks. And whenever they find a lone one actually seeking them and longing for the encouragement they can give, they are doubly glad. We trust that a word of good cheer on her birthday from many pens will assure this sister that she has received a genuine welcome.

Welcome the Stranger.

The question, "Will I be welcome?" starts a whole train of thoughts regarding the spirit that should prevail in our religious bodies if they are to exemplify the teachings of the Founder of our religion and become sources of real help to those of earth's children who need help the most. One of the distinctive characteristics of the religion of Jesus Christ is the altruistic spirit that reaches out after the lowly, the unfortunate, the weary toilers of earth, as well as after the more highly favored ones. Genuine Christianity tends to obliterate class distinction. Jesus was just as attentive and kind to the poor and unfortunate as to the rich and prosperous. To him there was no distinction between the poor woman who touched the hem of his garment and the nobleman who had built a synagogue. He paid as much attention to the one as to the other. He cared more for the cry of the blind beggar at the gate of Jericho, than he did for the voices of the well-to-do throngs about him. He paid as close attention to the most unfortunate and lowly as he did to the wealthy ruler who sought him by night. And every glimpse we get of the blessed Master in the house of worship shows that he never catered to the wealthy or the great, but whenever there was an unfortunate one, there his heart was touched, and to that

one his sympathies went out. In the church where the Christ was present the lowly were just as welcome as the men of high degree. The Pharisee and the rich worldling were never flattered because they were influential and "up in the world," and the poor and the humble, the stranger and the friendless, were never neglected because they were poor or unattractive.

There lies before me a brief article written by a minister of wide reputation, relating the experience of a woman who, on going as a stranger from her home to the city, sought membership by letter with one of the churches. She was received by this church, but at the end of two years, according to the writer, not one member had ever made any effort to greet her and make her acquaintance in the name of the Master. She then went to another city and met with exactly the same experience. She attended morning worship and walked out of church without receiving so much as a glance or a nod of recognition from any one. In the mid-week prayer meeting, hungering for human sympathy, weary and discouraged and lonely, she found there indeed the divine Helper to whom her heart had clung, but no human soul sought her out or tried to cheer her.

According to the story, this woman's faith grew dim and a great tide of indifference swept over her soul, leaving her in the utter darkness of unbelief.

This is probably an extreme case, and in view of the ways of churches with which we have been acquainted, it seems almost incredible that such a condition could prevail in any church calling itself Christian. Still we can not doubt the genuineness of the story in view of the standing of its author. It is too bad that such a record should be true of any church.

After all, is there not a lesson in this story that every church member may well lay to heart? While you may not know any such Christless church as the ones described by the woman, there may be too great a tendency in our own churches to neglect the stranger, and to overlook the Christian courtesies due to those who are having hard struggles in life and who are not able to appear as well as those in affluence. Especially in all large towns there are likely to be men and women who have left their homes to struggle with life's problems under new conditions and in new

environments. If these strangers, often homesick and yearning for sympathy, can expect to receive comfort and help anywhere it should be in the church of Christ. There should be such a welcome there as to leave no doubt as to whether God's people care for them or not. No stranger should ever be allowed to stand half chagrined and unnoticed in any church until he goes away feeling that the members care little for his welfare.

Whenever I see the people after service striving to reach and welcome every stranger, and offering a warm hand of sympathy to the poor as well as to the rich, my heart is made glad, and I am sure that Christ is not a stranger to the people of that church.

And What Should the Stranger Do?

In speaking of the stranger in the church, and the lack of welcome sometimes apparent, the impression must not be left that we think the church people the only ones at fault. This would be a mistake. There is something for the stranger to do if he would be made to feel at home in the church. If he does not do his part, he should not lay all the blame to the church when he stands alone and feels left out.

Sometimes the stranger has no one to blame for his isolation but himself. He is too sensitive, and looking for slights where none are intended, he is sure to see occasion for faultfinding. If a man does not care much whether he goes to church or not; if he has a preconceived notion that church people are haughty and cold, and so hangs about the outskirts of the congregation, slips in to a place near the door and slips out again the moment the benediction is pronounced; or if he has an overweening self-conceit that makes himself the center of everything in the realm of his own thoughts, and looks for everybody to start his way as soon as he is discovered, then of course he is doomed to disappointment.

I remember a young man who left home with a mind prejudiced against the church of his own faith in the town to which he went. The church people and the pastor did try hard to make him feel welcome. But he was not very spiritually minded, his heart was with the world more than with the church, and, offended at some

apparent slight by one of the members, he stayed away entirely from the house of God. No effort could bring him back, though his pastor tried many times to do so. Every now and then reports of bitter talk by this sensitive man were brought to the members of the church, and while everyone felt sorry to have it so, still nothing could overcome his prejudice and win him back. The representations made against the church were unjust, and it may be that others were hindered from going, through this man's influence. Surely the cause of the Master was somewhat hindered by this alienation, but it was the man's own fault rather than that of the church.

If the stranger in church will only be a little more considerate sometimes, and show something of the spirit of friendliness himself—at least if he will meet people half way and be a little sparing of his own cold-shoulder attitude, he will have little cause to complain, and will soon find himself at home in the church and surrounded by friends.

Not So Very New After All.

For many years Seventh Day Baptists have united heartily with all other denominations and worked together with them in state and county Sunday-school institutes and conventions, organizations for the promotion of Bible study and for higher and better methods in all lines of Bible-school work. Our churches too have united with other churches in organized evangelical work many and many a time.

As constituent members of organized Sunday-school conventions we have taken hold of the work promoted by them without any scruples over our being classed under the name *Sunday-school* convention. And we have faithfully worked together with the Christian brethren of the different churches in lines of reform wherein we were agreed, reserving always the right and duty to withhold our help in such lines as we think would compromise our principles.

Thus too we have joined in temperance reform work with the W. C. T. U., because the plan of a united front against the liquor power is so much better than the "scatteration" plan of working separately. Now, after years of union efforts wherein the wisdom of such movements has been well established, the different denominations of

Christians have "federated" in a movement that does not in any way interfere with the polity and individuality of any constituent body in the union, and why should we not continue our policy of coöperation?

Gigantic evils confront the divided church, and laugh to see the want of united effort against a common foe. The liquor interests, for instance, go on to victory after victory so long as Christian people are divided, but when they see all the denominations joining in one solid front against the saloon, they are seized with panic and foresee defeat. What is true of the liquor traffic is true of other gigantic evils. Nothing but a united movement by all Christian peoples can make the enemies of righteousness tremble. After all, this united movement is nothing new. It is work along the same old lines, only on a larger scale.

A Lincoln Highway.

Since the abandonment of the plan for a national highway from Washington to Gettysburg in honor of Abraham Lincoln, and the adoption by Congress of the Lincoln Monument plans in the nation's capital, leading business men have taken up the scheme of building a splendid highway from the Atlantic to the Pacific in honor of the great emancipator. This thoroughfare is to be built by private contributions, more than three million dollars of which has already been pledged. This road is to be open to all lawful traffic without toll charges. It is to be of concrete wherever practicable. Ten million dollars is the sum estimated as necessary to complete the road and no money is to be received until that amount is subscribed in bona fide pledges.

This is what the *Outlook* of New York City says about it:

Of the various projects for promoting good roads which have been made public, the one that interests us most, that seems the most possible of accomplishment and to promise the greatest influence upon good roads sentiment throughout the country, is the plan of the Lincoln Highway Association, with headquarters at Detroit, Michigan. The association, whose officers and directors are men of first-rate executive ability and of high reputation in the business world, proposes to build a continuous improved highway from the Atlantic to the Pacific. It will be open to all lawful traffic, there will be no toll charges of any kind, and, wherever practicable, it will have a concrete surface. The projectors estimate that ten million dollars will insure the suc-

cess of the plan. . . . It is the purpose to build the road by popular subscription, although state roads (and thus the coöperation of States through which the great transcontinental highway will pass) will be made use of wherever possible. There apparently is no endeavor being made to obtain legislative appropriation; but civic bodies of all kinds are urged . . . to exert themselves to create popular interest in its favor. When the road is completed, it is proposed to call it the "Lincoln Highway," in memory of Abraham Lincoln. The fact that the automobile and allied industries are actively interested in the plan is no reason why it should not have popular support, and it is indeed greatly to the credit of those industries. . . . The automobile and accessory trades are serving not only themselves but the entire community in promoting good roads. They deserve to receive appreciation and support. It is not too severe language to say that the highways and country roads of the United States are a disgrace both to American intelligence and American ability. . . .

The President of the United States has approved the plan, and several leading preachers throughout the land have agreed to make the Lincoln Memorial a subject of discourse from their pulpits.

Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, N. Y., writes to the president of the Lincoln Association as follows:

Be the reasons what they may, when the Ruler of Nations wishes to secure a forward movement of society he has passed by the king's palace in favor of the poor man's house. When God wished a father for the bondsman he went to a log cabin in Kentucky. Calling to his side heaven's favorite angel—the Angel of Suffering—He laid the poor man's child in the arms of the angel and, whispering, "O Sorrow, thou best-loved child of heaven and earth, take thou this child and rear him for me, and make him great. Plant his path with thorns, cut his little feet with sharp rocks, load his young back with heavy burdens, pull out of his arms everything he loves, break his heart a thousand times, like a box of alabaster ointment, and when he is strong by burden-bearing, sympathetic through suffering to the sigh of any black child, when every footprint up the hill of Difficulty has been made crimson with his blood, bring him back to the throne and with him there shall be emancipated three million slaves."

That is how the great God made Abraham Lincoln to be the greatest man in the history of the republic.

A Home for Friendless Girls.

One of the very best deeds of Christian charity we have ever known is the founding of a home in Brooklyn, N. Y., for "stranded" and friendless girls. It is called the "Harriet Judson," and is under the auspices of the Young Women's Christian Association. This institution is the result of a campaign set on foot by Mrs. Harriet

Judson, for money-raising in the city, in 1911, by which \$400,000 was raised. The building cost \$275,000, and it is hoped that the money left over will carry the institution through the first year.

The pathetic stories of penniless girls all alone in New York at night, who are constantly being turned away from hotels and boarding houses on account of their poverty have touched many hearts, and in the spirit of the Christ they have gone about the work of furnishing relief for such needy ones.

And now there is a home for them. The Harriet Judson is most attractively furnished with several little reception rooms and parlors, and with cozy living-rooms enough to accommodate about two hundred and fifty girls at prices ranging from \$3.50 to \$7.00 a week.

Then there are five rooms on the first floor open to all and no questions asked. A nominal price of twenty-five cents is fixed for a night, but if a girl has no money, and so can not reach her friends or go to a hotel, she is welcome just the same. In the morning if she wishes to become a permanent resident of the house, she will be given an upstairs room according to her ability to pay. If she does not, then she is aided to what she needs at once and sent on her way. The house is open during the entire night, as a refuge for the stranded and unknown. More than six thousand five hundred persons contributed to the fund for this home.

The White House Wedding

Today, as we write, the eyes of the nation are turned towards the President's home in Washington, where occurs the marriage of Miss Jessie Wilson to Mr. Francis B. Sayre. For days the people have almost forgotten the Mexican problem and the currency question in their interest in this "Wedding at the White House." Presents have been sent from Congress, and from all over our land, to say nothing of gifts and congratulations from foreign courts. Dr. Wilfred T. Grenfell, the mission worker of the Labrador coast, is announced as the best man.

Aside from the government officials invited, the guests for the most part are the friends belonging to the two families most interested. Enough guests are invited from Princeton, Williams, and Harvard to

give a distinctive college atmosphere never before known in a White House wedding.

The SABBATH RECORDER joins with the great host of well-wishers in the hope that the worthy couple may live to enjoy their golden wedding.

Mr. William Rockefeller has just completed a memorial to Major General John C. Fremont, the "Pathfinder," near Mr. Fremont's old home at Tarrytown, N. Y. It is a fountain near the spring where Fremont often quenched his thirst, and bears the inscription:

COLD SPRING.

Erected in memory of General John C. Fremont, the Pathfinder, a former resident.

A. D. 1913.

Organization and Mission of the Church.

(A sermon preached at the Judson Memorial, New York City, Sabbath day, November 8, 1913, by Dean Arthur E. Main, in connection with the ordination to the diaconate of Dr. Harry W. Prentice and Professor Edward E. Whitford, of the First Seventh Day Baptist Church of New York City; and read, on the following Monday, at Canisteo, N. Y., before the Ministers' Association of Hornell and Vicinity).

The following passages will, I trust, help link together in our minds this important subject and the discourse that I bring to you this morning:

Philippians i, 1, 2.—Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons: Grace to you and peace from God our father and the Lord Jesus Christ.

Matt. xxviii, 18-20.—And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

The first passage leads to the study of the organization, the second, to the great mission, of the Christian Church.

After Peter's noble confession at Cæsarea Philippi, our Lord said to him, Upon this rock,—that is, the truth that Jesus is the Christ, the Son of the living God,—I will build my church. (Matt. xvi, 18)

After the conversion of Saul, the church throughout all Judæa and Galilee and Samaria had peace, being edified. (Acts ix, 31)

The great apostle confesses to the churches of Galatia that beyond measure he had persecuted the church of God. (Gal. i, 13)

To the saints at Ephesus Paul wrote that God had given the Lord Jesus Christ to be head over all things to the church, which is his body; that through the church the manifold wisdom of God is to be made known; and that Christ loved the church and gave himself for it, that he might sanctify it, and make it holy and without blemish. (Ephes. i, 22, iii, 10, v. 25-27)

These and related passages of Scripture seem to me to warrant the position taken in this discourse.

A church is an organized society of Christian believers who, together, subscribe to certain matters of faith and practice and of mutual obligations. It is a house or household of God, the church of the living God, the pillar and ground of the truth. (1 Tim. iii, 15)

The churches of a city, state, or nation, by the internal uniting bond of the Spirit, are the Church of the given territory. Seventh Day Baptist churches, in the fellowship of a common life, are the Seventh Day Baptist Church. Such seems to be the teaching of the New Testament.

The mission of these separate churches, and of the larger Society, which is the Church our Lord is building upon rock foundations, is to work for the world in the spirit and way of Jesus Christ. The all-inclusive question for a church to ask itself is not, What can I get for myself? but, What can I give? What can I do for this community, for our country, and for the world?

One's estimate of the bishopric or eldership, and the deaconship, is necessarily part and parcel of one's idea of the organization and calling of the church of Christ.

The New Testament furnishes great principles for our guidance, more than rules for the government of details. For example, Jesus teaches Divine Fatherhood

and human brotherhood and the law of holy love, as the supreme motives and rule of life for his followers; and he makes many practical applications. But he leaves a thousand cases unnamed; for energizing life and love are ever calling for extension.

No narrowly defined plan of church organization, covering particulars, is mapped out for us either by Christ or his apostles. It could hardly have been otherwise, in a far-reaching movement that must adjust itself to changing religious, ethical, social, civic, and industrial ideas and conditions. The church, in its work of instruction, inspiration, and redemption must obey the law of apperception, and find the point of contact, whether that point be lower or higher.

There are however four fundamental, regulative principles, that seem to me to be very clear: (1) Democracy. All members of the Christian congregation stand on the same level in respect to rights and opportunity. There is no class in possession of prerogatives in the church and kingdom of God, excepting by the election of their brethren.

The President of the United States and other government officials possess exclusive rights; not however because they belong to privileged classes of citizens; but because their fellow citizens have voluntarily conferred upon them these rights. (2) Local Independency. Each church has all the freedom of action and all the rights that are essential to its individual organization, life, growth, and usefulness. It may administer on its own behalf the ordinances of the gospel, and recognize, ordain, or depose, for itself, bishops or ministers, and deacons. But it has no right to do this for other equally independent and self-governing churches.—*Seventh Day Baptist Council, Chicago, 1890.*

Hence the reasonableness of the contention that when a church, or the representatives of a small group of churches, recognize, ordain, or depose, an elder or deacon, the standing of such men in the denomination at large and in the world should be determined by the action of our General Conference, as it speaks in the name of the churches of the denomination by delegated authority. (3) Representative Democracy. (a) In the government or oversight of the local church by duly chosen bishops or elders. Paul and Barnabas

appointed for them elders in every church, probably after their election by the congregation. (Acts xix, 23) And Titus was left in Crete to appoint elders in every city. (Titus i, 5) (b) In matters pertaining to the peace and welfare of the church at large. Serious differences of opinion existed in the early church as to what standing should be given to Gentile converts; and Paul and Barnabas and certain others were sent up to Jerusalem to confer with the brethren there about this question. (Acts xv, 1-35) As a blessed result the council at Jerusalem sent forth a peace-making decision. (4) General oversight, or superintendence. No small part of industrial and commercial success depends upon the practical recognition of this principle. It was the privilege and duty of the New Testament apostles and missionaries to visit the cities in which they had preached the word of the Lord, and see how the brethren held themselves; and to confirm, exhort, appoint elders, and set in order the things that were wanting. (Acts xiv, 21-23; xv, 36; Titus i, 5)

Many experiences, activities, functions, or kinds of service, were known in the early churches, but not many offices or officers. These religious experiences and Christian functions are designated by such words as prophecy; ministry, as in the deacon's office; teaching; exhorting; giving; ruling; showing mercy; the word of wisdom; the word of knowledge; faith; healing; working of miracles; discernment, as in the case of pretended spiritual gifts; tongues, or, probably, ecstatic utterances; interpretation; helps; governments; apostles, or missionaries; evangelists; pastors; keys of the kingdom of heaven; and the forgiving or retaining of sins,—words of promise and power that point to the church's place of meditation between God and man, and to the right to declare, in the name of our Lord, conditions of salvation, when sins are pardoned, and when they must remain unforgiven. Power to direct these experiences and exercise these functions came from the Holy Spirit of God; and the purpose of this gift of power was the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ. (Rom. xii, 6-8; 1 Cor. xii, 4-11, 27-31; Eph. iv, 4-7, 11, 12; John xx, 22, 23)

Stephen, one of the Seven appointed to

minister unto the needy Hellenistic widows, was mighty in word and deed, not because he was a deacon, but because he was a man full of faith and of the Holy Spirit. (Acts vi, 1-10) And Philip, also, one of the Seven, was an evangelist. (Acts xxi, 8)

In the course of developing life and organization these holy functions, so far as they were permanent in their relation to human needs and church efficiency, seem to have been entrusted to the care and leadership of three sets of officers:

(1) Bishops or Elders,—elder being the name of both synagogue and village officials,—each church having, not an elder but elders. Relief for the brethren in Judæa at a time of famine was sent to the elders by the hand of Barnabas and Saul. (Acts xi, 27-30). Paul sent from Miletus to Ephesus and called to him the elders of the church and exhorted them saying, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts xx, 17, 28) Paul besought the Thessalonians "to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake." (1 Thess. v, 12, 13) The epistle to the Hebrews says, "Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls, as they that shall give account." (Heb. xiii, 17) And Peter exhorts the elders, as a fellow elder, to "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. v, 1-3) By such passages as these I was convinced, many years ago, that the modern pastorate, representing, as it does, much centralized authority, is without parallel in the New Testament; and that a church is not organized in the most rational, wise, and scriptural way, unless it has a college of bishops or elders, say of at least three, another of deacons, and another of deaconesses. These elders may be chosen from members engaged in any lawful occupation; and if no one is found qualified to minister to the church in the way of teach-

ing, preaching, and evangelism, then, of course, it behooves the church to call some one who possesses these necessary gifts.

You will quite fail to get my point of view unless you understand me to use the terms bishop and elder in the New Testament sense, and not according to a usage somewhat common among us, in which ordained ministers of the gospel are called elders.

New Testament bishops and elders are regular and permanent officers of the church, elected to have the oversight of the church's general, religious, and moral interests.

(2) Deacons. According to the sixth chapter of the Acts, seven men of good report, full of the Spirit and of wisdom, were appointed to minister in the sphere of physical needs, that the Twelve might have more time for prayer and the ministry of the word; and there is good reason to believe that this important action was a beginning of the diaconate. Paul's letter to the Philippians is addressed to the saints in Christ Jesus at Philippi, with the bishops and deacons. And while the qualifications named in Paul's first letter to Timothy for the office of bishop may well be required of men whom the church calls to oversee, rule, and teach, the qualifications named for deacons are only less great, aptness to teach being a prominent omission; and they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.

(3) Deaconesses. Immediately after New Testament times there is clear evidence that the church had women workers or women deacons. The very fitness of things in the social life and work of the church could not but call for such service. These facts lend significance to the meager New Testament references. Paul commends to the fellowship and cooperation of the Christians at Rome "Phoebe our sister, who is a servant (deaconess) of the church that is at Cenchrea." And in the midst of his instructions to Timothy concerning deacons Paul says, "Women in like manner must be grave, not slanderers, temperate, faithful in all things." That he does not say "wives of deacons," here, furnishes considerable ground for believing that the reference is to deaconesses.

Concerning the duties of bishops or eld-

ers the language is very comprehensive and clear, although in general terms. They are called to rule and to have the oversight, not lording it over their charge; their ministry is to shepherd, and feed, and teach the church; to preach the word, and do the work of evangelists. (Acts vi, 4; xx, 28; 1 Pet. v, 1-3; 1 Tim. v, 17, 18; 2 Tim. iv, 1-5)

According to the meaning of the words deacons and deaconesses are servants, or ministers, or helpers. Their appointed work is what we would now call social service. It is ministering unto the poor and needy, the hungry and thirsty, the stranger, the naked, the sick, and the prisoner. (Matt. xxv, 44; xxvii, 55; Luke viii, 1-3; Acts vi, 1-3; Rom. xvi, 1, 2) Inasmuch as we do it unto the least of these we do it unto our Lord. And Paul's commendation of Phoebe in the last chapter of Romans; and the list of qualifications that Timothy was to look for in candidates for the diaconate. (1 Tim. iii, 8-13), give great worth and dignity to this high office.

Are we not lacking in earnestness, fidelity, and efficiency, in the work of evangelism, the preaching of the gospel of Christ as the power of God unto salvation? Is not this our weakness? And the church is also called to systematic and unstinted social service, in the name of God, religion, and the Bible. Moral and social conditions have their causes:—evil things, like poverty and want, sickness, intemperance, oppression, vice and crime, and war; and good things, like competence, health, sobriety, justice, purity, honor, and peace. Christian service means to remove the causes of evil and establish the sources of good. And a consecrated eldership and the holy diaconate should be the church's compassionate "Samaritan" sent out to minister to every one whom sin, or cruelty, or adversity, has left stripped, beaten, and half dead.

Our General Conference, which, ideally, is the Annual Business Meeting of the Seventh Day Baptist Denomination or Church, corresponding to the annual meeting of the local church; and the various committees and boards, are simply the local churches voluntarily cooperating with one another for the sake of greater efficiency in the work of the Lord,—which is not first of all the work of making Seventh

Day Baptists, but the heavenly task of redeeming the world from sin, suffering, and sorrow.

The simplicity, freedom, and spirituality of the organic principles of the New Testament began to give way, even in the second century, to religious externalism and ecclesiastical authority; and in the course of centuries, the Church departed far from the teaching and practice of Jesus and the apostles. A swift return to the vitalizing, liberal, simple, religious, and ethical, principles of the New Testament Church seems to me to be a real, and pressing need. There is one alternative,—a free New Testament church, on the one hand, and ritualism and outward authority in religion, on the other. There are signs in our day of a more complete return than the world has ever seen before to the New Testament; to a truer protestantism and a purer universalism; to the great doctrine of one body, one Spirit, one Lord, one faith, one baptism, one God and father of all.

It is taken for granted throughout this discourse, that no church or denomination has exclusive right to the name *Christian*; but that all who truly acknowledge Jesus Christ to be Saviour and Lord have the privilege of claiming that holy name. This does not, however, prevent one from thinking, in all charity, that there are many Christians who are disciples in error.

What Dr. A. H. Strong says from a Baptist point of view may be said with a measure of force from the standpoint of Sabbath-keeping Baptists;

"Our doctrine has leavened all Christendom. Scholarship is on the side of immersion. Infant baptism is on the decline. The churches that once opposed us now compliment us on our steadfastness in the faith and on our missionary zeal. There is a growing spirituality in these churches which prompts them to extend to us hands of fellowship. And there is a growing sense among us that the kingdom of Christ is wider than our own membership, and that loyalty to our Lord requires us to recognize his presence and blessing even in bodies which we do not regard as organized in complete accordance with the New Testament model. Faith in the larger Christ is bringing us out from our denominational isolation into an inspiring recog-

inition of our oneness with the universal church of God through the world."—*Systematic Theology*, page 942.

I am not advocating more and complex machinery for our churches; but what, after years of study, seems to me to be a better, because a scriptural, rational, simple, unifying, and strengthening mode of organization; and a plan for church and Christian activities that expresses higher ideals of religion and service, and means the extension of truth and righteousness.

It is easy to talk against "machinery"; but let it not be forgotten that everything living and useful in religion, society, and industries; everything from shovel to locomotive, printing-press, steamship and telegraphy; from flower to stars, from worm to angels, is an organization or organism, that is a *machine*.

Persons are asking, directly or indirectly, Is all this worth while? Is it worth while to continue the practice and teaching of believers' baptism and the sabbath? Is church individuality still worth preserving? Is it worth while for this small church to seek perfected organization, growth, and usefulness, in this great city?

Before trying to answer what is really one question, let me say, I never felt stronger in the faith of Sabbath-keeping Baptists than now; I was never so hopeful; the path of duty, opportunity, and largest service, never seemed so plain; organized loyalty to truth was never more required than now; and sectarianism never more contrary to Scripture and reason. But, by the logic of events, and not in the way of revolution but of historical progress, we are called to new points of view, and new ways and means,—new to us, but as old in principle as the gospel of Christ.

To be a Sabbath-keeping Christian does not, of necessity, mean to be opinionated, narrow, intolerant, and bigoted; or to make "creed" spell Christianity, or "church," the kingdom of God. Neither do breadth of view, tolerance, cooperation, fraternity, spiritual democracy, mean conscienceless indifference to the value of intelligent conviction.

One is not a legalist who believes and teaches that grace and truth came through Jesus Christ; and that by grace men are saved through faith; and that not of ourselves; it is the gift of God.

To believe in baptism, church-member-

ship, the communion, and the Sabbath, apart from spiritual and ethical values, is not belief in religion, but in magic.

We are called to obey, defend, and propagate the truth. But salvation is "not of works, that no man should glory." The best way to protect truth is not to place it within a well-fenced inclosure, away from the "market-place." The best way to spread truth is not to proselyte.

True obedience springs from gratitude for the divine grace by which we are created in Christ Jesus for good works. Truth and the Bible ask for no better protection than freedom and opportunity. And Jesus' way of propagating truth is for its possessors to consecrate themselves to the mighty but possible task of bringing into the kingdom of Jesus Christ our Saviour and Lord, the men and women, the boys and girls, the marriage relation, the social life, the education, the wealth, the industrial conditions, and the politics, of the teeming city and the rural population of every Christian land; and to the no less urgent and possible task of carrying the light of the blessed gospel to the millions more now in heathen darkness.

If the leaven had not touched the three measures of meal, they would have remained unleavened. If we have some contribution of truth for the Church and the world we must touch them.

An ancient mathematician said that if he could have a lever long enough and a place on which to stand, he could move the world. But if we are to move the world we must stand upon it.

For brevity's sake let me further express my convictions in the form of concise statements and propositions:

In the nature of the case it is worth while to hold to truth, steadfastly, in both practice and teaching.

It is worth while to face our tasks in the confident expectation that the religion and ethics of Jesus will triumph. We are not called to blindness in the presence of difficulty and danger; but one who believes in Jesus Christ as Saviour and Lord, should give no place to pessimism.

One's individuality, improved, not destroyed, is the best expression of one's enriched personality. Normally and ideally, individual Sabbath-keeping believers and churches, engaged in serving, are the best expression of sabbath-keeping Christianity.

But the time has come for the sabbath and baptism to be considered not so much as denominational badges, as questions of truth and duty to be discussed in all freedom, fairness, and charity, among Christians of every name. Denominational exclusiveness, however, will never bring this about.

Dr. A. H. Lewis used to say that the sabbath question was larger than denominationalism. And a denomination that believes most in itself as called to witness to truth, can safely be most open-minded, free, patient, and hopeful.

Our Lord said, Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. This is also the law of collective life and growth.

This means that a church will do most for itself; that a denomination is most likely to save the truth which called it into existence,—if it was truth,—when, in holy self-forgetfulness, it goes forth to win men to Christ, goodness, peace and hope. In other words, the spread of the sabbath, so far as we are concerned, depends upon our having for our first and supreme end not denominationalism, but the kingdom and righteousness of God. Truth must find and save itself in associated life and self-denying service.

I do not believe that our Lord is pleased to see fifteen or twenty rival churches in the midst of only two or three thousand people; or three or four churches in the midst of a few hundred souls. And throughout the land there is a welcome movement toward dividing the whole territory, city and rural, into districts or parishes, some church accepting the duty and privilege of carrying the gospel of reconciliation, redemption and comfort to every home and person yet untouched by the ministries of any congregation.

The secretaries of several home mission boards have been meeting in western states for the purpose of gathering their missionaries together, looking the entire field over, and then so planning the work as to secure the occupancy of the largest possible amount of the given geographical area.

The Coöperative Council of City Missions, in Chicago, represents five denominations. One of its objects is to bring it to pass that instead of there being thirteen churches in a district about one-half mile

square, "striving with small success to live and love," the Christian and Missionary energies of the coöperating bodies shall be so distributed over the city as to leave, if possible, no neglected part. Who can believe that any truth held by Baptist, Methodist, Presbyterian, Congregationalist, or Disciple, will, of necessity, suffer loss?

The Cuban Christian Mission is supported by four or five denominations. If a local missionary happens to be a Baptist, he himself is expected to practice immersion only. Little children are "dedicated," not "baptized;" and converts are taught to study and choose a mode of baptism for themselves.

In foreign countries there is the same growth of coöperation that is seen in our own land, resulting, where practicable, in the allotment of districts among the various boards. In China, several denominations unite in founding Christian schools at central points; and each coöperating body is represented on the teaching forces.

The Federal Council of the Churches of Christ in America, representing over thirty denominations and about sixteen millions of communicants, is working to secure a more widespread and complete coöperation of Christians in the interests of social service, peace and arbitration, evangelism, religious education, home and foreign missions, family life, temperance, Sunday and Sabbath observance, and the organization of local federations. Owing to the splendid degree of fraternal courtesy in this great movement, as well as to its basis of organization, our own churches have a representation in the Council, on the Executive Committee, and on the Commissions that have charge of the several branches of work just named, quite out of proportion to the number of our communicants.

We have also been welcomed to fellowship in a larger movement still that looks toward holding a World Conference on Faith and Order, at which the differences among the religions of the world that bear the name "Christian" shall be discussed from the standpoint of their agreements. And, in this connection, the publication of a small book has been suggested, in which each Communion shall report to the others not, first of all, its doctrinal views, but its spirit, its *spirit*.

From this survey of the larger fields let

us come to the opportunities of our local churches.

There are Baptist churches that, while receiving converts only after their confession of Christ in immersion, are welcoming into membership all persons who bring letters of commendation from churches of any christian denomination.

There are those who believe that more of our permanently lone and loyal Sabbath-keepers would do well to unite with churches of other faiths, if such churches would receive them as Sabbath-keeping Baptists, as some are willing to do.

Our church at Alfred has offered its means of grace, including the communion and the pastor's services, without regard to denominational names, to the hundreds who come there for purposes of business or education.

A recent survey of a given district, under the direction of one of our student pastors, in the midst of which stands only the one church, resulted in finding about two-hundred persons, old and young, untouched by the activities of any church. A similar survey by another of our student pastors brought to his interested attention over one hundred persons without active affiliation with any church.

Pointing, as we can not but believe, to the people coming out to him from the city of Samaria, Jesus said, Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest.

Wheat is not raised for the reaper, the threshing machine, the garner, and the mill: these are made for the wheat. Young people are not, first of all, for the schools; schools are established for the education of young people. Men, women, and children, are not to be sought, chiefly, for the church's enlargement; the Church was founded by its Lord and sent forth into the world to make disciples, baptize, and teach. Man was not made for baptism, the communion, and the sabbath; these were made for man.

A leading pastor in Plainfield, N. J., once said to me that he believed the time had come for the church to open wider the door to membership. He did not mean that the church should lower its standard of Christian faith and practice, but make it easier for men and women to find spirit-

ual fellowship, help, inspiration, comfort, knowledge and a way to serve God and man.

President Faunce of Brown University says that no church which claims to have the spirit of Christ can consistently refuse to accept members from any other Christian church, if humility and willingness to learn are filling all hearts; and in accepting them it will broaden and enrich its own life.

What then ought our own churches to do, as we face the opportunities and tasks of this marvelous twentieth-century? If I understand the spirit and purpose of our Saviour and his gospel, and the mission of his Church, they ought, first, to become more and more schools of prayer, of thorough religious education, and of training for work; and then go and offer to all the people of a given district, in Jesus' name, his glad tidings and their own best service.

More than this, it seems to me, they should offer church membership to all who believe in Christ as Saviour and Lord, saying, in all faithfulness and freedom,—this is a Sabbath-keeping, Baptist, church; it is our purpose, in loyalty to conscience and God, to continue preaching the gospel, and teaching and practicing the truth as it is given us to see the truth; we do not proselyte; but we welcome you to our church fellowship with the understanding that you will consider, thoroughly and prayerfully, every question of truth and duty, and be obedient to every new vision; we are not indifferent to what seems to us to be your errors; but, in the conviction that we have the mind of Christ, we receive you to fraternal membership in his church which is his body.

If this conviction is Christian and reasonable, then the New York, Chicago, Plainfield, and every other church, clothed with more than human power for service, by the grace of God through Jesus Christ, ought to extend such welcome to all who confess that Jesus is Lord, in the Holy Spirit, and who ask for religious fellowship, instruction, sympathy, and help.

In all this I urge the importance and justice of preserving the church's individuality. These members should have no voting power to change the name or faith of the church. I am not advocating a "union church." Such a church would be an isolated household, or the possible be-

ginning of a new denomination. I am speaking of an intelligently loyal Sabbath-keeping Baptist congregation that, strong in the largeness of its faith, hope, and love, offers to all believers a church *home* and a church *school*.

It is also our privilege and duty, as many of us believe, with growing knowledge and zeal, to cooperate with millions of other Christians, by precept and example, to the end that individuals, families, neighborhoods, trade, industries, citizenship, international relations, and the whole world may be brought under the renewing power of the Holy Spirit, and be controlled by the ethics of Jesus Christ.

These are days of immeasurably vast forward movements, everywhere; days big with unrest, aspiration, faith, and freedom of thought and action; days big with possibilities and with dangers. The seed of the woman and the seed of the serpent are in close battle; but the sons of men and the children of God will win the divinely promised victory.

The Church is at one of the stages of a splendid realized prophetic vision:—

Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation; spare not; lengthen thy cords, and strengthen thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess the nations, and make the desolate cities to be inhabited. (Isa. liv, 2, 3)

One of our missionaries was asked if he was not sorry that he went to China. No, he answered; it is well worth while to have had some part in bringing about the wonderful things our eyes behold.

It will be found worth while to have been Sabbath-keeping disciples, if, with unswerving loyalty to Christ and truth, we throw ourselves into the work of his kingdom.

Is not this the true obedience, defense, and propagation, of the truth, as it is in Jesus?

My brothers, cherishing the memory of that good and useful man, Deacon C. C. Chipman, may you who are today consecrated to the holy diaconate measure the dignity and meaning of your office by the largeness and the promise of the church's task in the world.

"The most dangerous form of a lie is the truth turned up side down."

SABBATH REFORM

The Sabbath and the Sabbath Recorder.

Topic given for discussion in one of the Associations.

Every denominational paper is expected to make prominent the truths and doctrines upon which its own denomination is founded. When we take up a paper published by the Baptist people we expect to see articles bearing upon the subject of baptism by immersion, and upon all the distinctive doctrines advocated by that denomination. On the other hand we expect the publications of the Methodist Episcopal Church to run full of the doctrines of the great Reformation as set forth by the founders of Methodism.

By this we do not mean that the publications of these churches shall make a hobby of their distinctive beliefs and write of nothing else; but we do expect a distinctive denominational flavor to characterize them. Over and above all this we also expect to find a broad philanthropic treatment of the various sociological and moral questions in which the great world is interested. We admire in them everything that suggests an interest in the brotherhood of man, and also whatever we may find in them suggestive of genuine evangelism and of heart-longings for human betterments, and we deplore every sign of narrowness and bigotry. We would regard other denominational papers as subject to the criticism of being narrow if they excluded the great altruistic questions and admitted nothing that did not bear upon their denominational tenets. On the other hand we could hardly respect a people that did not make their publications speak out in clear and unmistakable terms upon such matters of faith and Bible truth as separate them from other religious bodies.

By this introduction you can readily see what we think the SABBATH RECORDER should be. If the Sabbath truth is of sufficient importance to justify us in being a separate people, and if we need a separate denominational paper to educate our own children, then indeed should the SABBATH RECORDER constantly emphasize this distinctive truth. It has no good reason for

its existence if this be not so. There are many strong and excellent religious weeklies that could supply our needs in the line of *general* Christian doctrines, and give us the best practical teachings for every-day life, if these were all we needed. But we instinctively feel that the promulgation of these general principles is *not* all that is necessary. We are also conscious that the great sabbathless world needs something more than these—something which we are under obligation to give. We feel that a fatal error has crept into the Christian church, causing untold loss of spiritual power over the churchless multitudes, and that God lays upon us the responsibility of holding up the light of his downtrodden Sabbath truth.

The very name SABBATH RECORDER suggests the estimate our fathers placed upon the Sabbath. The paper would not be true to its name, nor to the faith of our fathers, if it should ignore or neglect this important truth.

If Seventh Day Baptists are to hold their own against all the influences that tend to draw their young people away from the Sabbath, they must be thoroughly indoctrinated and kept constantly interested in the truth about the Sabbath and its importance to their spiritual life. The SABBATH RECORDER should be one of the best means to accomplish this end. If our leaders recognized this truth as they should, more of them would furnish the RECORDER with up-to-date articles on the Sabbath question. They would write not merely on the command to "remember the sabbath day," but they would write practical and spiritual articles inspiring the people "to keep it holy." They would relate experiences and give through our paper incidents and illustrations that would move men to love and revere the Sabbath and to delight in being loyal to it. The RECORDER is in sore need of the help which many of our leaders could give it if they would, but which they are all too prone to neglect. A number of different writers, if they were only so disposed, could furnish interesting and helpful items, or could copy good material from other authors, so the RECORDER could give a greater variety of thoughts upon this question.

If the SABBATH RECORDER is to do its best for our own people on the Sabbath question, or if it is to be a power for Sab-

bath truth in the world about us, it must have the willing help of our strongest men and ablest teachers. No one man can edit such a paper, and at the same time write all the Sabbath Reform matter and have it always strong and helpful. The general editorial work, aiming to feed the people with spiritual food, to comfort those in trouble, to strengthen faith, and beget hope, to lead men to Christ, to promote purity and temperance and brotherly kindness, cannot be neglected. The various denominational interests, too, must be promoted, as well as the Sabbath truth. And unless the leaders are willing to take up the pen for the Sabbath question as well as for other work, the denominational paper can not be all it might be in this important matter.

I know a family where the children look forward with eager anticipation to the hour of each Sabbath day devoted to the reading aloud of the SABBATH RECORDER by their mother. Who can tell all the good that may come from such a use of our denominational paper? In years to come the pleasant memories of the Sabbath and the SABBATH RECORDER resulting from such happy hours in home life may be like an anchor to keep the loved ones from drifting with the sabbathless tides that have carried away so many of our people.

Again, to many a lone Sabbath-keeper the RECORDER comes like an evangel to comfort and help during the sacred hours of the holy day. To them it is both teacher and preacher. It, in a measure, takes the place of the sanctuary services, and feeds the hungry soul with the bread of life. Like a bundle of letters from home it touches the hearts of the children in a far country, arouses within them the spirit of loyalty to the dear old churches they have left behind, brings hopeful messages from the denominational boards, from the women and young people doing faithful work for the Master and his truth, and tends to so bind them to the Seventh Day Baptist family, that for years and years they are able to stand true with everything against them. Some of the very best messages we know have come from lone Sabbath-keepers. The scattered ones who have grown spiritually strong in isolation are the ones whose loyalty we admire, and whose lives inspire us to be true. The help and inspiration which the SABBATH RECORDER brings to

them reacts upon our home churches and makes these the stronger and the better. Testimony after testimony comes from lone Sabbath-keepers to the effect that the SABBATH RECORDER has done great things for them whereof they are glad.

Can you estimate the value of all this to our Sabbath cause? Can you imagine what the Sabbath cause would lose if the SABBATH RECORDER were blotted from our denominational life? It is because this paper is so essential to our life as a people, and therefore essential to the Sabbath cause, that the Directors of the American Sabbath Tract Society stand so loyally by it, and by financial aid and moral support place it within the reach of our people. If you wish to help the Sabbath cause, both directly and indirectly, do what you can to increase the circulation of the SABBATH RECORDER.

The SABBATH RECORDER should be a help to consistent Christian living. It should carry good cheer and optimistic views of life to ten thousand Sabbath-keeping Christians. It should deepen their faith in God; it should comfort the sorrowing and put courage into the disheartened; it should strengthen the ties that make a widely scattered people one in purpose and one in faith, and thus enable them "to keep the unity of the Spirit in the bond of peace." It should be an all-round helper of our pastors, our Endeavor societies, our Sabbath schools and our homes of lone Sabbath-keepers. All this it aims to do, and in all this it must be a help to the Sabbath cause.

A Fine Dodger.

Carol's grandfather had served in the Civil War, and Carol liked to hear of the many battles in which he had fought. One day, after listening to the vivid recital of many heroic deeds, Carol said:

"Grandfather, you went through all those battles?"

"Yes."

"And the shot and shell fell all around you?"

"Yes."

"And soldiers were falling and dying everywhere?"

"Yes."

"Well, grandfather, what a fine dodger you must have been!"—*The Delineator.*

MISSIONS

A Letter From Java.

I think it is time to write again to you, and to let you know a little about our work. Again and again I learn how much interested you all are in this work. Oh, we do thank you for all your sympathy. Besides what we regularly receive from the Tract and the Missionary societies, we often get some money privately, accompanied by a cheering and encouraging letter. Oh, may our heavenly Father reward you all and bless you out of the fulness of his love.

Lately things have not been very prosperous. The first crop this year was spoiled by too much rain; and now the second crop is much more spoiled by the great heat, as we did not have rain for about five months. This means a loss for the colony of about a thousand guilders. But our heavenly Father knows all about it and he will provide. We have never suffered any want, although sometimes things have been worse than they are now.

There are other things which cause me much more sadness, namely the spiritual condition of several of our converts. Even the old man (the former Mohammedan priest) is not what he has been. He has laid down his work; and since that I have found out again and again that he has been dishonest in little things. He now comes to the meetings very seldom. Another convert, who once was a great help to me in the work, seems to have been dishonest also, and now he and a few others are cross because I did not help them with money they wanted to borrow; but I told them the colony could not afford it. Others had to be punished for gambling, and now they are discontented too. Also I have found out that every time they go to other places where they can get work (for some time) they work on Sabbath days too. All those things make me very, very sad; yes, often disheartened. It is true, several are faithful, and a few really seem to grow spiritually; but the thought comes again and again; will they stand when temptation comes to them personally?

O dear friends, don't forget to sustain us with your prayers. It is always the

old enemy who tries to spoil God's work; but our Saviour has come to destroy the devil's work; so we must cling to him, and with our prayers fight the good fight in the Spirit's power for those who are so weak. I know the victory in the end will be our Saviour's, for his is the Kingdom!

Often, when I get sad, I think of one of my girls. She died several years ago, before Sister Alt joined me in this work. To think of her is such a great comfort to me. So I will tell you her story. Then you will see that Jesus Christ chooses the gems for his crown out of these Javanese too, and even out of the poorest and ugliest.

My poor Washinah, she did look ugly. Disease had eaten away her nose, her eyelids and one of her lips, and her whole face was covered with scars. When she came to me, she was about fifteen and oh, she was naughty, would not work and had to be scolded day after day. But in a few years she was quite a different girl; and by and by she became my right hand. She assisted me in dressing the sores of the people; she washed their dirty bandages, never with a word of complaint. She went to school and learned reading and writing. She did all the sewing for the whole colony on the machine; till late in the night she used to sit and sew, till I had to forbid her doing so. Once I had been away for a few days, and when I came back I found she had made a nice lace of crochet work for me. Oh, and often I was so impatient with my poor girl, as I often could not understand her, because she could not speak distinctly. But she was always so patient with me, and so loving! She asked to be baptized, as she knew Jesus to be her Saviour, and he had washed her sins away, so she told me. Oh, it was a feast to me, when she was baptized, and I thanked our precious Redeemer for the wonderful things he had done for her.

Once while I was away she got suddenly very ill, and died the same day. I think for want of proper treatment. Oh, my heart felt broken, and till now I always miss her, my dear girlie; but still I thank our Father, she is safe, where no temptations can reach her; and I know she is looking out for me in that happy land, where I shall see her, as beautiful as once she was ugly, and together we shall praise and glorify our Redeemer for his marvelous love.

When I think of my dear Washinah, I know the work is not in vain. So we will go forward and again and again tell of Jesus' wondrous love, who can make poor, bad sinners to become good and happy children of God. Praise his name for ever! He will get the victory over all the devil's power, and he will bring light in this poor, dark Java. Yes, we do believe!

With hearty greetings, also from Sister Alt,

Yours in our Master's service,
M. JANSZ.

Pangoengsen, Tajo,
Oct. 12, 1913.

Duly Provided.

C. H. WETHERBE.

It is a pleasing thought that when God sends a person to some place where he has a service to perform in behalf of the Lord's kingdom, he has a suitable provision already made for that one's work. A man goes as a stranger into a place that is strange to him and he may have some fear about the conditions there. Thus it has been with many of God's servants, and yet they have found that God has gone before them, preparing the way and the means, and also the people for the successful accomplishment of their duties.

Doctor Conwell says: "Judson started as a missionary to India. He thought that he would find some poor savage and teach him, that he might in turn teach others. But God went ahead of him with the Indian armies; God went ahead of him with another Christian from England; God went ahead of him as the interpreter to Burma, where were excited those riots and rebellions, and that discontent with their present condition. And when Judson landed in Calcutta, although he went ashore secretly, or they would not have allowed him to step on shore, God had already prepared for him. He was needed as an interpreter, as was Carey before him, and, with the power of the English Government behind him, he was placed in a position of influence, where he could teach the gospel far beyond any powers that he ever dreamed of.

Though Doctor Judson had strong faith in God, yet his expectations were exceeded. God had made greater provision for him

than he had anticipated. His experience ought to stimulate us, making us stronger to enter into untried fields of labor, or taking up new tasks anywhere. We should go forward in the line of duty, expecting that God has prepared a place and people for us, or will in due time.

A Prayer for the Man Who Labors.

Eternal Father: Whose great acquaintance with thee gives us the knowledge of thy workmanship, look upon the labor man with patience and kindness. In the creative days of all life thou didst draw upon thy trestleboard the plans for life's labor. With combined courage and weakness the craft has endeavored to build from them but all too frequently with poor success. Confusion of ideal, of tongue and of motive have delayed the upbuilding of temples dedicated to thy name and reared to the best interests of his fellowman. Strife has discouraged the workman and with a zeal unnecessary, brother has striven against brother until hatred has supplanted love and confusion has displaced order.

Weary, and at times diseased in body, recognizing to some degree the inconsistencies of the church and changing order and appreciating no less the lack of vision on the part of his fellowman, he falteringly prays, "Thy kingdom come."

Encourage him, O thou Architect of human destinies. Supply his weakening faith in God and man. Flood his being with the sunshine from life-giving surroundings. Vouchsafe shelter, food and clothing to the little ones whose every interest urges him to larger achievement. Give him the strength of a companionable helpmeet and the joy of a few faithful friends. And, when the day's tasks become too heavy and the demands upon body and mind too strong, cause him to know that the rift in the sky foretells that ere long thy will is to be done in earth as it is in heaven.

Meanwhile, increase his faith, we ask, in the name of the Christ, before whose manger wisdom's messengers, the magi of the East, and labor's envoys, the shepherds of the hills, knelt in the long ago. Amen.—F. A. Hayward, in the Standard.

"Sermons are long or short in proportion to their distance from the text."

WOMAN'S WORK

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

Jesus Was There.

ANGELINE ABBEY.

You walked in the light the best you knew,
Though by your side were only a few;
The surrendered life was very rare,
But Jesus was there, Jesus was there!

There came to your life great pain and loss,
You needs must carry a heavy cross,
One stood by your side the weight to bear,
Oh, Jesus was there, Jesus was there!

The days and nights were weary and long,
There came from your heart no cheerful song;
You were sad, and weighted down with care,
But Jesus was there, Jesus was there!

The wind arose, and the waves beat high,
Heart-sick, alone, and ready to die,
There seemed no hope in your black despair,
But Jesus was there, Jesus was there!

He rebuked the wind, and calmed the sea,
There was less of fear and agony;
He brought to you peace and joy and cheer,
Ah, Jesus is here, Jesus is here!

"Let's Talk About Bumble Bees!"

We had a guest at our table this evening, a woman nearing her eighty-sixth birthday, by nature active and independent but for the last few years crippled by a fall.

She was rather quiet as the young people discussed college problems, but when the talk turned upon the tendency of people to rehearse their aches and pains and symptoms she became alert.

"When I went to Dr.— after I'd been sick so long, everybody said, 'Why, Miss G—, what is the matter?' I said, 'I've had the grippe'—this with a pronounced emphasis upon the last word and a firm setting of the mouth that would make one hesitate to ask further questions. "I just said, 'I've had the grippe.' I wasn't going to tell all my aches and grunts, that my head ached, and my feet were cold, and I couldn't eat. No, Sir, bad enough to suffer it all, no use talking about it."

Then she continued: "I went out for a little walk the other day on my crutches and poor Mrs. J. was out in front of her house." (Mrs. J. was an invalid of many years). "I felt sorry for her and thought

I would be decent and so I stopped to talk. She asked me how I was and began to tell of aches and pains. 'Oh,' says I, 'let's talk about something else—let's talk about bumblebees. Have you seen any lately?'"

Was not that a good thought and isn't it worth passing on? "Let's talk about bumblebees."

As I sat thinking about it after taking our old friend home, these lines, learned in childhood, came to mind:

"Do you hear the wooing breeze
In the blossomed orchard trees,
And the drowsy hum of bees
In the sun?"

All the earth is full of music,
Little May,
Bird and bee and water singing
On their way.
Let their silver voices fall
On thy heart with loving call.
Praise the Lord who loveth all,
Night and day,
Little May.

H. E. W.

Workers' Exchange.

Salem, W. Va.

MRS. GEORGE H. TRAINER.

The Aid Society of the Salem Seventh Day Baptist Church was much cheered and helped recently by a visit from Miss Susie Burdick of China. Her presence added much to the interest of the meetings of our association. She was on the program for the woman's hour, and spoke at length on the subject, "The New China." On Monday morning, at Salem College chapel hour, she spoke to the student-body on "Educational Interests of China." In the afternoon the Aid Society gave a reception in honor of Miss Burdick in the house of Mrs. Charles A. F. Randolph.

Another of the very interesting things that have come to us in the last few weeks was the visit of the Garwin Ladies' Quartet. They were with us over a week. While here the father and mother of two of the girls came to visit them. The quartet was a real "dynamo" and the father "a live wire" for the glory of God. We hope they may all come again.

The Aid Society has done good work the past year under the leadership of Mrs. Nettie M. West. During the summer vacation, while many were away, and still quite

a number remained, our women conceived the idea of having a series of entertainments. One week they had an ice-cream social, the next an afternoon lawn social and a picnic supper, which all who attended enjoyed very much, and the next week a variety entertainment in the church parlors, followed by an ice, cake and coffee social. These socials, together with a little "draw on the imagination," made our ladies feel that they had a pleasant and profitable good old summer time. Just recently they have served a banquet supper to the Brotherhood of the church.

Another of the good things just come our way was a violin recital given by Miss Ruth, the eleven-year-old daughter of Mr. and Mrs. D. T. Francis Kemper. Miss Ruth has done two years' work in the musical Conservatory of Boston. But the last year she has been back under her former teacher, Mr. L. Von Kunits, a violinist, of Vienna, Austria, now of Toronto, Canada. Mr. Von Kunits expects Ruth to complete her work and be ready for platform engagements at the age of fifteen years. Do not lose an opportunity to hear her if she should come your way.

Since writing the above our hearts have been saddened by the death of one of the members of our church and Aid Society, Mrs. Ella Bond Meeks. Her quiet, sweet Christian spirit, together with her faithfulness and loyalty to the church and Aid Society, has won for her a warm place in the hearts of her many, many friends.

She will be much missed by all who knew and loved her.

Milton, Wis.—Circle No. 2.

DEAR SISTERS:

It is not only a pleasure to read the reports and letters from our sister societies of the different churches in our own denomination, but a source of strength. To know what others can do and are doing encourages and inspires us to greater effort to advance the cause we love. Several have said to me that they were so interested in these reports, or letters, that they looked for them in the RECORDER before reading anything else. I think this is true of many of us. Shall we write oftener and become better acquainted through the medium of the Woman's Page?

We like to hear how other societies earn

their money and how they use it for the work of the Master. It is interesting to hear about the little social affairs. We would especially like to know how the societies keep all their members interested so each one feels her own individual responsibility in the work. Circle No. 2 of Milton received from July 1, 1912, to July 1, 1913, the sum of \$227.96 and expended \$224.96. Since that time considerably more money has been earned. One quilt has been quilted, two comforters tied, some aprons made, also several fancy articles. On April 2 a sale and cafeteria supper held at the village hall was a very successful affair, in spite of a severe storm, and netted \$67.10.

On June 4 the circle enjoyed an outing at the pleasant farm home of Mr. and Mrs. Frank Summerbell. A picnic dinner was served and a delightful day spent. July 23 an ice-cream social, held on the lawn of Mr. and Mrs. D. B. Coon, was largely attended and \$10.00 was added to the treasury. Again, August 13, the circle met at the commodious home of Mr. and Mrs. D. B. Coon for a social time. A ten-cent supper was served by Mrs. Coon, Mrs. N. W. Crosley, Mrs. W. B. Maxson and Mrs. M. M. Lanphere. This was an enjoyable occasion and a nice sum was realized. September 3 the circle met at the beautiful home of President and Mrs. Daland. A ten-cent tea was served by Mrs. Daland, assisted by Mrs. C. B. Hull, Mrs. H. G. Maxson and Mrs. Stiles Lanphere. The tables were prettily decorated with flowers, for which Mrs. Daland is famous. A very pleasant time was enjoyed by all present and \$5.00 was again added to the treasury.

Some of the objects to which the circle has given its mite have been: \$10.00 to Tract Society, \$10.00 for our church debt, \$5.00 to Fouke School, \$5.00 to Ministerial Relief Fund, \$5.00 to Miss Marie Jansz for the Java Mission, \$25.00 for Milton College debt, \$10.00 to the Milton College Endowment Fund, \$25.00 for church repairs.

The following officers were elected for the year: president, Mrs. F. C. Dunn; vice-president, Mrs. A. W. Kelly; secretary, Mrs. Miles Rice; treasurer, Mrs. W. W. Clarke.

It is hoped that all our women have read the two splendid articles in the RECORDER of October 6, written by Mrs. West and Mrs. Babcock. If any of you have not

yet read them, be sure and do so, as they show how we must all work together the coming year if we are to accomplish all our consecrated leaders have so wisely planned.

FLORENCE B. SIEDHOFF,
Reporter.

Milton, Wis.,
Nov. 16, 1913.

Milton College Forward Movement.

Milton College is alive. This fact was forcefully and impressively demonstrated Sabbath evening when the four lyceums, in the most spirited and enthusiastic mass-meeting ever held in Milton, initiated The Milton Forward Movement. "Enthusiasm" was the word, and the room was jam full of it. Aroused by Julie Nelson's leadership in the college songs and by George Thorngate's spirited leading of the college yells, the crowd responded with a vigor and vim of college spirit that should make this movement a glorious success.

Carroll West started the meeting with a rousing speech on the idea of "more students, more money, more spirit—more enthusiasm!" He was followed by Anna Gurley and Marguerite Ingham, whose stirring speeches aroused to still higher pitch the newly awakened college spirit. W. D. Burdick made such spirited and patriotic remarks that he was elected chairman. He appointed as secretary Zea Zinn. Mabel Lewis, G. A. White, C. F. Gesler, and other students spoke, all urging the same enthusiasm and spirit. Professor Barbour, the Rev. L. C. Randolph, John N. Daland '13, and Miss Mary Swinney expressed in enthusiastic terms the eagerness of the trustees, faculty, and alumni to back up the students and aid them in this great movement. President Daland arrived while the meeting was in progress, and in response to the clamorous demand of the students for a speech, he expressed his hearty approval and joy, and showed that he too had abundance of enthusiasm.

Resolutions were adopted as given below, and the chairman appointed the following committee to draw up a constitution: Marguerite Ingham (chairman), Marian Ingham, Zea Zinn, Mabel Lewis, G. H. Crandall, W. R. West, F. I. Babcock, C. F. Gesler.

The remarkable thing about the meeting was the spirit of rousing, roof-raising, boiling-over patriotism that was shown—the enthusiasm. It was such a meeting as befitted the birth of a Milton Forward Movement. Let every one feel a personal responsibility for the success of this great student movement, and let students, faculty, trustees, alumni, and all who are believers in progress and light and truth, cooperate in the high endeavors for a bigger, better, grander Milton!

Thursday morning after chapel a letter from the Milton Brotherhood was read expressing the good will of the men of the community toward The Milton Forward Movement and pledging their financial support as follows:

Mr. W. D. Burdick, temporary President of The Milton Forward Movement:

MY DEAR SIR: I am much pleased to inform you that five members of the Milton Men's Brotherhood will advance to The Milton Forward Movement, when its permanent organization is effected, \$25 each, in order that the excellent work of the organization may be begun at once. The advancement of \$125 thus made need not be returned until October 1, 1914, by which time the good results of your work will be apparent in many more students attending Milton College.

L. A. BABCOCK,
President.

It was then announced that interested supporters of the college in the village of Milton Junction are ready to increase the advanced funds if necessary. It was also stated that the *Journal-Telephone* would sell copies of the paper to students at one cent (cost price). These announcements were greeted by great applause.

RESOLUTIONS.

Whereas, We as students of Milton College, deeply appreciate the many and superior advantages we enjoy in this institution, and fully realize the debt of gratitude we owe to our able and faithful faculty and to the trustees through whose combined sacrifices and devotion such advantages are made possible to us; and

Whereas, We firmly believe that the standard of scholarship and instruction efficiency in this college is higher now than ever before, and that the spirit of harmonious cooperation and "team-work" between the faculty and students is almost ideal; and

Whereas, We profoundly feel that many more aspiring young men and women

should, even now, be sharing with us the splendid educational opportunities here afforded; and

Whereas, The Semi-Centennial of Milton College is to be celebrated in 1917, by which time the endowment of the college should be increased to at least \$250,000; and

Whereas, Before the raising of this amount, the gymnasium indebtedness must be lifted; therefore be it

Resolved, By the students of Milton College, and the members of the four college lyceums in mass-meeting assembled, that we do now organize and institute "The Milton Forward Movement."

Resolved, That the membership of this organization shall consist of the members of the four college lyceums.

Resolved, That, in addition to the usual executive officers, there shall be an Advisory Board of six members,—two to represent the faculty; two, the trustees, and two, the Alumni Association; that the president of the college shall be chairman of said Advisory Board; that the faculty, the Board of Trustees, and the Alumni Association each be requested to designate two persons to serve on such Advisory Board.

Resolved, That the purposes of The Milton Forward Movement shall be in general terms as follows:

1. To cooperate with the faculty and Board of Trustees to the utmost of our ability in all their efforts to upbuild the permanent prosperity of Milton College; to support Financial Agent W. H. Ingham, and Rev. L. C. Randolph, D. D., employed by the trustees to lead out in the effort now being made to cancel the gymnasium debt, and to raise the endowment of Milton College to an adequate amount prior to the celebration of the Semi-Centennial in 1917.

2. To conduct a judicious and carefully planned, but vigorous campaign to increase the number of students who attend Milton College.

3. To foster a spirit of amity and cordial good will between the student-body and the people of this community, who have for so many years given such loyal and untiring support to Milton College.

4. To aid, in every fitting way, in bringing into being a truly "Greater Milton"—both better and more beautiful as well,—

said "Greater Milton" to mean and include not only the college and its interests, but also both villages and the entire country round about.

5. To raise funds for furthering the purposes herein named by giving high-grade musical and literary entertainments in Milton and other places.

Resolved, That the chair appoint a committee of eight members, two from each lyceum, on constitution and permanent organization,—said committee to take such action as may be necessary to begin the work of The Milton Forward Movement at once, and to serve until the permanent organization shall be perfected, and regular committees appointed.

Resolved, That we invite and earnestly urge the hearty cooperation with us in The Milton Forward Movement of all who are in sympathy with the purposes of this organization as herein set forth.—*Journal-Telephone*.

The advanced scholarship of the world today proclaims total abstinence as the only temperance. Just here is where the battle is raging. The opposing forces are insisting that moderate drinking is all right, and that only excess is wrong. Thousands upon thousands of good men are being caught in this trap, and unless otherwise enlightened will be deceived into voting for license as opposed to prohibition. The root of the evil does not lie exclusively in the abuses connected with the saloon, but primarily in the nature of alcohol sold over the counter. For the benefit of all such people it should now be understood that the demonstrated facts of science, when logically applied, relegate "modern drinking" out of the category of social customs and demand the suppression of the saloon. The personal liberty argument is quickly and finally disposed of in the light of the classification of alcohol among the narcotics. No sensible man complains of the prohibition of cocaine or morphine as an invasion of personal liberty rights, for no such rights are involved in the use of such drugs. Alcohol is in the same classification.—*E. O. Taylor, in Watchman-Examiner*.

"The kind of religion that one loses is seldom worth hunting for."

YOUNG PEOPLE'S WORK

REV. ROYAL R. THORNGATE, VERONA, N. Y.
Contributing Editor.

"He Gave Some to be Teachers."

In another column will be found an article, "The Fouke School: Its Work, Needs and Prospects," written by Rev. G. H. F. Randolph, to whose missionary zeal, vision and labors the school owes its existence. The article was written at the request of the editor of the Young People's department in order that we as young people, and others as well, might become better informed regarding the work at Fouke. Mention has been made before of the inspiring talk that was given at Conference by Miss Gertrude Ford, telling of the impression that a year's teaching work at Fouke had made upon her. Her earnest solicitation for the future welfare of the work at Fouke deeply stirred the hearts of all.

At the beginning of the present school year, there were three teachers needed, as stated in Mr. Randolph's article—three teachers who should be willing to volunteer their services for a year, and in turn receive no compensation other than their board and traveling expenses. This need has been met, in part, by the volunteering of two young people from New York state to teach. Mr. Ernest White of Leonardsville is serving as principal and high-school teacher, and Miss Elrene Crandall from Independence is teaching the grammar school. As yet, no one has volunteered as teacher for the primary department.

As shown by Mr. Randolph's article, there are thirty-four students receiving instruction this year. To provide for their instruction, a little more than \$500.00 is required—\$516.00 to be exact, according to the figures given by Mr. Randolph. In other words, thirty-four young people are receiving instruction under Christian influences at an expense of only a trifle more than \$15.00 for each student for the entire year. But this is made possible only through the willingness of some consecrated young person to teach for a year without compensation. And year by year this is being done by some of our earnest Christian young

people, who have taken the needs of Fouke upon their hearts.

There is much being said and written about service, especially social service, and many young people are preparing themselves for social settlement workers, and so on. It is a worthy work of which there is a great need in all our large cities. But is it any less truly social service to have a part in directing the training of young people of the great Southwest in such a way that they shall get a Christian outlook upon life? Or is it any less genuinely missionary than teaching in a foreign land? The end sought is the same. Who of our young people will be ready to offer their services when the call comes for teachers for another year?

Do not fail to read Mr. Randolph's article.

The Fouke School: Its Work, Needs and Prospects.

REV. G. H. F. RANDOLPH.

It needs no introduction. It simply comes again to speak to its many RECORDER friends. It is anxious that each of you shall know more of its work, its needs, and its prospects. It does not clamor for distinction on account of great deeds done, or great ends attained. Yet it has about fifteen of its recent students away at other schools seeking broader culture than it gives. Also it has quite a number of students engaged in teaching and other successful callings. Some of them say: "Fouke has made us what we are." "If it had not been for your school I would never have thought of trying to get an education." This last remark was made to the writer by a fine college graduate and one who is making an enviable record as a teacher. The work as in progress now will show for itself in the outline that follows:

I. *High School*.—Number of students in work of first year 4; second year 3; third year 2; fourth year 2.

This full four years' course consists of four years' English and English literature, elementary and advanced algebra, plane and solid geometry, physics, Arkansas history, English history, two years' Latin; one year's German, and physical geography.

II. *Grammar School*.—Number of students in fifth grade 2; sixth grade 4; seventh grade 3; eighth grade 4.

In these grades are taught reading, writing, spelling, drawing, arithmetic, grammar, geography, history and physiology.

III. *Primary School*.—Number of students in first grade 4; second grade 1; third grade 1; fourth grade 4.

The subjects taught here are reading, writing, spelling, drawing, numbers, language, geography, and nature study.

But Fouke's most important work lies in the unique relation it holds with respect to the interests of Seventh Day Baptists in the *Southwest*. Our people are scattered far and wide over almost every Southern State. There are a half-dozen or so organized churches, but they are small. In all this region there is scarcely a society that dares assert, "We are here to stay." Yet they are here; and the scattered, isolated ones are here. They are all here with the needs of a good Christian school. Their children need the education, and far more, they need the Christian influence of such a school. Then, every Sabbath-keeping family needs the hope of permanency that must necessarily come with a good denominational school in the Southwest.

The Fouke School is in a position to do this work. It has attempted to do it. It ought to do it. It must do it, or it will not be done. If it is not done, our cause in this country will suffer without measure. On account of the work before it, Fouke seeks a larger patronage, a broader influence, and a more liberal support. It also deserves more serious consideration in view of the opportunities it offers for Christian service of the highest order.

The school's needs for this year were: Three teachers, each of them willing to give a year's service without compensation; \$200.00 to pay teacher's traveling expenses; \$216.00 for board of teachers; and \$100.00 for incidentals, books, repairs, etc.

To meet the first need we have Mr. Ernest White of Leonardville, N. Y., as principal and teacher of the high school, and Miss Elrene Crandall of Independence, N. Y., as teacher in the grammar school. The third teacher has not been secured yet. Miss Louvinia Munroe, a high school student, is however supplying the vacancy for the present.

To meet the financial demands we have in anticipation the tuition from eight students, which will probably amount to \$50.00 or \$60.00; \$200.00 from the Woman's Board; and \$200.00 from the Young People's Board. That leaves \$50.00 more or less not yet provided for.

Mrs. Randolph has just received a letter from a member of our church who lives about 700 miles from us. It is a private letter but by omitting all names I think no harm can come from using it here.

DEAR SISTER RANDOLPH:

I have received several letters and cards from you and the secretary, but could never get up courage enough to answer and tell you of our condition since we have been here.

We have had nothing but failure since we sold and left our home in Arkansas. My husband's health has been very poor all the while. He is now in the last stage of consumption. We don't think he can live much longer. My son married about one year ago, very much against my wishes. It made such a hardship on us, his leaving and his father's health so poor. We have got to where we can hardly have a living. My little daughter is at work doing what she can. I can't do very much with him down sick. I know you have wondered why I have not written. I have felt so discouraged over our condition in life I did not want my friends to know it. But I suppose others have had the same trials to bear. I still cling to the faith and try to follow Jesus, though I have had many hard fights over the truth, especially the Sabbath. . . . We are thinking of leaving here if we can get up enough to take us away. I still get the *Helping Hand* and enjoy it. I have had to work very hard and in different ways to live.

November 10.—As this was written some time ago and I did not get time to finish it, I will try to write you a few more lines. My husband died October 30, so now Virginia and myself are all alone and hardly know what to decide on. We saw the ad in the *RECORDER*, offering special advantages for young people to pay their way in school. Will you please write us further information about it? I would like for Virginia to go to school another term if I can possibly make arrangements for it. I have been sick myself and hardly able to sit up. Hoping to hear from you soon,

Yours with much love,

Just imagine scores of isolated Sabbath-keeping families who are liable any time to send up such an appeal to our hearts. You doubtless can see in this illustration what we regard as Fouke's prospects—her future. The answer goes back: "Virginia can board with us and go to school. You come with her and make a visit. Maybe you can arrange to make your home among us."

Bible Men and Women.

REV. HENRY N. JORDAN.

Christian Endeavor Topic for December
13, 1913.

Daily Readings.

Sunday—Lot's worldliness (Gen. xiii, 7-13).

Monday—A wise choice (1 Kings iii, 5-15).

Tuesday—Inspired workers (Ex. xxxvi, 1-3).

Wednesday—Mother-love (2 Sam. xxi, 8-14).

Thursday—Miriam, the gifted (Numb. xii, 1-13).

Friday—The girl that knew her mind (Ruth i, 6-18).

Sabbath day—Topic: Lessons from the men and women of the Bible (Heb. xi, 1-40).

LESSON NOTES.

v. 1. Faith is not hope, but is the foundation upon which our hope is raised and made secure. It is the mainspring of action by which we help realize our own hopes.

v. 6. A spiritual experience depends upon a living faith in God. It is the outcome of a personal belief in the realness of God and in his message to the world. Absence of faith prevents that vital relationship with the Father which the Christ aimed to establish, and makes God's promises of no effect.

v. 8. True faith is not mere intellectual assent or blind devotion to that which sentiment or superstition presents to the senses. It is trust which demands the allegiance of the soul, the mind and reason. "Christian faith is the trustful recognition of the unseen living God revealed in the gracious character in Christ the Saviour of men (W. N. Clark).

Faith looks upon the divine unrealized facts as actual, and obediently puts self in the way of making them real.

v. 16. God honors the faithfulness of a trusting soul. His approval of the exercise of a living trust is shown by the richness of his blessings, the infinite value of his rewards.

vv. 24, 25. He who trusts this personal God rightly estimates the pleasures, preferences and rewards of the world and promptly renounces them for the treasures of the kingdom. Faith may lead through daily painful, disappointing experiences which are in themselves most disheartening. But "the reproaches of Christ," the goal of the Christian, affords riches untold as a reward for the faithful.

v. 27. Faith in the unseen God enables one to endure when every other support

has failed. The God of the Christian who is invisible to the world is a living God to him who lends his life to the influences and leadings of faith.

vv. 33, 34. Faith commands the powers of the mighty God in meeting and overthrowing the enemies of the soul, and in establishing his kingdom of righteousness.

v. 40. "Every heroic life is but the first chapter in a long serial story, one of whose chapters may be supplied by us" (C. E. Topics).

You may call this study a lesson in the persistence of influence. It is an illustration of that phrase, "He being dead yet speaketh." God used and is still using the Bible characters to show how he operates in human lives to work out the divine plan. They were men and women subject to human passions, who committed human errors. But in their lives were spiritual influences at work so powerfully as to make these people types of men and women who were God-filled, God-led, and divinely used.

Hugh Black in his sermon, "The Gift of Influence," says: "History is impossible without biography; and some history is a puzzle to us because we can not learn the source of the unseen power at its heart, the inspiration that gave life to its deeds." Again he says: "We sometimes think that we can explain a great man by our common phrase, that he was the creature of his time; and there is usually some truth in the phrase. After all, the subtle magnetic force of a great man is only a common fact of life and experience, seen on a larger scale than usual." "There is no end to spiritual influence. If you consecrate yourself to God, you will get your place and wield your influence."

To study the life experiences of the great men and women of the Bible is to form a companionship with them. They seem to thrill with life again and speak with words of counsel, comfort, and inspiration. They give us warnings so as to assist us over dangerous places, to avoid possible pitfalls, to spare us needless distresses of mind and body if we will but heed their life messages.

"There is a wonderful restraining and constraining power over us in the life of one we love. He comes as our rebuker, to explain our failures and shame us from our lowness; as our purifier, our uplifter, our ideal, whose life is a constant challenge to our heart" (J. R. Miller).

Thus the influence of god-like people is a positive declaration of what we may become if we follow ideals like theirs. It is a challenge to us to exert ourselves to do our best, to achieve the utmost. The characters of these men and women are a stimulus to us to acquire holiness of living, purity of thought and speech, and uprightness in conduct; and to shape our destinies by reaching toward the ideals that made them people of God's love and choice.

Hannah, the mother of Samuel, is the type of mothers who in the joy of their possessions consecrate their children to the Lord. It is their delight, and their God-given duty to bring their children up in the knowledge of truth, the reverence for God and in the ways of righteousness.

Ruth, the Moabitess, is the ideal of young womanhood. Tender, devoted and affectionate, she by the providences of God becomes an example of womanly dignity and true friendship.

Mary, the mother of the Christ, has a charm for young and old. The purity of her life, the loftiness of her soul, the simplicity of her nature are gifts to be coveted by the model mother.

Dorcas is always the type of unobtrusive, patient woman who fills her life with deeds of unselfish, loving service. How much we need to learn the lessons of loving devotion that ministers without hope of reward other than that of joy in service.

Daniel is a hero because he is a man of resolution. He sets his stakes; he stands by his principles. His purpose is great and he adheres to it as the only motive befitting a great character.

David's character is one of marked lights and shadows. At times his life is enveloped by the gloom of a great sin. Then he emerges into the light of God's great love when, in deepest contrition, he prays and teaches us to pray the prayer of confession and petition for a renewal of heart and a restoration to the loving favor of the Father.

Joshua, the rugged leader of Israel, is a suggestion and an inspiration to us in his determination to keep the family altar even if he had to give up all else. The heroism of his religious life explains his integrity, ability and worthiness in his everyday living, in positions humble or great.

Paul's experiences as a "man in Christ Jesus" fit in all our experiences. We quote

Paul, drink in the spirit of his words, follow the principles of his teachings because we see, not Paul, but Jesus whom he loved and whom he served.

Peter is a man of mighty impulses, quick to reach conclusions which often cause his downfall. But he notes his mistakes, lays aside his pride and reaches for the help of his Master only to come nearer his side than ever before. I love Peter.

Nehemiah, too, is a hero whose spirit and example is worthy of emulation. So great is the work to which he is called that he finds no time or reason to give his work a setback while he parleys with hindering influences of the world. His is a devoted life.

Joseph, the man of the hour, the man who made good in all the positions into which he was forced or in which he was placed! The most malicious shafts of evil broke against the solidity of his character. Unjust treatment could not tarnish his name. He rose because he honored his God, treasured his character, abhorred evil suggestions and was consecrated to duty.

Will I be Welcome?

DEAR YOUNG PEOPLE:

As my aunt sent me two numbers of the SABBATH RECORDER and I think it a fine paper, I will venture to write a few lines. Will I be welcome? I get pretty lonesome sometimes as there are but few Sabbath-keepers at this place. I would be glad if we live where we could have good Sabbath schools and meetings, for I certainly enjoy good meetings. How many enjoy reading good books? I do for one. I would be glad to have a card shower on my birthday, from both old and young. I will be eighteen years old the fourteenth of January. How many of you have a birthday the same date? I think people ought to try to help each other all they can, for we pass this way only once. We may think we are too young to help anybody, but perhaps we are doing more good than we know of at the time; so let us press onward and do all the good we can.

I will close by calling your attention to Philippians iv, 8, also to First Timothy iv, 12, 16.

Cordially yours,

FELSIA BEE.

Kanawha Station, W. Va.

How Brother Frost Introduced the Captain.

When an Up-to-date Minister Needed a Friend.

"I try to give my people a reasonable, up-to-date gospel," explained the Rev. Cyril Dunbar to his old chum. "The old fire and brimstone doctrines will not do for these days. What a preacher has to do nowadays, if he would preserve the confidence of his people in the Scriptures, is to show that science itself proclaims the existence of a Creator and Ruler—that all history proves unmistakably the divine oversight and guidance."

"I heard your sermon on the 'Foundations of the Earth,'" remarked the other. "I don't see how even our professor of geology could find anything in that to criticize, though he hasn't much use for ordinary preaching. It was fine, old fellow. Your word-pictures of the glacial epoch and the age of fire, and the age of reptiles with names as long as your arm—upon my word, Cyril, it was better than a course in geology."

"Oh, come, Jack, no taffy! Of course that was what I aimed to do. But I carefully explained that the biblical account of creation, properly understood, was not untrue,—that it had been necessary to word it according to the understanding of an ignorant people. That was the point I was most anxious to make,—that science had not disproved the Bible, but rather illuminated its obscure teachings; that all these wonderful transformations only showed the divine care in preparing this world for human occupation."

"Pity the professor couldn't have heard it. It would have just suited him. But he was away at the ball game that day. It was certainly a great sermon."

"You heard my sermon on 'The Mighty Universe' too, did you not?"

"No, I wasn't here. But my sister told me you took your congregation whirling through endless vistas of stellar space, bewildered them with the magnitude of unknown worlds and estimates of inconceivable distances; of molten masses, huge and hot beyond all imagination, and such countless eons of years that even eternity seemed easier to comprehend. Just the sermon for an astronomer, old chap,—only you have no astronomers in this town, I believe."

"Then I had an address on the wonders of the microscopic world," the young pastor proceeded. "All about the infinitesimal germs of animal- and plant-life and the wonders of evolution as displayed in their upward march. And another on the different religions of the world,—how they rose each out of some germ of truth, each a little nobler and better than the last, till now we have the perfect flower of Christianity,—not the crude and bigoted beliefs of the Middle Ages, but the truth as revealed by modern research and intelligence. In still another I pointed out how one nation after another had contributed to the world's advancement, till all history became simply an example of divine evolution, working up to the glorious present."

"Of course I had some on lighter themes. And I have considered the questions of the day: the conflict between capital and labor, graft, the world's advance toward democracy, and the movements for universal peace."

"You've certainly done all you could to bring your little old church up to modern standards. And you've had the meeting-house itself remodeled too: the new furnaces and the frescoing and electric lights and pipe-organ. Why, it isn't the same church at all as when you took it. You have a right to be proud of your achievements, old fellow."

The young minister smiled faintly. "I've tried Jack. I've worked hard. But—those improvements are not paid for yet, you know. I thought when we were up to date we should certainly build up the congregation so that it would be easy to settle them. So many of our townfolk have money enough and can give freely for anything that takes their fancy. It hasn't been the success I hoped, so far, Jack. And that fire the other night was just the last straw. We're in a mighty tight pinch just now."

"Why, I understood the building wasn't much damaged,—just needed some repairs to the roof."

"That's all. But it must be done at once. Even a slight storm before the roof was fixed might make it very serious. And the people were grumbling already over the expenses. It is hard times with most of them just now."

"But didn't you say that there was a bare chance of getting help from somebody?"

"Yes, old Brother Frost—you've seen him, Jack? that superannuated old minister that leads our class-meeting?—said that Captain Kingscourt was expected home yesterday, and promised, if he came, to see if he would help us. But very likely he hasn't come,—he has been away for years, they tell me; and even if he is here, he is not a member of this church. I never saw him."

"Nor I. But he could do it well enough. He's the richest man in the county,—owns that store and coal-mine and half a dozen farms, besides the ship he commands. And they say he's mighty friendly and liberal to church work."

"Brother Frost claimed to have known him well. He promised to see him if he came. But it is too good to believe that the right man will turn up just when needed,—a stranger too."

"Oh, I wouldn't say that. After all, this is Kingscourt's home town, you know. He has never lost interest in it; has had the home place, farms, store, and mine kept up according to strict instructions all these years, they tell me. Well, I must be off. And I say, here comes old Brother Frost himself, all smiles. Bet you he brings good news."

He caught his hat and made a dash for his car just as the old man entered with the joyous greeting, "Put up your papers, my young brother. I want you to know my old friend, Captain Kingscourt. Yes, he is here, and I have seen him."

"You have? And what does he say? Will he help us?" Cyril asked eagerly.

"Well, his message is, 'Let your Brother Dunbar come and tell me how the case stands, and how much he needs to get his church repaired, and I'll draw him a check for the amount. I won't send it, because I prefer to see him and get acquainted.' So, come on, Brother."

It was a bright, breezy morning. Brother Frost's old white horse and buggy stood at the door. The young minister sprang in, feeling that all his troubles were passing away. Yes, he would tell the captain all his hopes and struggles to bring the little church up to date. Kingscourt knew the world, he would understand, and if half what was said of him were true he would be the very friend and adviser they needed.

"I have known Captain Kingscourt for many years," the elder man said con-

fidently. "And I have never asked his help in vain. He is able to straighten out all our difficulties,—and he is willing. He has said so. But you need not take my word for it. You shall learn it for yourself. He wants to meet you and have you tell him all about your work here."

The old horse trotted briskly on, while the young man thought how best to state his case. But presently he asked in surprise, "Why, where are we going?"

"Up this hill here," said Brother Frost cheerily, "and really I think we'd better walk the rest of the way. This path is shorter than the road and there's no use tiring out the horse for nothing."

Dunbar sprang out promptly. "Is the captain up there?"

Brother Frost laughed. "Believe me, my boy, I would not take you up there without good reason."

"Oh, I'm perfectly willing. The view alone is worth the climb, such a bright morning as this," Cyril answered honestly enough. Yet he wondered, seeing no one but themselves on the hill.

It was rather a stiff climb, over great boulders and through thorny bushes, and, truth to tell, the old man, who loved walking and climbing, took it as easily as the younger, who was more accustomed to ride than to walk, and more at home in his study than on a rough hillside. But the morning air was bracing, and the view from the hilltop fine, though no one joined them there.

"Yonder is Kingscourt's home," said Brother Frost, offering Cyril a spy-glass. "Take a look at it. Did you ever see a handsomer place? Look at the quaint gables, the wide, vine-shaded porches, those broad green lawns, grand old trees and cool arbors. Do they not show the man's hospitable nature?—and also his love of home, that he should have it kept up so carefully, even though absent so many years? That west wing contains the library. Even from here you can sometimes catch a glimpse of books and paintings when the doors are open and the sun shines in through the big bow-window. Doesn't the whole place show the wealth and taste of the owner?"

"Yes, certainly," Dunbar murmured, "but couldn't we judge better by a nearer view?"

But the old man waxed eloquent on the subject. He praised the great barns, point-

ed to the men plowing in the fields, and indicated broad pastures and meadows that belonged to the Kingscourt estate. "Surely the owner of all that wealth would never miss the small amount our church owes, eh, Brother Dunbar? Doesn't it make you feel rich to think of all that property?"

"I never doubted his ability to help us," his young companion rejoined rather stiffly.

"You can learn a great deal about a man's character by looking over his property, even from a distant hilltop," said Brother Frost cheerfully, turning back to his buggy.

The younger man followed, politely silent but breathless and bewildered. The old horse carried them briskly back to town. Before the court house Brother Frost drew rein. "We go in here," he said, and led the way into the hall of records. The young minister looked around eagerly, but saw no one who could possibly be the much-talked-of captain.

Brother Frost was taking down some great tomes. He had once worked in this office, and was still privileged to examine the books at leisure.

"Kingscourt is registered here," he said opening a great leather covered volume. "This tells his age, height, weight, color of eyes, hair, distinguishing marks, and all; also his political affinities. In this other book his marriage is recorded. And in this are recorded deeds of all the property he has acquired since coming of age. It is really interesting to note how small were his first purchases, and how year by year they have increased in value until now—well, look it over and estimate for yourself how much he is now worth."

"Excuse me, please. I am not a tax assessor," Dunbar said impatiently and escaped from the hall, wondering if Brother Frost's mind were not failing. He had always considered him a sensible man, rather old-fashioned and narrow, perhaps, but otherwise shrewd. Even now, while his words seemed almost imbecile, his keen eyes and dry smile hinted a very different story.

(To be Continued.)

"Theology is the Belt Line of the New Jerusalem. It takes us about the city, but not necessarily into the presence of the King."

Yearly Meeting of the New Jersey, New York City and Berlin (N. Y.) Churches.

Shiloh Seventh Day Baptist Church, Shiloh, N. J., December 5-7, 1913.

A cordial invitation is extended to the churches to send delegates.

PROGRAM.

Sabbath Eve, Dec. 5

- 7.30 Prayer and Praise Service—Rev. Herbert L. Cottrell, Berlin, N. Y.
7.50 Sermon—Rev. Edgar D. Van Horn, New York City
Conference Meeting—Rev. Jesse E. Hutchins, Marlboro

- 9.00 Benediction
Sabbath Morning
10.30 The Usual Sabbath Worship
11.00 Sermon, "Jesus the Sabbath Keeper"—Rev. Edwin Shaw, Plainfield

Sabbath Afternoon

- 2.30 Sabbath School—Supt. Joseph C. Bowden in charge
2.45 The Lesson for Seniors—Pastor Herbert L. Polan, Dunellen, N. J.
3.00 The Lesson for Children—Mrs. Jesse E. Hutchins, Marlboro
3.15 Music—Mrs. Carrie E. Davis, Shiloh
3.25 Address to Young People—Rev. Herbert C. Van Horn, Ashaway, R. I.
4.00 Benediction

Evening after Sabbath

- 7.30 Prayer and Praise Service—Rev. Jesse E. Hutchins
7.50 Sermon—Rev. Herbert L. Cottrell
Conference Meeting—Rev. Edgar D. Van Horn
9.00 Benediction

Sunday Morning

- 10.30 Prayer and Praise Service—Rev. Edwin Shaw
10.50 Business Session
11.10 Music
11.20 Sermon—Pastor Herbert L. Polan
11.50 Benediction

Sunday Afternoon

- 2.30 Prayer and Praise Service—Pastor Herbert L. Polan
2.50 Address—Rev. Edgar D. Van Horn
3.10 Music
3.20 Sermon—Rev. Herbert C. Van Horn
4.00 Benediction

Sunday Evening

- 7.30 Prayer and Praise Service—Rev. Edgar D. Van Horn
7.50 Sermon—Rev. Jesse E. Hutchins
Conference Meeting—Rev. Herbert C. Van Horn
9.00 Benediction

Little Bob, who for some months had invariably ended his evening prayer with, "Please send me a baby brother," announced to his mother that he was tired of praying for what he did not get, and that he did not believe God had any more little boys to send.

CHILDREN'S PAGE

A Boy That Would Not Give Up.

About thirty years ago, I stepped into a bookstore in Cincinnati in search of some books that I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much."

He turned to go out, and even opened the door, but closed it again, and came back.

"I've got sixty cents," said he, "could you let me have a geography and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile and left the store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh, yes, if you like!" said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully and told the gentleman just what he wanted, and how much he had.

"You want the book very much?" asked the proprietor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school, and I study when I can at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do. I will let you have a new geography, and you can pay me the remainder of the

money when you can, or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new one."

"It will do just as well, then, and I will have eleven cents left toward buying some other books. I am glad they did not let me have one at the other places."

Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had beautiful weather until very near the end of the voyage; then came a terrific storm that would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were all practical seamen of the first class; but after pumping for one whole night, and the water still gaining upon them they gave up in despair; and prepared to take to the boats, though they might have known no small boat could live in such a sea.

"I will land you safe at the dock in Liverpool," said he, "if you will be men."

He did land us safely, but the vessel sank, moored to the dock. The captain stood on the deck of the sinking vessel receiving thanks and blessings of the passengers as they passed down the gangplank. As I passed he grasped my hand and said:

"Judge P——, do you recognize me?"

I told him that I was not aware that I had ever seen him until I stepped aboard his vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir. William Haverly."

"I am he," he said. "God bless you!"

And God bless noble Captain Haverly.—
Young Folk's Weekly.

A Place for All.

ANNIE L. HOLBERTON.

If we are not among the favored few
Who've reached the goal ambition sought
And won the world's applause,
There's yet some needed work for us to do—
Though not with worldly honor fraught—
To help a worthy cause.

There is some vacancy for us to fill,
A place where we alone belong;
Onward our watchword be.
With never failing trust and right good will
Our tasks performed, the heart grown strong
Can smile at fate's decree.

SABBATH SCHOOL.

REV. WALTER L. GREENE,
Contributing Editor.

LESSON XI.—DEC. 13, 1913.

THE SIN OF ACHAN.

Lesson Text.—Josh. vii, 1-26.

Golden Text.—"Be sure your sin will find you out." Numb. xxxii, 23.

DAILY READINGS.

First-day, Josh. viii, 1-17.

Second-day, Josh. viii, 18-35.

Third-day, Josh. ix, 1-27.

Fourth-day, Josh. x, 1-21.

Fifth-day, Josh. x, 22-43.

Sixth-day, Josh. xi, 1-23.

Sabbath day, Josh. vii, 1-26.

(For Lesson Notes, see *Helping Hand.*)

Religion in Education.

One of the encouraging features of the present movement in religious education is that it has a grip outside of church and church leaders; it is being recognized as more than a church problem. In fact it would sometimes seem as though the leaders in public school and higher education are more keenly alive to the needs, than the church itself. Some interesting plans are being tried in some parts of the country where coöperation between the church and school is being most hopefully tested. Some schools are giving credit for Bible study and teacher training work done in churches whose class of work is of the required educational efficiency. Others are attempting to get a half-day in the week in which students will gather in their own churches and pursue courses in religious education. The following has recently come to our attention; It is from the report of the "Special Committee of the Federal Council on Week Day Instruction in the Public School." We believe our readers will be interested to know the trend of thought in securing more attention to the important work of religious instruction.

The church, by her emphasis on the value of the individual soul, has sometimes overlooked her obligation to the community. By confining her work to the narrow circle of the parish or the denomination, she fails to reach many of those who do not belong to her immediate society. The public school, by reason of the independence

of the church and state, is unable to enforce the highest moral standards because it is unable to avail itself of the effective influence of religion. "The lack of religious restraints, more than that, the lack of religious inspiration in the pursuit of high ideals, is acknowledged to be a serious defect in the American system of public education. With no disposition toward pessimism, we believe that the state of society, from the standpoint of church or state, demonstrates the need of such a force as religion only can supply, and emphasizes the importance of more comprehensive and systematic instruction in religion than our present methods afford. This need is serious and imperative and while widely neglected is at no point trivial.

"Education does not mean the impartation of information. It means the development of character.

"Without religion there can be no true education. We do not confound religion with dogma. We know very well that religion is a life. It cannot be taught. It must be imparted. But we also know that the Christian Church in her fellowship of faith, and in the divine forces with which she has been endowed by her Master, has the resources that are required for the development of soul and character which is the aim of all true education.

"The precepts of morality, unsupported by faith in God and the verities of religion, are incapable of producing the highest attainments in character. This is leading many, who for a time have stood aloof from the Christian Church, to recognize her true function as a teacher of the nations in the things that pertain to God and the eternal life.

"We therefore recommend:

"I. That the Federal Council again place on record its resolutions of 1908.

"That there can be no true and complete education without religion; to provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty. That the hour at Sunday school, the religious exercises of the public school and the ethical instruction of the public school, through the personal influence of the great body of religious public school teachers, do not meet the requirements of adequate religious instruction. That to provide religious instruction for their children is not only the

duty of churches, it is their inherited and inherent right, and this right should be recognized by the state in its arrangement of the course of school studies."

"2. That whenever and wherever public sentiment warrants such a course, the public schools shall be closed for a half day for the purpose of allowing the children to attend instruction in religion in their own churches. As compared with other Christian countries, an allotment of eight per cent of school time for religion would not be an immoderate allowance.

"3. That where it is not feasible to obtain a portion of the time belonging to the school curriculum, the churches should see to it that after school hours on weekdays, at least one hour's instruction in religion be given to each child of the congregation.

"4. That ecclesiastical bodies and theological seminaries be urged to give increased attention to the pedagogical training of candidates for the ministry.

"5. That as citizens, having in mind the highest ideals of education, we exercise care in the selection of teachers and superintendents of public schools with respect to their religious character and the personal influence they would be likely to have upon their pupils.

"In thus recommending the continuance of this important task, it is earnestly urged and contended that a fundamental duty of the Churches of Christ in America in their obligation to the nation and its social order is the truest higher education of youth, which must, as a direct and clearly defined task, certainly include, in the largest sense, instruction and training in morals and religion."

Denominational News.

Evangelistic Meeting.

Some time ago the pastors of the Seventh Day Baptist churches of Milton and Milton Junction presented to their churches and the brotherhoods the plan of one week's evangelistic services in each of the churches. Plans, as now arranged, are for the meetings to begin at Milton on December 1 and at Milton Junction on December 8. It is expected that Pastor Randolph will preach at Milton Junction and Pastor Jordan at Milton. Local workers will assist in the work. Cottage prayer

meetings are being held in both places in preparation for the meetings. It is hoped a whole week of consecrated, prayerful effort will be put in each place for the quickening of spiritual interest and for the salvation of men.

Doctor Daland occupied the Seventh Day Baptist pulpit in Chicago last Sabbath and will do so again this coming Sabbath.

Prof. E. H. Lewis gave a lecture on "Immortality," at the West Side Chicago Y. M. C. A., last Sunday afternoon.—*Milton (Wis.) Journal-Telephone.*

Rev. G. W. Lewis is attending the National Temperance Convention at Columbus today. This is a meeting of great importance to temperance people everywhere.—*Jackson Center News.*

Pastor A. J. C. Bond is attending the National Anti-Saloon Convention at Columbus, Ohio, this week.—*Salem (W. Va.) Express.*

After six months of faithful work reproducing in woven silk a fine photograph of President Woodrow Wilson, an obscure Syrian in Beirut has sent his woven picture to the President. It is said to be a beautiful thing. The messenger who brought it to the White House is one Mansour Karam of the Syrian colony in Buffalo, N. Y.

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One of the leading articles in the *Congregationalist* of October 16 is on the subject, "Why Do I Go to Church?" The author says: "During the past few months, while pondering much on the problematical 'Smith' and on the 'Hungry Sheep,' I have taken great comfort in a drawer full of letters written in reply to the question, 'Why do I go to church?' This is a sane article from every point of view, for men

generally can give good reasons as to why they go to church, but all the articles we have ever seen on why men do not go to church are the veriest folly. The truth about the matter is that men stay away from church because they have no taste for the church and no taste for spiritual things. They do not stay away on account of the poor preaching, the poor singing, the poor ventilation, or the poor show of hospitality. If a man hungers and thirsts for God he will go to church, notwithstanding all the drawbacks we have mentioned.—*Watchman-Examiner.*

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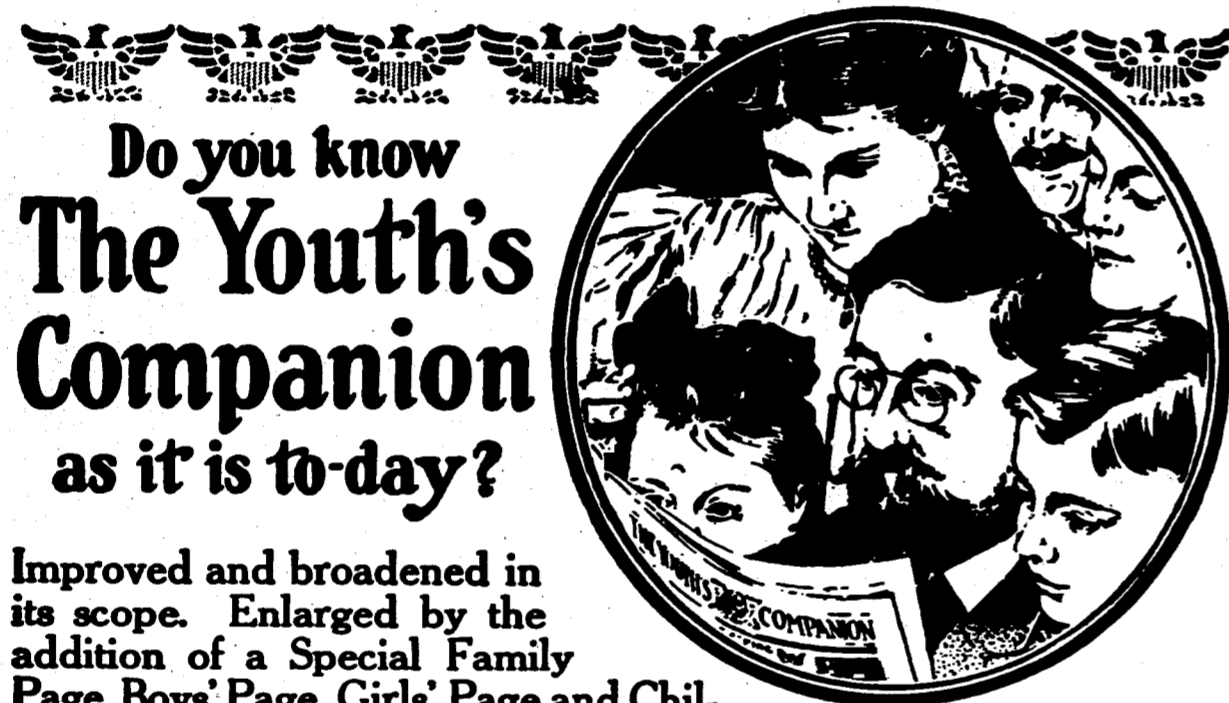
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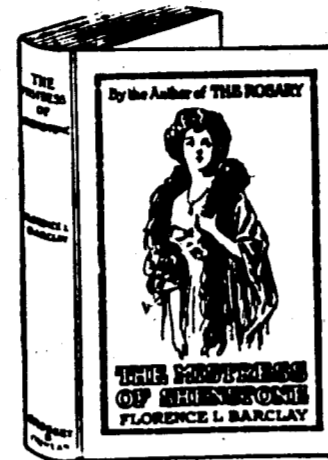
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THE BUSINESS OF THE CHURCH.

THE business of the church is not to pity men. The business of the church is not to rescue them from their suffering by the mere means of material relief, or even by the means of spiritual reassurance. The church can not afford to pity men, because it knows that men, if they would take it, have the richest and completest inheritance that is possible to conceive, and that rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian Church is organized. To my thinking, the Christian Church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of philosophy, at the center of politics; in short, at the center of sentient and thinking life. And the business of the Christian Church, of the Christian minister, is to show the spiritual relations of men to the greater world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relations to the plan of life.—President Woodrow Wilson.

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