

The Sabbath Recorder

The Revised Budget of the New Forward Movement

Participating Interest	Amount	Per cent
The Woman's Board	\$ 4,500.00	.05522
Sabbath School Board	2,900.00	.03558
Young People's Board	2,000.00	.02454
Georgetown Chapel	600.00	.00736
Boys' School Building in China	2,115.00	.02595
Girls' School Building in China	2,115.00	.02595
Missionary Society	17,790.00	.21828
Denominational Building	13,200.00	.16196
Tract Society	9,200.00	.11288
Ministerial Relief Fund	4,000.00	.04908
Historical Society	500.00	.00614
Theological Seminary	1,080.00	.01325
College Fund	10,500.00	.12883
Scholarships and Fellowships Fund.....	1,000.00	.01227
Supplementing Pastors' Salaries	2,500.00	.03068
General Conference	7,500.00	.09203
	\$81,500.00	1.00000

A PRAYER FOR COUNTRY

Where the mind is without fear and the head is held high;
 Where knowledge is free;
 Where the world has not been broken up into fragments
 by narrow domestic walls;
 Where words come out from the depth of truth;
 Where tireless striving stretches its arms toward per-
 fection;
 Where the clear stream of reason has not lost its way into
 the dreary desert sand of habit;
 Where the mind is led forward by thee into ever-widen-
 ing thought and action—
 Into that heaven of freedom, my Father, let my country
 awake.

—Rabindranath Tagore.

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SEVENTH DAY BAPTIST DIRECTORY

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Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-28, 1923.
President—Esle F. Randolph, Great Kills, Staten Island.

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Terms Expire in 1923—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Tittsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

Write the Treasurer for information as to ways in which the Board can be of service.

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(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.
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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., OCTOBER 2, 1922

WHOLE NO. 4,048

Matters of Special Interest—The communications from Forward Movement Director, Rev. A. J. C. Bond, in the two or three weeks from September 25, will contain matters of special importance to our people. If you did not give Mr. Bond's last week's message a careful reading please do so now.

In this issue you will find his suggested program for a simultaneous annual canvass in all our churches, for November 5, as recommended by Conference. His excellent *Manual* on the canvass matter also appears in this number of the RECORDER, and our readers will see his special message to the pastors of all our churches.

It is most desirable to have the canvass early in the Conference year, as every one can see who thinks about it, and hearty co-operation on the part of pastors and people will certainly bring cheer to the workers, and ensure success to the causes we all love.

Give Us the Far Vision—It is not well to judge the divine purposes for our future by the providences that come to us day by day. Many a sad experience which really darkens our immediate present would look different if we could have the far look that would make the final outcome of our sorrow perfectly plain.

While in the midst of a dark and stormy day, nothing but the eye of faith can see the bright clouds of sunset that are to gild the evening sky. Happy is the man whose confidence in God gives him the assurance that all things, whether joyous or afflictive, are working together for his final good. The close view of his troubles will not do this. Too close a view of the finest work of art may rob it of its beauty. Even in these things distance lends enchantment. To be in the very tower where chimes are ringing would rob them of all their charms. It would be far better to be half a mile down the road.

If we shut ourselves up with our troubles, and magnify them; even though God means them for good, their very nearness robs us of the minor tones in his heavenly music. How different Joseph would have

regarded the pit and the dungeon, if he could have been given, then and there, the far vision that his God planned thus to send him to be the savior of his people. Afterwards it was made plain. The far vision of faith must have been his stay, or he could never have stood the strain and endured the trials.

When dark days come upon us, let us remember that we too are precious in the sight of Jehovah; and, in faith, let us wait with patience for the full revelation of God's meaning, fully assured that he who loves us must have some good purpose behind the providence that brings afflictions.

There Must Be Another Spirit—Whenever we take up the daily papers and read the heavy headlines, some stating that railway executives "will fight to a finish"; while others declare that union leaders are in for a "finish" fight, we can but feel that this is the very spirit of war. It means that each party will leave nothing undone that will tend to ruin the other. It means distress and suffering for innocent people, men, women, and children, the same as in any other war. If one side starves the other into submission it means for America what the World War meant for Europe—nothing but the bitterest hatreds that are bound to result in a fiercer conflict by and by. A fight to a finish means no finish at all until civilization is finished!

Unless the Christian people of America can change this "fight-to-a-finish" spirit between labor and capital, into the spirit of true brotherhood and co-operation between man and man; unless the "fight spirit" gives place to Christ's way of settling strife by unselfish love and helpful service, we can see nothing but ruin for our beloved land.

These industrial combats are counterparts of war in their passionate hatreds, and they can only result in revengeful contests that bring waste, ruin and misery.

The thing that troubles us is the fact that the Church is so complacent under these far-flung threats of fighting to a finish. If the way of the Christ is made to prevail, it is up to the Christian Church to bring it about.

Southwestern Association The distance from Salemville, Pa., by way of Altoona, Pittsburgh, and St. Louis is about thirteen hundred miles. With a burning temperature of ninety-four to more than one hundred degrees, day after day, and with strike-cursed railroad trains belated until all connections were broken, compelling us to wait at every change from five to seventeen hours before we could go on, our friends need not wonder that the question would some time arise: "Does it pay to go so far for our smallest association?"

It is easier now to answer this question as we look back upon the matter from our northern home, with those sweltering days all in the past, and the happy memories of the meetings in Fouke remaining a source of inspiration and good cheer.

If our friends in the North can imagine how they would enjoy the coming of delegates from the old home churches to them, if they had toiled alone for years in an isolated field without meeting those of their own faith, they will begin to have some conception of what the association at Fouke meant to those who dwell there. Then we must think of what such a meeting means to lone Sabbath-keepers in the South, some of whom are able to attend a meeting of Seventh Day Baptists only once in five or six years, to be able to go to such a meeting and spend four days listening to messages from those whose names they may have seen in the SABBATH RECORDER; but whose faces they have never seen.

We had known some of the good people of Fouke in other days in West Virginia and in New York State. Some who attended were once old Alfred students. For years they have striven to be true to the faith of their fathers, though living alone among those of other faiths. Some of them were brought to the Sabbath truth years ago through the ministry of Rev. J. F. Shaw, editor for years of a good paper called the *Sabbath Outpost*. His children are still there true to their father's faith.

Some of the workers have freely given their services as teachers in the Fouke School, and whose hearts always turn toward the dear ones left behind in their home land. If our readers could see what a joy our coming brought to all the friends in that association assembled in the little church schoolhouse at Fouke there would no longer

be any question as to whether it pays to send delegates there. We shall always be glad for the few days of service we were able to give there; and we feel sure that our brother delegates will bear the same testimony.

The congregations in Fouke ranged in number from forty to one hundred persons. Rev. R. J. Severance, the missionary on the Southwestern field with headquarters in Gentry, Ark., was moderator of the association. After our good friend D. M. Allen, of Port Lavaca, Texas, had offered a fervent prayer for God's blessing upon the work, the congregation, led by C. C. Van Horn, sang: "There is sunshine in my soul". The fervency with which all joined in this song showed that the Fouke friends felt every word of it.

Deacon Stéphen Davis, an old Salem student friend, extended a most hearty welcome. He said that the church and school there was founded for the benefit of the young people, and that for this it is being sustained. It has not only been a help to our own young people, but to others as well.

President Severance responded to this welcome, saying that he finds genuine hospitality wherever Seventh Day Baptists dwell. He preached the opening sermon from the words of Christ: "Whosoever will be great among you, shall be your minister."

The people had just sung with enthusiasm the song:

I am happy in the service of the King,
I am happy, oh, so happy;
I have peace and joy that nothing else can bring,
In the service of the King,
In the service of the King,
Every talent I will bring;
I have peace and blessing in the service of the King.

No song could have been more appropriate just before the sermon from that text. The thought running through the sermon was, "Working together with God in the service of the Master".

Every force in the universe teaches the law of service. The laws of nature are constantly doing God's will. Man is assigned a part in developing the resources of the earth and unless he co-operates with God by doing his part, he can get nothing.

God gives the mines; but man receives no gold or silver or coal until he does his part. God is in it all whether it be securing oil, gas, or gold.

Jehovah never planned for poverty; but for man to have plenty if he improves his opportunities. Every man should feel that he is called of God to some definite service, whether it be service on the farm, in the shop, in church or in school; and he should feel that he is co-operating with the Divine—working together with God, under a definite law of service, wherever he toils.

What ideals do you cherish in your homes? Do you hope to see your children live without labor? Are you doing everything for them and failing to teach them in their early years the divine law of service? They should learn in childhood, that rank is determined by the service they render; that every thing worth while must be gained through laboring together with God, and that giving up for Christ is not a loss but a gain. He who would be great must early learn to serve. If we are guilty of pitying ourselves or our children because we or they have to sacrifice self and bear responsibilities, may God pity us.

You do not need to be told, after such a beginning, that the keynote of this association was expressed in the word *service*.

The song that followed the sermon: "Help the one next to you," added emphasis to the words of Brother Severance, and, after a brief prayer, the closing song was a prayer for power from on high:

There was power, O Lord, in the days of old,
To kindle a fire in hearts grown cold;
That we on thy word may now lay hold,
Lord, send that power again.

There was power, O Lord, in the old-time prayer,
It thrilled every heart and lingered there
Till we in thy glory seemed to share—
Lord, send that power again.

No one could hear this favorite song, as the friends of the Southland love to sing it, without himself feeling something of the Spirit's touch, moving him to consecrated, loyal service in the kingdom of God.

Letters from the churches showed an excellent spirit among them, with a small net gain in numbers this year.

Two interesting letters from lone Sabbath-

keepers were read. One from Mr. C. L. Hathaway, Bloomburg, Texas, who would like to find a home near a Seventh Day Baptist church. The other letter was from Mr. J. E. Snell, Groveton, Texas, who was brought to the Sabbath through the *Outlook* many years ago. Brother Snell "loves the dear church" and expressed good wishes for workers promoting the Sabbath truth.

Brother C. C. Van Horn's sermon on the first afternoon was illustrated by the two forces in nature—centrifugal and centripetal forces—the one drawing things together and the other tending to drive them apart. If a boy whirls a ball tied to a string, the centrifugal force tends to throw it off in a tangent, while the boy's hand and the string hold it in its place. If this hold fails, the ball flies wild. Christ and Christian love make the drawing power that binds together in spiritual things. Jesus said: "And I, if I be lifted up, will draw all men unto me." This power is expressed in the song: "Blest be the tie that binds our hearts in Christian love". Christ, lifted up in our daily lives, becomes the power that binds human hearts together. If we let Christ have his way with us, he is able to overcome every force tending to pull us apart and to unite us in unbreakable bonds for united service in his kingdom.

Too many seek the line of least resistance, leaving God out of their plans, living for selfish ends, and go drifting, drifting, drifting! They make no headway toward heaven. They not only fail to ask God's blessing upon what they do; but they keep on doing things they know God can not bless.

Rev. W. D. Tickner, from the Northwestern Association, preached two good sermons. First from the text: "Jesus Christ the same yesterday, and today, and forever".

Few men are great. None are permanently so. Cities and nations have passed away. Generations of men with various civilizations have perished, and all who live today will go the way of all the earth. Amid the shifting scenes of ages only one person survives the wrecks of time. He is the only one able to enact laws suitable for all ages. He created all things. He is the Alpha and Omega, the beginning and the end, the first and the last; the founder of the universal law of love which is as unchangeable as the one who made it.

The God of Sinai and he who was transfigured on the mount are the same yesterday, today and forever. His law is the same; his way of salvation has not changed. It is impossible to substitute any other way. He who loved and cared for the obedient in days of old, will care for you. His way leads home.

Sabbath Day was crowded full of good things. Rev. Clyde Ehret, of Alfred, representing the three eastern associations, preached on, "The Call to Service". "Go in this thy might, and thou shalt save Israel from the Midianites".

The story of Gideon was used to impress the thought that our success depends upon our willingness to use what strength God has given us. Jehovah is saying to us: "Go in this thy might" trusting in him for strength to destroy the forces of evil and to put right things in their place.

The first thing with Gideon was to erect an altar of God. This call comes to pulpit and pew alike. Our strength must be united with God's strength if victory is to be gained.

The Sabbath school in the morning was begun by services of songs and recitations by seven children grouped upon the stage. The characteristic enthusiasm for song, so common in the little missionary churches—an enthusiasm that carries one along in admiration and in the spirit of praise—was manifested in these children.

There were four classes in the school. Three rooms and the entry were used for recitations. The Bible class of twenty-four used the main room. In the entry was a class of seven children, and in the two back rooms were a class of seven young ladies, and an infant class of twelve.

In the afternoon we were treated to another interesting children's service by the Junior C. E. Society. Fourteen children marched and sang: "Praise him all ye children", and recited twenty-six passages of Scripture beginning with the letters of the alphabet in their order. Then came the song, "O Galilee, blue Galilee, where Jesus loved so much to be". The shepherd song and the twenty-third Psalm, made a delightful part of this program. The beautiful song, "Love one another", was sung by

two little children while a third child played the piano.

Five girls and a boy recited "The Christian Endeavor Chapter"—Romans 12—in concert.

This Junior service was closed by the presentations by Clyde Ehret, of the banner won by the Fouke Juniors, mentioned in Conference at Ashaway. This the little children received, and sang a nice little banner song. Nine or ten little prayers from the Bible, and the Mizpah Benediction closed this beautiful service.

Then followed the Young People's Society with an excellent program. Missionary Pastor Severance spoke of improving opportunities to serve and urged them to catch the spirit of service. Papers were read by Oma Pierce, Pauline Davis, Mrs. Clifford Beebe and one by Miss Stillman, of Hammond, read by Mrs. Pierce, of Fouke. All these papers will be given in the young people's page in due time.

Fouke's new teacher-pastor, Clifford Beebe, and his wife, recently from school at Alfred, have volunteered to serve the Fouke school and church for the year to come, as others have done in years gone by. These two workers arrived in Fouke the day before the association began, and were gladly welcomed by the Fouke friends. Miss Fucia Randolph will also remain there another year.

Brother Beebe brought his first message to this people on the evening after Sabbath. His theme was: "Whole hearted service", a most appropriate message with which to begin his good work in Fouke.

One of the interesting hours in that association was "Good things from Conference". The people seemed anxious to hear about them, and those who attended Conference improved this opportunity to give them the best they could.

In the woman's hour an aged sister, Mrs. Monroe, of Little Prairie, told the people how the first Seventh Day Baptist church in DeWitt, Arkansas, came to be organized some forty years ago. She paid a worthy tribute to the work of Rev. J. F. Shaw, of blessed memory, for his faithful work in Sabbath reform in that country. Reports from the woman's societies showed a commendable interest in the little flocks of the

association. Two papers were read, both of which will appear in the woman's page. One on "Christian Love" by Mrs. R. J. Severance and one by Mrs. M. R. Sanford on "Training for Service". A recitation by Miss Manti Longino, a granddaughter of Rev. J. F. Shaw, was given with a group of children singing softly in the background. The effect was fine.

The program of the woman's hour in Fouke compared favorably with the women's programs of the other associations.

But time and space forbids our going into further detail regarding the second sermon of Brother Tickner, and the two sermons by the editor. It was a great pleasure to preach to people eager to hear the gospel; and we trust that under God's nurturing care the seed sown in the good soil there may bring forth a harvest to the glory of his great name.

In 1923, the Southwestern Association will meet with the Attalla Church. Mr. Vernie A. Wilson is president and Rev. R. J. Severance vice-president. The corresponding secretary is Miss Elvie Scouten, Fouke, Ark.; the recording secretary is Mrs. A. S. Wilson, Attalla, and Brother S. S. Powell, of Hammond, La., is the treasurer.

Delegate Clyde Ehret was requested to represent the association in the Northwestern, and the editor of the SABBATH RECORDER was asked to represent the Southwestern in the Eastern, Central, Western and Southeastern associations in 1923. All members of the association were requested to pay twenty cents each this year, for associational expenses.

The request from the Southeastern for the time of meetings next year to begin one week later was agreed to by the Southwestern Association in case the change would not interfere with the plans of the Northwestern.

Our readers will bear in mind that this request was made in view of the fact that North Loup, Neb., where Conference goes next year, is so far away that delegates can not get to West Virginia in time for an association in Lost Creek on the first Thursday after Conference.

This is all the more certain because Conference next year begins and closes one day later in the week, in order that delegates

from Rhode Island to North Loup may be able to reach Conference on time without traveling on the Sabbath.

Fouke is in an important cotton belt. One of the most interesting industries we have visited recently is that of ginning and baling the cotton. This is the most important crop around Fouke, and everybody is interested in it.

All around our church house close up to its wall, the field belonging to it is whitening with cotton for the harvest. Our people turn out and plant and care for the crop. When picking time comes they make a picnic at the church and all turn in to pick cotton. Although the crop is cut short by drought this year, quite a little benefit will come to the little flock from its cotton crop.

Please Do Not On pages 396 and 397 of the **Overlook This** last RECORDER will be found Brother Bond's explanation of the Conference Commission's work in its five-day session at Westerly, R. I. It contains vital information which no lover of our good cause can afford to miss. Much depends upon a clear understanding of the matters presented there.

If you missed it, or if you failed to read it carefully, please turn to your RECORDER of September 25 and read it again.

THE SUMMER WOODS

M. E. H. EVERETT

There is no place more near to God
On this fair earth of ours
Than where, to meet the brooding sky,
Some ancient forest towers;
None nearer to the gate of heaven
Unless, indeed, it be
Far from the homes of restless men
Upon a moonlit sea.

No heathen dryads haunt these trees,
No fauns o'lean the brooks,
Nor cruel gnomes nor brownies hide
In dim bewildering nooks.
Here all things grow serenely glad,
By God's unchanging law,
Like the first trees that newly born
The morning sunlight saw.

Thank God that on this stricken earth
Remains one primal thing,
To show that heaven's desire and hope
To Adam's children cling;
Who seek in earnest find a hand
To dry their tears of shame,
And they who love Him know this voice
And hear Him call their name.

Austin, Pa.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D. D.

X

THE GREEK PERIOD.—We will not stop to tell how Alexander (336-323 B. C.) extended the conquests of his father Philip, king of Macedonia (359-336), even beyond the borders of the Persian Empire. Our chief interest here is in the relation of all this to the people and religion of the Bible.

After Alexander's death 323 B. C. the Jews found themselves between two ambitious, opposing and warring kingdoms, which naturally, were self-destructive. They were established by two of Alexander's great generals. Ptolemy I had Egypt for his center. The kingdom of the Seleucids founded by Seleucus, built Antioch for its seat of government. Antiochus IV (Epiphanes), 176-164 B. C., of this latter kingdom became infamous as a most cruel persecutor of the Jews. This persecution gave rise to the Maccabean Period, 165-163 B. C., of the Jewish history, which will be described later.

The conquests of Alexander were the first stage in the coming of Jew and Greek into close relations. There sprang up many influential centers of Greek ideas and customs, such as Antioch in Syria and Alexandria in Egypt. The Jews established trade relations; and because both Ptolemies and Seleucids offered them citizenship and the attractions of greater freedom in life and thought many went to live in Greek cities.

Naturally they would be influenced by the ideas and customs of such a people. They read Greek literature and philosophy, and used the Greek language in trade and social relations, and in religious writings. They translated the Hebrew and Aramaic Old Testament into Greek in the third and second centuries B. C. It is called the Septuagint (LXX) owing to a tradition that 70 scholars did the work. This valuable Version of the Old Testament was the Scriptures of Jesus and his early disciples, although the Hebrew Old Testament was not an unfamiliar book.

Of necessity Judah itself, through trade and travel, would come under foreign influences. See the Acts 2: 5. And as we have seen Antiochus Epiphanes made cruel efforts to Hellenize (Grecize) and Paganize Judaism. His wicked endeavors were checked by the Maccabean insurrection.

THE ROMAN PERIOD

About 65 B. C. the great Roman general Pompey overthrew the Seleucids in Syria, captured Jerusalem, and brought Judea under the power of Rome.

This period, however, will be treated more fully under the history of the Jews from the Maccabees to the final destruction of Jerusalem.

A chief purpose in these brief sketches of non-Hebrew peoples has been to set forth the important and interesting fact that the stream of Hebrew thought and life was not independent and isolated. There were many other and contemporaneous streams of moving national life. Because of this there was a measure of intermingling of ideas and customs. This will be still more apparent when we come to the study of Hebrew and Jewish history.

And the Jews of the Dispersion (1 Peter 1: 1), as we shall learn later, carried to other lands the doctrine of one great and good God and also of the Sabbath.

Among the Historical events that helped to prepare the world for the spread of the Christian Gospel were these:—

1. The general contact of the Jews with other nations.
2. The wide-spread use of the Greek language, a language capable of expressing fullness and variety of thought. The New Testament in Greek is a gift to the Church of greatest value.
3. Extended Roman roads, and the stability of the world-ruling Roman government.
4. The wide dispersion of Israel; and through their example and influence the conversion of many Gentiles to the worship of the true God, and of many to regard the Sabbath.

These Gentiles are referred to as worshipping or fearing God in such passages as Acts 10: 1, 2, 22; 13: 16, 26, 42, 44; 14: 1; 17: 4, 47; 18: 4, 7.

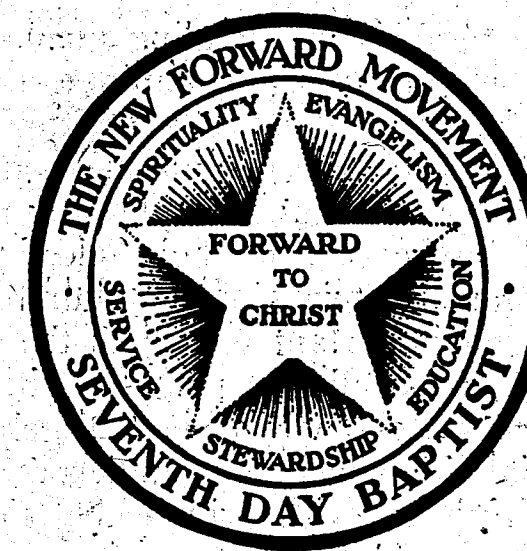
See the writer's Bible Studies on the Sabbath Question, Part II, Study XV.

This seems to me to be a most interesting part of the New Testament History in its bearing on Sabbath doctrine. These Sabbath-keeping and God-fearing Gentiles were well prepared to welcome the Gospel that Peter and Paul preached.

(To be continued)

THE COMMISSION'S PAGE

REV. AHVA J. C. BOND, SALEM, W. VA.,
Forward Movement Director



EVERY CHURCH IN LINE
EVERY MEMBER SUPPORTING.

"Without me ye can do nothing."—John 15: 5.
"Lo, I am with you always, even unto the end of the world."—Matt. 28: 20.

SEVENTH DAY BAPTIST ANNUAL SIMULTANEOUS EVERY-MEMBER CANVASS

For the Year 1922-1923

OUTLINE PROGRAM

- October 1.—Pastor's Annual Letter
October 22.—Solicitors appointed
October 28.—Message on Denominational Program. Solicitors announced
October 29.—Membership divided among solicitors
November 4.—Message on Stewardship. Solicitors set apart by prayer
November 5.—Every-Member Canvass. Report of solicitors in the evening
November 12.—Final reports of solicitors
During the Year.—A Quarterly Statement

MAKING THE ANNUAL CANVASS*

THE GENERAL PURPOSE

"See that ye abound in this grace also."—2 Cor. 8: 7.

The annual simultaneous every-member canvass is a well established institution in many churches, and its method has become

*A manual by the Forward Movement Director containing essentially the material in this article may be had in full from the American Sabbath Tract Society.

practically standardized. In presenting the following suggestions the purpose is, in the first place, to encourage those churches not having any regular system for the annual canvass, to adopt one; and, in the second place, to offer suggestions that may be incorporated in the regular yearly program of those churches that annually make a canvass along similar lines.

The denomination no longer depends upon special appeals and spasmodic giving to finance its program of Kingdom service. There are not so many separate interests to be presented to the churches by the various boards, and at different times throughout the year. Such methods make uncertain the support a given interest receives, and confuses the conscientious giver who is anxious to support the entire work of the denomination.

It is hoped that a canvass made in essential harmony with these proposed methods, will not only succeed in raising the funds to carry on the work of the churches through the various boards of the denomination, but that it will prove an annual spiritual experience; one to be looked forward to with anticipation, and to be looked back upon always as a milestone of accomplishment in the work of the church.

If giving is a Christian grace, as Paul declares it is, then the opportunity to exercise this grace in the most effective way, and in the fullest sense, should be offered regularly to every member of the church, and should be received by him with a thankful heart, and with a ready response.

October 1

THE PASTORAL LETTER

"I have written unto you, fathers, because ye know him who is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you."—1 John 2: 14.

The first item in the program of the church, as it prepares for the annual canvass, is a letter from the pastor to every member, resident and non-resident. It will be all the better if this is not his only letter within the year, especially to the absent members. But the pastor should not hesitate to write to his people on the subject of finances. He should take it for granted that the members want to know

what the denomination is doing that calls for the expenditure of money, and that they will welcome the opportunity to have some part in the work through their gifts to the church. Usually it will be discovered that the assumption was correct. Where this is not the case, it furnishes an educational opportunity for the pastor; and it makes an occasion, annually, for bringing matters of denominational interest to the attention of the entire membership of the church. This privilege rightly used goes a long way toward preparing the minds of the members of the church for the canvass.

A LARGE COMMITTEE

"For we are God's fellow-workers."—1 Cor. 3: 9.

The successful simultaneous every-member canvass calls for a large soliciting committee. A committee in number equal to ten per cent of the membership of the church is a good basis. There are several advantages in having a large committee. 1. On such a committee you will have a large percentage of your largest paying members for this is work for adults; for men and women. Of course there should be young people on the committee, but they will not be in the majority. 2. With so large a percentage of the members on the committee they are learning the needs, and are getting into the spirit of the movement, as arrangements for solicitation progress. 3. With a large committee no one will have to see many people. In this way the canvass is more likely to be completed in a single day. 4. More time can be given to talking over the work of the church, and the various interests for which the budget provides. 5. A large committee gives more persons a part in the work, and makes a greater number of contacts of member with member, which tends to unify the membership of the church in spirit and in service.

October 22

THE COMMITTEE APPOINTED

"Look ye out therefore, brethren, from among you seven men of good report, full of Spirit and of wisdom, whom we may appoint over this business."—Acts 6: 3.

The soliciting committee should be appointed by the regular finance committee of the church, where there is such a committee. Members of the finance committee should

accept appointment as solicitors, except that the chairman of the committee may well be excused, since it will be his duty to convene the canvassing committee for their necessary meetings until the canvass is completed. Especially is this desirable in a large church, where the canvassing committee is correspondingly large.

Where there is no standing finance committee the canvassing committee may be appointed by the advisory committee of the church, by a special nominating committee appointed by the church, or by any method that will insure care in their selection.

This annual canvass of the church is one of the most important events in the church calendar. It should be planned with great care. Its success will depend largely upon the spirit with which it is undertaken, and the faithfulness with which the solicitors carry out the details of the plan.

Solicitors should be notified of the character of the following Sabbath morning service, so that they will not fail to be present.

October 23

MESSAGE ON PROGRAM

"There remaineth yet very much land to be possessed."—Josh. 13: 1.

On the first Sabbath morning after the committee has been appointed, or one week before the solicitation is to be made, the names of the members of the committee are read, and the time for the making of the canvass is announced.

At this service the pastor will present the work of the church, and of the denomination, in its various phases, and as represented in the budget. This should be done in a way to impress upon the members of the congregation the unity of the denominational program. There are many lines of service represented by the various boards: Evangelism, missions, the Sabbath truth, publications, religious training, religious education, a better equipped ministry, etc. These and other interests should be presented in such a way as to emphasize their importance. But the attempt should be made also to give the people a vision of the one great field of service, the one big program of Seventh Day Baptists. This is the time to present in detail the work for which money is asked. The time to present the year's program of the denomination.

Where there is no pastor, some one should be appointed to do this important service for the congregation. If no one seems available, or there is uncertainty as to how to proceed in a given church, then that church should get in touch with the Forward Movement director. He may be able to help the church to get the matter going.

October 29

THE MEMBERSHIP DIVIDED AMONG THE SOLICITORS

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven."—Matt. 18: 19.

On the evening of the following day, the soliciting committee should be called together. The names were read from the pulpit the previous morning and the committee who made the appointment took notice of the absentees, and gave them due notice, so that all have been notified of their appointment, and of the time of this first meeting of the committee. At the beginning of the meeting they are grouped in twos. They should have been appointed in pairs.

There are advantages in going out two by two. 1. There is Scriptural precedent for such a method. 2. It emphasizes in the mind of each solicitor, as well as in the mind of the one solicited, the importance of the task in hand. 3. Each solicitor stimulates and supports the other, and both together are enabled to make a stronger presentation of the subject than either could do alone. 4. Three persons talking over the work of the church and of the denomination will come to a fuller understanding of its importance than will two. 5. Whatever indifference there may be on the part of the person canvassed, the group will be two to one for the proposition.

The entire list of members should be read aloud. As a name is read, some one, or rather some two, agrees to see the one whose name is read. This will usually be done voluntarily. Where this is not the case, the group together decides just who should see the one not voluntarily taken by some one. And so throughout the entire list.

It may be well to have a certain two solicitors write to the non-resident members. However, as the solicitation is continued from year to year, it will be found advisable

to distribute the names of the non-resident members among the whole committee. In that case each solicitor will have to write to but few, and the letter can be made more personal.

November 4

MESSAGE ON STEWARDSHIP

"First they gave their own selves to the Lord."—2 Cor. 8: 5.

On the following Sabbath morning the message of the pastor will be on stewardship. On the previous Sabbath he had explained the purpose of the canvass, and the interests to be supported. On this Sabbath his sermon will be to the people direct, with the purpose of exalting in their minds and hearts the Kingdom of Christ on earth, and of pointing out to them their responsibility as stewards. Money is muscle and brain and energy converted into a medium of exchange. Money honestly earned is therefore life-stuff. Part of it may be legitimately used to support life, and to provide the comforts for one's own family, and to give the children of the home the opportunity for proper development. But no one rightly lives in this world who does not devote a proportionate amount of his earnings to the spread of the Gospel of Jesus Christ. These are matters to be emphasized in this morning sermon.

At the close of the sermon the solicitors should gather in a semi-circle about the pulpit, and while the entire congregation stands, the members of the committee should be set apart to this special service by prayer. This prayer service helps to deepen in the minds and hearts of the solicitors the conviction that they are entering upon an important duty as church members and as Christians. It solemnizes the congregation, and prepares the people to receive in the right spirit the solicitor, who comes in the name of the church, and in the name of its Head.

The canvass is made the following day.

November 5 and 12

REPORTS

"Upon the first day of the week let each of you lay by him in store, as he may prosper."—1 Cor. 16: 2.

At the close of the day set for the simultaneous canvass the committee meets to make a report. Each sub-committee of two, re-

ports the number of persons they were to solicit; the number canvassed; the number having subscribed; the number yet to see, if any; and the total amount subscribed, with the cash received, if any. It will be found doubtless that the work has not been completed. Some members were not at home, and for other reasons certain ones have not been seen. Some wanted more time to consider their obligation in the matter. The absent members will not have been heard from. Of course this is what was to be expected. It is a part of the regular plan to have another meeting just one week later, on the following Sunday night. At this meeting all reports are handed in as far as completed. If the work has been at all faithfully done the committee need have no further meeting. If there are still members of the church who have not been solicited, or who have not responded, some one is made responsible for each such one, with the instruction to report direct to the finance committee, or to the treasurer, or to whoever takes charge of the pledges.

During the Year

A QUARTERLY STATEMENT

"But now complete the doing also; that as there was the readiness to will, so there may be the completion also out of your ability."—2 Cor. 8: 11.

It should be a regular part of the church's financial program, during the year, to send a quarterly statement to each church member. This will be the duty of the treasurer or perhaps of the secretary of the finance committee. Every member should know, at least quarterly, how he stands in regard to his pledge payments, and nearly every one will welcome this information.

If each team will keep in touch with those whom they have solicited, with the information which they have secured while making the canvass, they can be of material assistance in collecting the pledges. It would be well if each team should accept it as a privilege to call on the members of their group, during the year, for the purpose of talking over the work of the church and of the denomination.

There are great possibilities for service in a Forward Movement Committee with *knowledge* and *vision*. Both knowledge and vision are possible to any Christian who is

honestly in inquiry and earnest in prayer, and who makes continued use of the means of Grace.

This service, equally with any other important service in the church, calls for consecration and results in Christian growth.

REPORT OF THE COMMITTEE ON EN- GROSSING THE MINUTES OF THE GENERAL CONFERENCE

To the Seventh Day Baptist General Conference.

Your Committee on Engrossing the Minutes of the General Conference reports with much pleasure that the *Year Book* for 1921 was published much more promptly than for some years previous to that time. This was due to several causes, including a general improvement in conditions of labor and stock markets. But it was due in no small measure to the generous sympathetic response to the appeal made by the committee a year ago to have all reports submitted to the General Conference in the best possible form for going to the printer. Immediately after the close of the General Conference a year ago, the recording secretary and the chairman of this committee spent some days in careful preparation of the minutes, reports, etc., for the printer, with the results that the copy for the entire *Year Book*, with a single exception, was ready for use as rapidly as needed.

It is the purpose of the recording secretary and the chairman of this committee to take such time as may be necessary again to make the minutes ready for the printer, immediately upon the adjournment of the present session; and, unless instructed by the Conference to the contrary, there will be no delay made on account of missing reports, except for exceptional reasons. The chief general value of the *Year Book* lies in its immediate publication, and your committee and the recording secretary will make all due effort for the earliest publication possible.

Respectfully submitted for and in behalf of the committee.

CORLISS F. RANDOLPH,
WALTON H. INGHAM,
WILLIAM L. BURDICK,
Committee.

The great need of civilization now is a renaissance of respect for law.—*Elihu Root.*

EDUCATION SOCIETY'S PAGE

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

THE USE OF MUSIC IN THE CHILDREN'S DIVISION OF THE CHURCH SCHOOL

RUTH L. PHILLIPS

Because of the appeal music makes to man's emotional and volitional life, it should receive more than a passing consideration as one of the frills of life which should receive little attention or may be done without entirely. Great educators and thinkers for many generations have recognized the power of music and have urged those who have in charge the molding of human lives, to use it with great care.

Charles Kingsley has said: "There is something very wonderful in music. Words are wonderful enough, but music is more wonderful. It speaks not to our thoughts as words do; it speaks straight to our hearts and spirits, to the very core and root of our souls. Music soothes us, stirs us up; it puts noble feelings into us; it melts us to tears, we know not how. It is a language by itself, just as perfect in its way as speech, as words; just as divine, just as blessed." The great De Medici recognized this power of music when he said: "Let me make the songs of the nation, and I care not who makes its laws." Miss Wilbur in her book, "The Child's Religion", has made this trenchant statement: "As a man sings, so is he." G. Stanley Hall says: "For the average youth, there is probably no other such an agent for educating the heart to love God, home, country, and for cadencing the whole emotional nature, as music."

Because religion to be effective in life, must appeal not only to the mind but to the feelings and the will, the hymn is one of the most powerful instruments for fostering and stimulating religious thoughts, motives, and feelings.

It is said that the main reason why so many people flocked to the Protestant Church at the time of the Reformation, was not because they had any complaint against the Roman Catholic Church, but because in the Protestant Church they found op-

portunity for expressing themselves in congregational singing. Luther's enemies said of him: "He does more harm by his hymns than he does by his sermons." Miss Wilbur says that it has been noted by historical students "that religion has always flourished best when men sang most."

What then is the value of music to the child? Is the child capable of realizing any real and permanent value from it? What emotions are natural to a child? Which of these emotions should be encouraged and stimulated? Which discouraged and displaced by more helpful thoughts and feelings?

The normal child is affectionate and grateful; he is trustful, reverent and joyous. These tendencies should all be developed and encouraged. But the child is also naturally fearful and many times gives way to anger when his purposes are thwarted. These negative, destructive forces in his life should be replaced by the positive emotions of trust and kindness and sympathy.

In training and developing emotions, it is necessary not only to stimulate them, but to give them opportunity for expression. It is difficult, however, for the child with his limited vocabulary to adequately express himself; but in song, he finds an outlet for his feelings, and thereby intensifies and stabilizes them. Miss Wilbur says: "Song is one of the truest ways of expressing that inner self which would otherwise be inarticulate. Into it we put our naked souls."

To develop a child religiously, therefore, we must appeal to his emotions and will as well as to his mind; and we must train his emotions to a proper attitude toward God and all of life. Just because of the great possibilities of song to motivate the child's life, we should, as workers in the Children's Division of the Church School, study with great care, the principles which should govern the selection, interpretation and use of songs, that we may make the agency of song a means of interpreting God to the child and of giving him opportunity to express his religious thoughts and feelings.

In selecting a song for the child's use, we should consider first, the words of the song. Too often they are beyond his understanding and are valueless to him because they have not been interpreted. The

habit of singing without understanding will produce apathy, and it becomes a mechanical and joyless process. Let us give the child something he can understand, something worth singing, and something he will enjoy. Let us encourage him to sing, joyously and intelligently; with his heart and mind as well as with his voice.

But we may select songs with words which are well chosen and full of meaning to the child; but set to an attractive or jingling tune, ill-fitted to express the sentiment of the words. To sing poor music is to encourage an indiscriminating or low standard of music. If a child becomes familiar from early childhood with really fine music, his joy in understanding and appreciating good music will be a valuable factor to him all his life.

The singing capacity of children should be considered in selecting music. The best range for the children of Kindergarten age is from E to C; the melody should be very simple with only short steps. Increasing range and variety in melodic arrangement is desirable for the older age. But care must be taken not to strain the voices of children by allowing them to sing too loud or too high. F is usually high enough for even the Juniors, unless they have had special training for singing higher.

The songs should be adapted to the mental ability of the child, and chosen according to his interests, needs and experiences. We should not teach a child a song which he can not understand or enjoy. Such hymns as "There is a fountain filled with blood," "At the Cross," are beyond a child's experience and understanding entirely. He has felt no great consciousness of sin and can not reason from analogy to get the thought of such hymns.

We find the child in the Nursery department (from babyhood to three years) interested chiefly in himself and things that he can do. Many of the songs of this department are sung to the child; some of the very simple little songs are easily learned and sung by him. Songs such as "The Finger Family," "Here's a Ball for Baby," "Little Squirrel," and others may be used as finger plays or made the basis for simple dramatic activities.

The Kindergarten child is also interested in action, and among other songs, we choose those with a little more dramatization expected of him; as for example, "All the

Birds Have Come Again" (from "Songs and Games for Little Ones," Walker and Jenks). But he can understand and enjoy too, simple songs of nature, home life, and worship. Examples are "Nature's Goodnight" ("Song Stories for the Sunday School"), "Hymn" (about home life, found in "Songs and Games for Little Ones"), "Can a Little Child Like Me" (a worship hymn found in "Songs and Games for Little Ones").

The Primary child we find is interested in the present. If, therefore, the season is near the Christmas time, he will enjoy most, the Christmas songs, as "Under the Stars" ("Carols"); if it is the beginning of spring, he is keenly alive to all the manifestations of new life, and songs of awakening nature, appeal to him, such as "Growing" ("Songs for Little People"); if it is his natal day, he will enjoy the "Birthday Greeting Song" ("Songs of the Child's World No. 1"). We should therefore endeavor to tie up as closely as possible the songs the child sings with his present interests. He is interested not only in the home relationships, but has a growing appreciation of the great beautiful world in which he lives. He is able to understand the loving care of God the Father for the great out-of-doors and for all his creatures. He loves to sing his praise to this kind Father in such songs as "Father, we thank thee for the Night." (Songs and Games for Little Ones) and "All Things Bright and Beautiful" ("Methodist Sunday School Hymnal"). He understands Jesus' love for little children, and sings with real meaning, "I think when I read that sweet story of old." He is interested in missions and sings with appreciation such songs as "A Whisper Song" by Niedlinger and "World Children for Jesus" ("Carols").

The child of the Junior department is interested in hymns of warfare, challenge, accomplishment; he enjoys action both of himself and of others. The Junior is a hero-worshiper also, and is interested in the great leaders who have done things. Hence the stirring challenge of such hymns as "Soldiers of Christ, Arise," "Forward Be our Watchword," "Lead on, O King Eternal," and "Onward, Christian Soldiers" (all found in "Hymnal for American Youth"), finds a quick response in the life of the Junior boy or girl. But the Junior is also deeply reverent, and sings with real

feeling and understanding, the beautiful and worshipful hymns, as "Holy, Holy, Holy," "Still, Still with Thee," "When Morning Gilds the Skies," and "Come, My Soul, Thou Must be Waking."

Because this is the age when the mind is so eager for new material which it may make its own, great hymns of the church should be memorized and be made a part of the child's mental and spiritual equipment. Only those hymns should be learned that are worth remembering and that are reasonably well understood and enjoyed at this time.

Not only should hymns be selected that are suited to the child's interests and needs, but they should be selected to fit into and deepen the impressions of the worship service or specific Church School lessons.

The selection of hymns for use in the worship service should be made in harmony with the general theme and plan of this service. Worship programs for the Junior department built about such themes as: the Risen Lord, Serving God, Following Christ, Christian Soldiers, and others, should group about them appropriate hymns which would develop and intensify the appeal of the subject.

To illustrate the use of hymns in connection with particular lessons; if the Primary lesson were on the subject, "God Speaks to the Boy Samuel," the children might sing, "Hushed Was the Evening Hymn" ("Hymnal for American Youth"). If the Kindergarten lesson were on "God's Care for the Birds," it might be followed by the song, "The Birdies' Song" ("Songs and Games for Little Ones"). The Juniors may be studying the lesson, "Jesus, the Good Shepherd," and sing in connection with it, "I met the Good Shepherd" or "Savior, Like a Shepherd Lead us" (both in "Hymnal for American Youth").

In selecting good music for hymns, a few general principles may be observed. The music should have a simple yet lyrical, flowing melody; the harmony should be simple but attractive and should furnish a good solid basis for the melody. Children enjoy distinct rhythm; for the Juniors in particular, the rhythm should often be vigorous to correspond with vigorous words. In all songs, the music should be fitted to the thought so far as possible.

But it is quite as important to make a hymn meaningful and attractive to the

child as to select suitable hymns. The story is one of the best means of interpreting a song. It may be about the author or composer; as the story of Adam Giebel, the blind organist of Philadelphia, who wrote the tune of "Stand Up, Stand Up for Jesus," which is understood and so much enjoyed by children. The story may explain the circumstances of the song's being written, as the incident of the origin of "Onward Christian Soldiers," which was written as a processional for a group of Sunday-school children to sing as they marched to a union Sunday-school meeting in a neighboring town. The use of the song on some particular occasion may be the basis of a story. The song "O Love that wilt not let me go" was sung in a Sunday-school one day in memory of the former pastor of the church. This minister was especially beloved as he had given his life to save a little girl of his church who was in a group of campers. His, too, was the "love that would not let go." The story may be concerning or suggestive of the theme developed by the song. The dear old hymn, "Nearer My God to Thee," so familiar as sometimes to be sung by habit rather than with any thought or feeling, may be shot full of meaning by the story of Jacob's wandering from home, sleeping out under the stars, and dreaming of the ladder reaching up to heaven whereon the angels were ascending and descending. The story of "A Road and A Song," told to Primary children, impresses the song, "Jesus, Tender Shepherd, Hear Us," so that it will never be forgotten.

Pictures will objectify to the mind of the child some feature of a hymn. These pictures may be illustrative or suggestive. As illustrative, they may be pictures of the author or composer, of the place where it was written or a representation of what was described by the song. To illustrate the place where a song first came into being, a sunset scene on Lake Chautauqua might very well illustrate, "Day is Dying in the West." The picture "The Arrival of the Shepherds" by Leroole, illustrates the song "Away in a Manger." As a suggestive picture, a print of "Sir Galahad" by Watts, may well interpret "True-Hearted, Whole-Hearted, Faithful and Loyal," if the children are familiar with the story of Sir Galahad.

Songs may be interpreted by close study

of the song itself: the children may be told to listen for certain things in the music, as the rocking rhythm of a cradle song, a quiet strain denoting sleep or calm; or a joyous strain. All words or ideas too difficult for children to understand by themselves should be explained. A good way to teach children to understand a song is to discuss it with them as to its meaning, the way it should be sung and the response that would be expected. The song might be interpreted by some person singing it with meaning and feeling while the children listen and seek to understand the spirit and interpretation of the song. The interpretation may be by a Victrola.

It may be wise to use a variety of methods in interpreting one song; certainly the same method of interpretation should not be used for every song.

To make good songs a valuable and permanent possession of the child, drill is necessary. The child must form habits of singing; he must have a large song vocabulary, ready for use not only for the present, but for future use. Therefore we make use of the hungry and plastic mind of the child by filling it with worthwhile songs of which the child becomes master. The Junior period is especially adapted to the learning of great church hymns which have a present significance to the child but will have increasing value in his life as he grows older.

But the drill of songs either for temporary or permanent use, should be conducted with care. It should not become a mechanical or lifeless process, else the value of the song to the child will cease to exist. Some stimulation of thought and feeling, some variety, some surprise element should be a part of the drill to keep the song interesting and attractive. All drill work should increase the richness of meaning and significance the song has for the child.

Drill should not be considered a part of the worship service. There every element should contribute to the thought of worship; to the development of one theme of reverent and helpful thought of God and his people; and the children should not be distracted by the mastering of musical forms and technique. The drill may take place before the worship service, as a part of the class period, or outside the regular Church School period.

When a song has been mastered in form

and content, and is rich with worthwhile meaning to the child, then it should be used to connect up with all of his life's experiences, woven into his life fabric. It may be used as a part of a ritualistic service, contributing to its central theme; as "Onward Christian Soldiers" may be used in such a service for the Junior Department, based on the theme "Courage". It might be illustrated by picture or story told by a child or the leader; as for instance, one of the children might tell the story of the angels' song on Christmas to illustrate the hymn "Hark, the Herald Angels Sing," which the children would then sing; or a pupil or leader might read the story from the Bible either before singing the hymn or between the verses.

A series of pictures, either prints or stereoptican views, might be given to illustrate a song; as the song, "America the Beautiful". To illustrate the first verse, there could be colored pictures or slides showing fields of waving grain, the Rocky Mountains, fruit orchards, the Pacific Ocean, and an Atlantic coast scene. For the second verse, one might have the pictures, "The Landing of the Pilgrims" by Rotherwell, a scene of the early pioneers crossing the plains, a view of the capitol at Washington. The third verse could be illustrated by a picture of "The Shaw Memorial" group of heroes of the World War, a view of a business section of New York City and then a beautiful large church. For the fourth verse, a scene of a city, beautiful, clean, with shining walls of marble; a picture of the figure, "Appeal to the Great Spirit" by Dallin, and the picture, "The Promise of the Future" by Zmurski, would be appropriate.

Oftentimes the children's division is expected to join in a merger service of the Church School, and a song by one of the groups can be used as its contribution to this service; or the children can use the hymns they know in joining with adults in worship in church, in the Church School, or in the home. Such a hymn as "Holy Night" is well adapted to all ages and is used and loved by all.

As has previously been suggested, hymns appropriate to the lesson of a class or department should be used in connection with that day's service. For example, if the Primary children were studying "Jesus' Love for Little Children," the song, "I

Think When I Read that Sweet Story of Old" may well be used with the lesson to bring home its application.

Care should be taken in selecting the hymns for use that any hymn should not be over-used, so that the children will tire of it; and that it should not be used without some significance which will appeal to the mind of the child. It may be that only a word or suggestion of stimulation is needed as to its meaning, its timeliness, or the way it should be sung. There should be a variety of thought-provoking ways of introducing a song for use, the object of which is to make it live for the child.

Just what this rich store-house of good hymns learned in childhood will mean to the life of an individual, it is hard to estimate; but experience has shown that the strong sentiments of early childhood, particularly those based on a rational thought content, will influence the conduct not only of childhood but that of maturity. There are some who have wandered far from the early teachings of their home and church, but who have been called back to the Christian life by the words or music of a familiar hymn, rich with the tender associations of childhood. It is to insure a strong wall of defense against temptation and sin, that we guard the child with every possible bulwark of Christian thought and feeling and volitional impulse. Let us then make the best possible use of the God-given power of song in the molding of characters like unto his own.

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"One readily parallels this record 'he thanked God and took courage' with that of our Lord taking the symbols of his death and giving thanks. One covets that clear perception of true values. After all, life is not so much. If one sees the big ends being reached, one can give thanks in the face of one's own apparent failure and even certain destruction. But one must needs have striven for those big ends, one must have had some revelation and have been obedient to the heavenly vision, else the end of life must be greeted with mourning instead of the triumphant, 'Thanks be unto God which giveth us the victory.'"

WOMAN'S WORK

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

Last week we had located the cottage that was to be the headquarters for our family reunion in Waterford, Conn. After we had untangled ourselves from our baggage and had cleaned up a bit, we were taken to the pleasant old farm house where rooms had been secured for us. This house stands upon a little elevation and gave us beautiful glimpses of the Sound. When we again presented ourselves at headquarters cottage we were ready to do ample justice to the supper that was awaiting us. As we were looking around we discovered another tent a short distance away with an automobile standing by, and flying in the breeze was a Dodge Center pennant and we were glad to greet our old friends from the Dodge Center parsonage, who were also driving to Conference and had driven in at this beach to spend a few days.

Those six days at Waterford went by on swift wings, as all such happy reunions do. There were many things to be said, and sometimes it seemed as if everything must be said at once, but usually there was at least one good listener and the rest of us could talk. There were many experiences that were unusual for those of us who came from inland. One of these novel experiences befell us when we went down to the water ready for a swim (I speak advisedly as not all could swim), we were told that a school of sharks had happened upon our domain, and we were advised that we would be unwise to make any attempt to enter that school that day. The sharks seemed quite tame, probably were hungry—and came in quite close to shore. Several of our party saw them and so we concluded that probably after all it was not just a fish story, and decided to keep out of the water that day. There had been stories of sharks along other nearby beaches this summer. Waterford people said that they visit this beach only occasionally, but evidently this was an occasion with them as it was with us.

Our friends, the Van Horns, learning

that we would like to go clamming, enlisted the co-operation of Mr. and Mrs. Brooks, of Waterford, and undertook to instruct us in this art. We spent a most delightful half day catching crabs and gathering clams and oysters. I dare say my phraseology shows that my country is the so-called jerk-water country—anyway we had a good time, and we had crab meat, oysters and clams to eat. Then we went fishing, fish were caught—I hardly think it necessary to say which ones of our party caught them. Here again our good neighbors, the Brooks and Van Horns, helped us out. So far as we could see the clams opened their shells and hopped out into the chowder kettle and likewise the fish jumped right into the frying pan.

Then there was the beach party to which we were bidden one evening. On one side the huge fire of drift-wood throwing its dancing light over the company and on the other the mysterious, dark water lapping upon the rocks, and in the distance the numerous lighthouses gleaming, made a picture long to be remembered. It was a pleasure to sit and listen to the songs. "Let the lower light be burning," in this setting took on great significance.

One day there was a visit to New London where we hunted up the little school-house that knew young Nathan Hale for its teacher, that same young man who said his only regret was that he had only one life to give for his country, when he was executed by the British in Revolutionary days.

And then there was the Sabbath in Waterford. We were glad to worship in that little church, where for so many years people of our faith have held communion with our God.

We learned with delight that one of our ancestors was an early pastor of this church, and that he held this position for nineteen years. Pastor Van Horn spoke Friday night and Pastor W. D. Burdick Sabbath morning. There were visitors from various parts of the country and it seemed quite like the beginning of Conference.

A hard rain Sabbath afternoon drove our neighbors, the Van Horns to the hospitable home of Mr. and Mrs. Neff, where we were also kindly invited for fear we might not be comfortable but the little cottage was

water-proof and we were very comfortable. The following day the Van Horn's broke camp, but we remained until Tuesday morning, the morning Conference opened. Then after sitting for the last time in the Thomas Hiscox chair with its straight back, and looking out for the last time on the winking lights of the Sound, in the early morning hours we bade our host and hostess good-by and drove out to join the Dunellen Dodge, which we had elected to the position of path finder and pace maker.

When we stopped for breakfast, we found our first puncture. Somewhere we had picked up something that didn't belong to us, and so now we had to take a little time and change wheels, but the delay was short and almost before we knew it we were at the parsonage in Westerly with the family coming down the walk to greet us. After taking out our baggage and staying for a few minutes' chat, we drove on to reach the church at Ashaway in time for the opening of Conference.

We stopped in the edge of town to ask our final direction. The man who stood in the road looked at us when we asked for the Seventh Day Baptist church, and said, "Is that where they are having some kind of a thing? I think it must be up that way for the people are all going that way." So we also went "that way" and we found that "some kind of a thing" to be a very good General Conference, with many helpful addresses and its inspirational moments. One great inspirational program was that given under the direction of the Woman's Board, the historical, missionary pageant—"The Light Hath Shined," written by Mrs. T. J. Van Horn, and presented under her direction by women of Ashaway and Westerly. This pageant in its three episodes was beautiful and carried a strong missionary appeal. It is impossible for me to attempt to describe in detail any part of this pageant. Already the request has come that it be repeated in North Loup at the Conference next year. There seemed to be no great appeal to the emotions but more than once I found my eyes blurring. The message that came to me was one of encouragement to put forth greater endeavor in our work as a denomination. The beauty and dignity of presentation seemed unexcelled, and praise is due to all those who

took part, from Mrs. Clayton Burdick, who so beautifully personified the Spirit of Missions, down to the tiniest tot who held her candle aloft.

A LETTER FROM CHINA

*Woman's Board,
Milton, Wis.*

DEAR FRIENDS:

Another summer vacation has come and almost gone—that is gone as far as the vacation away from home is concerned as I go back to Shanghai this coming week. It has been a pleasant and helpful vacation up here on the mountain tops with their opportunities for inspiration and uplift. I have spent more of my summers in China on Mokansan than elsewhere and it never loses its charm, with its soft feathery bamboos, its range after range of distant hills and the bright green plain at our feet.

As the colony up here has grown the activities have increased and more and more of the visitors are given an opportunity to serve the community. The men of the families that come here regularly are usually busy looking after roads, testing milk, overseeing sanitary conditions, etc., etc. A few men always have heavy work. Recently many activities have been planned for the children and there is where the rest of us can serve. There are Boy and Girl Scouts, handwork classes, nature study groups, kindergarten, story-hours, and this year there have been weekly picnics for each group of children. Of course there is also a well organized Sunday school with its Kindergarten, Primary and Junior departments as well as the Senior school. This is all especially fine for the children who are in mission stations where from one year to the other they have little if any opportunity to see and play with other foreign children.

For grown-ups there is usually a week or more of meetings led by some one from abroad. This year Dr. Poteat, a Baptist pastor from America, gave a series of addresses on the subject, "What is Christianity?" Then there are weekly concerts given by local talent, some of which is excellent. This past week the Annual Concert and the Annual Children's Concert have been held, the proceeds from which go towards the new Assembly Hall which is un-

der construction. The present church building has for several years been inadequate in its seating capacity and two years ago the move was made towards raising funds for a new building.

To return to Shanghai and school affairs, some of you know that we had the joy of having seven of our school girls baptized—five shortly before school closed and two afterwards. Three of these were from the graduating class. Of the five graduates from eighth grade, one has been since married to a graduate of St. John's University, one is going elsewhere to school, but we are hoping for the other three to be with us this fall in high school work. The fall term opens September 12.

August 20—I want to add a bit to this to tell you about the pageant that was given the afternoon before I left the mountain.

The subject was the Holy Bible and it was one of the most impressive and inspiring things it has ever been my privilege to see. Eight young people who were seeking to know where they could best use their lives first came in and seated themselves. Then as the Reader introduced them Noah, Abraham, Moses, David, Jeremiah, and Isaiah came on, each with his message. Then came Matthew, Mark, Luke and John. After the message that Jesus loved the children about ten little tots came on and sang "Jesus Loves Me". There were two tableaux—the stoning of Stephen, and Agabus and friends trying to persuade Paul not to go up to Jerusalem. The young people grew more and more thoughtful and finally two by two went to a pile of Bibles each taking one and then two left the stage from the right, two from the left and the others came down and went to the rear of the audience while a soloist sang "The Ninety and Nine". As she finished from four directions came the response, "I know" and then the couples began to return with groups that they had found. Every nationality seemed to be represented. Interspersed throughout there had been music, mostly familiar hymns, and now as they gathered all joined in a hymn of service and one by one dropped to their knees in consecration until at the close of the hymn all were kneeling. Then the audience bowed with them as the benediction was pronounced and this most impressive service came to a fitting close. I think no one could have been present throughout and not been

stirred by the message of the opportunity that is before us.

Yours in His service,

ANNA WEST.

Mokansan, China,
August 12, 1922.

THE MEANING TO SEVENTH DAY BAPTISTS OF THE UNITED MOVEMENT IN RELIGIOUS EDUCATION

(Address of Edward M. Holston at General Conference, Ashaway, 1922)

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the work of truth."

My subject implies three things: (1) That religious education is an essential factor in the Christianizing of the world; (2) That there is a united movement in religious education; (3) That this movement means something to Seventh Day Baptists.

I am most happy to believe that there are only a few left among us who do not accept the proposition that religious education is essential to the abundant Christian life. There is another class, very, very much too large, I am sorry to say, who agree that religious education is essential, but act quite the contrary. The sum total of their Bible study is what they hear from the pulpit Sabbath morning a few times a year. Their children have the same conception of religious education, and, pray, why should they have any other?

What do we mean by a united movement in religious education? For a number of years there have been two great organizations among Protestant people of America whose sole object has been the promotion of religious education. The International Sunday School Association was undenominational and was organized along the lines of geographical units, national, state, county and district. This organization sought to co-operate with all evangelical faiths, and the principal means of promoting its work was through printed literature and the convention and conference system, with national and state, and often county and city paid workers. Its financial support came from personal contributions large and small, and contributions from the local church schools which cared to affiliate and support the work. This organization has been a mighty agent in God's hands in placing the child where he belongs in the church program.

It has been a powerful and almost the sole source of inspiration for the consecrated men and women who have had the vision and energy to raise our Bible schools to the place of importance and the standard of efficiency in which we now find them. It has been the general policy of our Sabbath School Board to urge co-operation in the work of this organization, and wherever our Sabbath schools and pastors have done so, there you will usually find religious education in the forefront, with superintendents and teachers looking for the latest and the best.

The other great organization of which I speak is the Sunday School Council of Evangelical Denominations. This was strictly an organization of denominational agencies, interdenominational in character, and the membership comprising the field workers, representatives of the Sunday School boards, and representatives of the publishing interests of the leading Protestant or evangelical denominations. Its chief object was co-operation in the building and printing of lesson courses, and exchange of ideas and experience in the general field of religious education. Our Sabbath School Board for some time has also affiliated with this organization and we have had a representative on the International Lesson Committee.

In times past these two great organizations, the Association and the Council, have crossed swords. Their fields of activity have overlapped, and their policies and standards have often been at variance. Four years ago at the International Sunday School Convention at Buffalo the first steps were taken to merge these two bodies. With thirty-one denominations on the one hand, and on the other, strong forces with little or no denominational ties, the task was a tremendous one. In the finest Christian spirit, however, the thing was accomplished and the merger was completed at the Kansas City Convention last June. The new organization is to be called the International Sunday School Council of Religious Education. The executive committee, or voting body will have about two hundred members with equal representation from the denominational and territorial units.

Now on what co-operative basis are these twenty million Protestants going to work?

I am first going to tell you some things they are not going to try to do:

1. They are not going to try to settle the Sabbath question. By common consent and without prejudice, that is left entirely to Seventh Day Baptists, the only Sabbath-keeping body in the organization.

2. They are not going to try to settle the correct mode of baptism. That is left to the five varieties of Baptists in the organization.

3. They are not going to try to settle the question of foreordination. The four varieties of Presbyterians will do that.

4. They are not going to try to settle the question of apostolic succession. That will be fought out by the two kinds of Episcopalians.

5. Church government, gift of prophecy, gift of tongues, and many other differences of creed are left to their respective adherents for emphasis.

The single big thing these people have organized to do co-operatively is *to save the childhood of America to Jesus Christ*. They are going to pray and work and plan together to keep the fourteen million Protestant children in the church schools that are already there. They are going to pray and work and plan again to get the twenty-seven million Protestant children into the church schools who are not there. And above all, they are going to so try to ground these boys and girls in the Christian faith that they will never leave it. This indeed is a high mark this new organization has set for itself, but is no higher than the Master himself would set it. To gain this prized objective the army of the Lord's chosen will have to advance in solid phalanx from both flanks and from the center. In other words the program will involve many phases of work.

First, *it will involve working together*. The merger of the two great forces of workmen already mentioned is a most significant omen of victory. The broken ranks are already closing up. The great enemy of the souls of boys and girls faces a united front through which it will be more difficult than ever to break.

Second, *it will involve putting religious instruction on a modern educational basis*. Protestant church schools are in charge of an army of untrained and unsupervised teachers and officers. The teachers are

mature men and women of the church, who in addition to the duties of home and business, give their services to the local church because of profound convictions that the work is of supreme importance and worthy of sacrificial service. The average teacher, however, has only eleven years of public school education, and the range of this kind of preparation is so great that one could place thousands of them in a class who have had less than a grammar school education. The average teacher has had less than ten weeks of professional training for the sacred task of teaching religion. The average superintendent of the church school is a mature man forty-one years old with no training for, or experience in educational supervision. He accepts his office from worthy motives and gives little or much time (as the case may be) to the administrative side of his job. He does not supervise the teaching in the school. The pastor does not supervise the teaching. It is clearly a fact that Sabbath school teachers as a class are untrained and unsupervised.

Adequate teaching material has not been adopted in our schools. True in recent years excellent lesson courses suitably graded to the age of the pupil are available, but their introduction into general use is far from completed. Reliable surveys show that the average Bible school pupil knows almost nothing about the special teachings, or history, or present program of his own denomination. Our own denomination, with the exception of a very limited number of special lessons in the new Junior and Intermediate courses, has no published material of this character. The preparation of such material involves a great deal of labor. We have no appropriation for such work, and no one can afford, to give up their "bread and butter" job to do it.

The average church school has a very meager equipment and inadequate financial support. In America seventy per cent of the church school are one room schools. That is, there is no opportunity of separating the children from the adults for opening and closing periods. Seventh Day Baptists are not quite so bad. Probably fifty per cent are one room schools. About two dollars a week is the average cash expenditure for the maintenance of American Bible schools. I think this is a fair average

for ours. Maps, blackboards, work tables, suitable chairs, screens and material for project work are sadly lacking. These general statements in regard to instruction and equipment apply to Seventh Day Baptists. We are as bad and as good as the average.

Third, this united move in religious education involves *the doubling at once, and later multiplying several times the amount of time given to religious instruction*. Comparisons are odious and they have been made so often I will not repeat them, but it is sufficient to say that the number of boys and girls who come through permanently grounded in the faith compares favorably with the amount of time given to their instruction in religion. How will the doubling of time in religious instruction be accomplished? Not by lengthening the Sabbath-school hour. That would be impractical. The Vacation Religious Day School will do it, and the same amount of time will count for far greater results than the same amount of time in Sabbath school. Week-day religious schools will become the general thing. This will further multiply the time given to religious instruction. Vacation schools are no longer an experiment. We, ourselves, have demonstrated this beyond the shadow of a doubt. Other denominations, though they have usually followed a different plan than ours, are reporting interest and results beyond their fondest hopes. Week-day religious schools are still in the experimental stage. The principle is sound however, as has been demonstrated by the pioneer work already done. In five years these schools will be standardized and become a settled fixture in communities of an ordinary religious consciousness.

There are other phases of the great international program of religious education that I can only barely mention in my limited time. There is the question of *research*. All great lines of business have found it most profitable to spend great sums of money to find out by investigation, experiment, and extensive surveys how to improve their products, stop the leaks, and increase production. This language may sound too commercial to some ears for a discussion of spiritual values, but the sad fact stares us in the face, that our system of religious instruction is very imperfect.

The machinery is crude, and the wastage in production is enormous. It is proposed that the new International organization have a regular department of service and research. A considerable sum of money from private sources is already in sight for this purpose.

There is also the question of *leadership*. It is generally known, I think, that Marion Lawrence, who for many years was general secretary of the International Sunday School Association, on account of age and health, has retired with an emeritus consideration. The new merged organization has called to this position one of the leaders of the National Education Association, Mr. Hugh S. Magill, not only a man of the highest sterling Christian character, but an educator of renown. With this new, and apparent most happy connection, there can not help being brought into the work practical ideas from a new and most desirable angle.

Now what does this general program of religious education mean to Seventh Day Baptists?

First, *It should mean co-operation*. We hold a sector in the great battle line arrayed against religious illiteracy. It may be small compared, for example, to the great Methodist sector, but it is important, and the other denominations so regard it, and hold us responsible for it. For the best interests of society in general and the establishment of Christ's kingdom, it is necessary that every boy and girl of Seventh Day Baptist stock shall be so grounded in Christian ideals that they will never forsake them. That is a big responsibility, and it is particularly our job in the scheme of society. There have been good conscientious people among us who have opposed affiliation with the great Sunday school organizations. The grounds for their position have been crumbling. It is to be admitted in times past these organizations have gone on record as favoring religious legislation to our disadvantage, but I think that time is past. The great Kansas City convention with 7,200 registered delegates, went on record as committed to the basic principle of the separation of church and state, and in harmony with this principle declined to pass any resolutions in violation of it. We need to co-operate because every one of our teachers and officers

ought to be in at least one convention every year, to get new inspiration and new ideas. I urge that every Sabbath school in our denomination make it an established rule to have its superintendent or an alternate attend its state Sunday school convention every year, and that a much larger delegation from every school attend the county convention every year. I urge that Seventh Day Baptists get behind every community effort for teacher training. In the community class we render service to the other churches, and we surely need all the help we can get from every source.

Seventh Day Baptists must put their religious instruction on a modern educational basis. Teacher Training must have greater emphasis. Some of our people should attend the summer training schools for leaders in religious education. I would like to see such a conference conducted by our own people in the vicinity of each of our three colleges every summer, carrying a ten days' course. They should be held at some good camp site with tuition free and living expenses reduced to the minimum.

Every Sabbath school in the denomination should expend from its general treasury not less than ten dollars a year for the latest and best books for teachers of religion, and at least every teacher of children should read them.

Every class below the age of sixteen in every Seventh Day Baptist Sabbath school should be using the graded lesson courses. The most serious weakness and the most discouraging feature in our work of religious instruction right now is to find classes of a dozen or fifteen children, and sometimes more, ranging in age from three to nine years tucked away in the vestibule or some other dark room too small for them, or perhaps assembled on the platform of the one room church, often sitting on chairs made for adults, with no work table and no screens to shut off the view; and last of all, the poor teacher doing her best to hold the attention of the three year old and the nine year old at the same time and trying to extract for them some of the milk of the Word from the uniform lesson topic calculated for adults.

October 1 is the time to introduce graded instruction in every children's class in your school. Immediately when you get home from Conference it will be time to act and get in your order for the proper helps.

We want a Vacation Religious Day School next summer in every one of our churches that has twelve or more children. The success of the schools this summer fully warrant their permanent continuation and the extension of the work to every church. How is this to be done? The Tract Society has felt it necessary to reduce the item in its budget for this purpose which has been at \$750.00 the past two years, to \$500.00. We can not expect these talented supervisors who have made the schools such a success, to continue to give their services gratis. It has been proposed that the *Sabbath Visitor*, which cost last year about \$1,100 more than it produced in revenue, be discontinued, and with part of the money thus expended raise the budget for Vacation schools to \$1,000.00. What do you think about the proposition?

I would like to see week-day religious schools tried out in two of our Sabbath-keeping communities next year. I would suggest Milton and Salem. It appears to be less work to convince the people of a college community the value of such schools than those of other places.

In my limited time I have tried to bring you something constructive. If I should try to tell you that religious education is the biggest thing in our program, which I verily believe, many of you would disagree with me and say that I am over-enthusiastic, but all of you must admit that this phase of our work is very important. We need over-enthusiasm, or a jolt, or whatever you may term it, when we consider that in the past thirty years, notwithstanding our increasing efforts, religion among our young people has been on the decline. They have not only forsaken the Sabbath, but they have forsaken Christ. Commercialism, the crowded public school program, the automobile and the movies have completely absorbed them, religion and all. The church has found no way to cope with the situation. The Sabbath school has been a success only in limited measure. At the critical age many boys and girls have deserted us. The young people's societies for some reason have lacked the vital force to hold them. The church prayer meeting has been like an insipid taste in their mouths, the Sabbath sermon has been like a bed of poppies to their pleasure tired frames, the evangelist's appeal has not reached them.

Some have remained with us in form only. The few have been true. The World War brought the supreme test. Young men and young women had the proper tag placed on them in this crisis, and by the grace of God a Gideon's band came through unscathed by the lures of Satan and the fires of hell.

Our new program has been criticised as unevangelistic. I say it is shot through with evangelism. We do not discard or belittle the work of the Holy Spirit. We prepare the way for his saving office. Can you sow wheat in a forest and expect a harvest? No, you must first go and patiently clear the ground, break up the soil and let in the sunshine. Can the Holy Spirit bear fruit in the benighted soul of an African savage? No, the consecrated missionary of the cross must first clear the ground of superstition, plow up the soil of ignorance, and let in the sunshine of God's love. America's streets today are alive with little savages just hungry for the beautiful sunshine stories of God's love and care.

We have appealed to the faithful ones of our young people to dedicate themselves to the sacred and holy service of teaching the great truths of life and salvation to our children. They are heartily responding, even beyond our hopes. Their vision and vim and consecration must be met with the consecrated prayers, co-operation and money of you older people. Those who, both old and young, are charged with the responsibility of teaching religion to our children, should feel themselves to be, in a particular sense, dedicated and set apart for this most important task. Into this service they should take that spirit of sacrificial devotion which marks one who has made a life commitment to a great cause. To such the cause of religious education is above personal ease, above wealth, above social and political prestige. For this cause they are willing to spend and be spent; for this cause they are willing to die.

Rio de Janeiro (Brazil) is moving a mountain into the sea to make a new suburb of eighty-five acres. Twelve powerful streams of water, from 3½-inch pipes, are cutting away 7,000,000 yards of earth and washing it into an enclosed area along the shore. The work will be finished in two years, at a cost of 25 cents per cubic yard.—*The Baptist.*

YOUNG PEOPLE'S WORK

MRS. RUBY COON BABCOCK,
R. F. D. 5, Box 73, Battle Creek, Mich.
Contributing Editor

TRUE PATRIOTISM

UNCLE OLIVER

Christian Endeavor Topic for Sabbath Day,
October 14, 1922

DAILY READINGS

Sunday—Patriotism acknowledges God (Deut. 26: 1-11)
Monday—Patriotism is religious (Ps. 85: 1-13)
Tuesday—Patriotism prays (Ps. 122: 1-9)
Wednesday—Patriotism rebukes evil (Isa. 1: 10-20)
Thursday—Patriotism is constructive (Neh. 4: 12-23)
Friday—Patriotism makes sacrifices (1 Sam. 12: 1-5)
Sabbath Day—Topic, True patriotism: What it is and does (Isa. 1: 16-20) (Citizenship Day).

PRACTICAL PATRIOTISM

Yesterday I asked a girl of high school age if she was patriotic. "Sure I am," she said. Then I asked what it is to be patriotic. "Why, it is to have patriotism," she replied. "Yes," said I "but what is it to have patriotism?" She hesitated a little, then answered, "Why, I suppose it is to be patriotic." "Well," I asked again, "What is it to be patriotic?" And her answer was, "It means, doesn't it, to have patriotism?" And so we started again around the circle—to be patriotic is to have patriotism, to have patriotism, etc., etc. It is plain enough that in thus going around and around we were not—to use a modern classical expression—getting anywhere. I then asked the young lady what she could do in order to *show* her patriotism. She looked thoughtful for a minute, then said she could not tell; she had not thought about that.

Now, I have been thinking that this girl is not much different from the most of us. Had I asked her this question five years ago she would have told me that a young man could show his patriotism by joining the army and going over across to fight against autocracy; and that we at home could save our money for liberty bonds, or work in the garden and for the Red Cross. But now, in these times of peace, the young

lady could not seem to think of any particular way in which all of us may every day manifest our patriotism. I went to my desk and brought to her a card from a stack of them I have there, and read from it to her—

PATRIOTISM MEANS GOOD CITIZENSHIP

The Good Citizen Shows his Patriotism by—

1. Honoring our flag as the emblem of all that is good in our government.
2. Attending every election and voting for what he honestly believes to be right.
3. Meeting the assessor in all good conscience.
4. Gladly helping to support the best of schools.
5. Being truly loyal to his own family, his own schools, his own church, his own community, his own party; yet having due respect for all that demands his neighbor's loyalty.
6. Helping make the world better and men happier—beginning in his own little corner of it.
7. Cheerfully bidding his neighbor Good Night and Good Morning.
8. Letting the inhabitants of the frog-pond do all the croaking.
9. Keeping his own door-yard clean—back-yard as well as front—and the snow off the sidewalk.
10. Being friendly and helpful to our little citizens—living before them as he would like to have them live.
11. Courage, clean living, and respect for law.

There is a patriotism of peace as well as war—a patriotism that concerns the commonest affairs of everyday life. Are we not apt to act as if patriotism consists mostly in singing "America," saluting the flag and rising when the band plays the "Star Spangled Banner"? The doing of all this is indeed right, yet there is something still more important. It may be well to review what was on the card I gave the young lady:

1. Though we may honor our flag by saluting it and cheering it, we may show our love for it and for our country by heeding its message to us. The Red bids us be *brave*, ready everywhere and all the time to stand sturdily against what is wrong in civic affairs, and to favor that which is right. The White bids us be *pure*, clean in thought, in word and in deed—in body, too. The Blue is the emblem of *loyalty*, of truth and justice, exhorting us to practice these virtues in all the relations of life.

2. There is no more effective way of manifesting good citizenship than by going to the polls in the interest of civic righteousness. Ours is a government of the people, and should be by the people and for the good of the people. Civic right-

eousness is maintained by voting for right measures and good men to execute them. Votes count, and ballots, except in extreme cases, are better than bullets.

3. A tax-dodger is never a good citizen. He is a selfish law-breaker, and is justly despised. He cheats the government that protects him, and feels so mean about it that he does not want to face the assessor.

4. A community, a state, a country, is the better for an educated citizenship. This requires good schools and as good teachers and equipment as may be secured. All this costs money. He who is too selfish to maintain a generous and intelligent attitude toward the training of boys and girls for good citizenship is not himself a good citizen—is not patriotic. Loyal, patriotic teachers are the best of citizens, and they should be well paid.

5. We are told in the Good Book that "he that provideth not for his own, especially those of his own house, is worse than an infidel." This means, also, the man who is not loyal to his home. A country is very much what its homes make it. There can be no good country without good homes; and there can be no good homes without loyalty in the home. And so we may say of one's home school, home community, and the church or party to which he belongs. Yet while he is so loyal to his own he may not justly forget that his neighbor has his own family, and church, and party to which he should be loyal; and that a broad charity is a civic virtue as well as Christian.

6. This means civic betterment and civic happiness. This condition is best attained by personal betterment.

7. This means being neighborly; and neighborliness in this smaller sense tends towards the same attitude in the larger sense—national, even international. It is what we mean by international peace and good will.

8. No croaker is patriotic. He sees little good in anything, and does not pay much attention to the little good he does see. To him every public official is apt to be a rascal or near rascal, just because he is in public service. A confirmed pessimist does not think there is any use in trying to better conditions. He is like the old lady's husband of whom she said, "My John never is quite happy until he is perfectly miserable." An upstanding, for-

ward-looking, progressive optimist has visions of something better, and he undertakes, in faith, to realize those visions. There is in him the stuff of which patriots are made.

9. I know of no more better token of good citizenship, of practical patriotism, than the keeping of one's own little civic domain clean—front yard, back yard and side walk. He who has in him the spirit to do this may safely be entrusted with larger civic affairs. "He that is faithful in little is faithful also in much." And in just so far as he thus shows his good citizenship he is patriotic. Patriotism like charity begins at home.

10. Our present little citizens are soon to take part in public affairs. What they will be as citizens twenty-five years hence must depend almost wholly upon the influences now being brought to bear upon them. We all have a serious responsibility in this matter. We may be practical patriotic instructors by being friendly and helpful to our boys and girls, encouraging their education in citizenship and being careful to live before them as we would like to have them live. This is patriotism.

11. Courage, clean living and respect for law—these three are fundamental civic virtues, as faith, hope and charity are Christian virtues. I have spoken about the meaning of the colors in our flag—red, courage; white, purity; blue, loyalty. I do not say that respect for law is the greatest of these three, yet it is that without which a government like ours is in great danger. It is a fundamental principle of patriotism. I said many times during the war, in my talks upon the flag in school, that I was sure we could beat the Hun, but that our worst enemy was at home—in our very midst; and I might have said in our homes—*lawlessness*. And it is here now. We boast of our American liberty. This liberty is good only so far as it respects law. What is called "personal liberty" is apt to mean license to be lawless or evade law for one's own pleasure or profit; to show a contempt for government, whether it is in profiteering, tax-dodging, making booze, speeding, selling cigarettes to minors, in church or parlor gambling. No one who does these things is truly patriotic, no matter how often he may salute the flag, sing "America" or stand while the band plays "The Star

Spangled Banner." The good citizen respects law as the guardian of our liberty.

Patriotism and religion are very closely related. The laws of God and the laws of our country are in almost perfect harmony. The true Christian is also a loyal citizen—a patriot.

THE FELLOWSHIP BREAKFAST

Thursday morning dawned as fair as any day of Conference and as was scheduled on the program, the young people of Conference, at about seven o'clock, began finding their way to the Fair Grounds for the Christian Endeavor Fellowship breakfast. This breakfast is an annual feature of importance on each Conference program.

While the early morning sun was getting its start on its daily journey about 150 young people joined their appetites in getting away with a most delightful breakfast of—"hot-dogs", bananas, doughnuts and cocoa. If this breakfast is a sample of the way Ashaway young people do things it is of no wonder to us that they are carrying away so many denominational honors.

After the breakfast our most capable leader, Rev. E. M. Holston, took charge of the devotions which were as follows:

Song—"Faith of Our Fathers" (Conference Hymn).

Pastor A. L. Davis gave a vivid report of the trustee meeting of the United Society in Boston.

Pastor Claude Hill, of Welton, pictured some of the possibilities of investing the life of the young.

Brother Harold Burdick made us feel something of the work yet undone.

Marjorie Burdick called our attention to an immediate need of service on the field.

Mr. and Mrs. Clifford Beebe were introduced as the Conference "Newly-weds" and each told us of their hopes for their work at Fouke, Ark., during the coming year. We commend them for their willing consecration and sacrifice in taking up this work.

Hurley Warren, of Salem, was next introduced and spoke with spirit of his hopes and desires.

Rev. John Randolph and his class of four boys were called before us and cheered, and one of the boys, Richard Wells, gave a recitation that pleased.

Mrs. Frances Babcock, Marjorie Willis and Dr. Johanson were called for, and Mrs.

Babcock and Dr. Johanson spoke of the Life Work Recruit work, urging the signing of all the young people in some class.

The program was closed with "Blest Be the Tie That Binds", and after the benediction the crowd broke up delighted with all that had taken place.

A deep spirit of consecration seemed to permeate the meeting, and the gravity of the subject of Conference was manifest in the expressions of all.

The young people are as a whole reaching up to the expectations of the denomination in all departments of religious life. The present demands are quickening and compelling the young to give their lives to a fuller service for their Master, and their response is encouraging. To hold up their hands and to help them "Carry on" is the work of the churches.

G. D. HARGIS.

CHRISTIAN ENDEAVOR EXHIBIT AT CONFERENCE

The Christian Endeavor Exhibit at Conference was in the high school building, a block north of the church. It was the best exhibit we have ever had. The room was a large recitation room, and we had the wall space around the room filled.

There were exhibits from Riverside, Ashaway, Salem, North Loup, Hebron, Adams Center, Alfred Station and Battle Creek.

The exhibit included Efficiency charts, state and local banners besides our own banners, pennants, pictures, Simpson studies, Pepograms (Riverside Christian Endeavor weekly), Armenian thermometer, scrap book, water color illustrations, reading circle books, posters, Bible verses, and the yearly reports of the Junior, Intermediate, Efficiency and Goal superintendents.

The United Society sent an exhibit of helps which were on sale.

The Young People's Board wishes to thank all the societies helping to make this exhibit a success.

FRANCES FERRILL BABCOCK.

"The foundation of all life is a duty—to be honest with one's self, with one's neighbor and with one's God. If people can not be sure that every time I speak I speak the truth, who can depend on me?"

THE SIGNIFICANCE OF THE INTERNATIONAL SUNDAY SCHOOL CONVENTION AT KANSAS CITY

(Report presented before Conference by Rev. H. L. Cottrell)

The Sixteenth International Sunday School Convention has passed into history, but not to be forgotten, for as the years go by, it will stand out as an epoch-making era in the history of religious education because of the blessed unifying spirit of Jesus Christ that ever seemed to be dominant and controlling in all of its sessions, because of plans hammered out on the anvil of consecrated thought, and achievements realized which are pregnant with divine possibilities and ever-widening opportunities.

This Christian gathering was significant, in the first place, because it was, by far, the largest Sunday School Convention that had ever been held in the whole world. The number of registered delegates at San Francisco in 1911 was 2,800, it was 3,500 at Buffalo in 1918, but this year, at Kansas City, which, geographically at least, is at the heart of Christian America, the number of registered delegates reached the unprecedented number of 7,200,—more than twice as many as at any previous Sunday School Convention. There were delegates from all except five States in the Union, and delegate or delegates from Mexico, Cuba, Japan, Canada and Scotland. In many of the evening sessions there were present from 15,000 to 19,000 people, the latter number, according to the newspapers, being present at the last session, Tuesday evening. Bishop Edwin H. Hughes of the Methodist Church and ex-President Hon. William Jennings Bryan were the speakers of the evening. While we sometimes say, and very truly, that numbers do not always count, that great epochs of history are ushered in, great moral and spiritual reforms are set on foot, and silent but mighty leavening and uplifting influences are started by minorities, yet 7,200 delegates is very significant of the sometimes silent, but yet deep, abiding thoughtful, growing interest among all classes of people, in the importance of the Bible in the formation and development of character in the young, in the permanent solution of world problems, and the bringing in of the Kingdom of God among men. As suggested not only the number but the character and position of the delegates was sig-

nificant. Lawyers, professors, presidents of universities, statesmen, governors, and an ex-President of the United States were there to testify not only by their presence but by their thoughtful addresses as to the vital place the Bible should occupy in the hearts and lives of men. Thus, when leaders in every realm of life become fired with a love for Bible truth then will be hastened the coming of the Kingdom of God among men.

One of the outstanding significant facts was the spirit of good-will, Christian fellowship, co-operation and unity which seemed to permeate that vast assembly of delegates like an all-controlling atmosphere. That spirit was wonderfully manifested in the epoch-making merger of the two great Sunday School Associations of North America, the International Sunday School Association and the Sunday School Council of Evangelical Denominations, about which you will hear more from Brother E. M. Holston. It was an intense moment in the convention, a moment fraught with destiny when the question for the complete amalgamation of the two associations came to be put to vote. But the sweet spirit of co-operation, the spirit of love for the highest interests of childhood, had its way, and the question was carried by almost a unanimous vote. This achievement was the crowning result of earnest prayer, earnest and consecrated effort and Christian compromise, and as a fitting expression of the true joy that welled up in the hearts of these Bible school workers, the vast congregation of several thousand people rose to their feet, waved their handkerchiefs with lifted hands, and then broke forth in singing.

"Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above ye heavenly host,
Praise Father, Son and Holy Ghost."

Indeed it seemed as if the prayer of Jesus to his heavenly Father was coming nearer realization. This spirit of Christian unity found further expression in the words of the new General Secretary, Hon. Hugh S. Magill, when in suggesting the program of principles for the next four years, he said, "In essentials, unity, in non-essentials, liberty, and in all things, Christian charity." And the assurance of this greater unity of the spirit was given throughout the whole convention in the willingness with which all

present followed the leader and stood together, or worked together or sung together. It was an inspiration which lifted one out of the mire of sordid things up to higher Christian levels to hear the sacred strains of "Nearer My God to Thee," "Jesus I My Cross Have Taken," bursting forth from thousands of joyful voices under the matchless leadership of Dr. H. Augustine Smith, Professor of Music and Pageantry in Boston University. Stirring, wholehearted songs rang out through the Convention Hall from state delegations in which none could tell whether they were Baptists, Methodists, Congregationalists or Presbyterians, but we all knew they were followers of Jesus Christ, representing the Christian forces of their State and standing and working together for the advancement of God's kingdom. From the left balcony, which was reserved for the Kansas delegation, there would ring out from time to time from 2,200 joyful Christian voices, "Kansas will shine tonight, Kansas will shine," then the strains of another song would reach us from the opposite balcony from Kansas City, Mo., and the State of Missouri, then songs would come from Oklahoma, North Dakota, Texas, Nebraska, and so on, representing as many regiments in the great army of the King Immanuel, Jesus Christ. Indeed there was impressed upon us anew that "In unity there is strength."

The report of the Committee on Resolutions, coming from a committee of broad-minded, far-seeing Christian men, and adopted by that great Convention, was significant of the wide and varied interests which the Convention had at heart. The whole-hearted support of the National Prohibition and the Eighteenth Amendment, the promotion of world peace in the highest sense of the term, the interests of capital and labor, and other interests had a place in this report, but the one thing in that report which is of especial interest to us as the Seventh Day Baptist Denomination, was the spirit of religious toleration as expressed or suggested in the resolution in regard to Sunday. Mr. Bolby was there, was introduced to the Convention and given the opportunity to speak, which he of course did. He was there to use his influence for Sunday laws. But he apparently had no influence upon the Resolution Committee and very little on the Convention as a whole.

For in that Sunday resolution, there was not the slightest suggestion in any way of securing the observance of Sunday by civil law; it was only an earnest plea that Christian people should labor for a better observance of the civil Sabbath by the same means by which we, as Seventh Day Baptists, work to bring about a better observance of God's Sabbath, by the power of Christian teaching and example, by the power of faith and prayer, by that explosive power of a new affection, which is love. And I believe the influence of the Seventh Day Baptist Denomination, represented in such great bodies as the Federal Council of the Churches of Christ in America, National and International Sunday School Associations and other interdenominational bodies by broad-minded, liberty-loving, charitable, Christian-spirited men, has contributed in no small degree in making such a resolution possible.

There was given an impressive emphasis, as was expected, to the importance of childhood and youth. Because of their importance to the future welfare of our nation and the Kingdom of God, they should be furnished with that kind of Christian education which the growing child can not only digest and appropriate, but also truly enjoy, be taught by prepared teachers who love the children and who are on their job, not only on the Sabbath, but every day in the week, whose lives are examples of inspiration to the children.

There was a significant emphasis placed upon the importance and necessity of the Religious Day School, and the teaching of the Bible in the public schools. The Bible should be an integral part of every boy's and girl's liberal education. No one should be considered well educated without a knowledge of the Bible. This is only prophetic of the rising wave of Christian public opinion which, in the near future, will result in giving the Bible its rightful place in our public schools.

The emphasis given to childhood was also further shown in the place they were given on the program. There was a Rainbow Chorus of 400 children of Kansas City and the melody of their young voices rang out in such songs as "Holy Night, Silent Night", "Fling Out the Banner", and "This Is My Father's World". Their position in the wonderful pageants that were put on showed how even children could help in presenting

to the mind and heart through the eye, great ideas. It is for us to give to the child his rightful inheritance of Christian education and opportunity so that his pent-up possibilities, under proper direction, may be realized, and his full measure of service be rendered to the world in the years to come.

In closing, I would suggest the important place that pageants are coming to have in Christian education, and the solemn truth, the stupendous responsibility, placed anew on every heart by the wonderful pageants put on at the Convention. The two pageants, "The Light of the World" and "The Commonwealth of God", arranged and presented by Dr. H. Augustine Smith, professor of music and pageantry in Boston University, with the assistance of the musicians of Kansas City, set forth in a most beautiful and impressive manner, the unique and enviable position of America among the nations and her God-given opportunity of service to "all peoples and languages".

Yes, America was there, in the form of a beautiful woman, a goddess of liberty. A poor woman in black with two children, a man in rags, some in sorrow and tears, others burdened by responsibility, representing every nation and every condition, came crouching and pleading at her feet, only to feel upon their weary shoulders the touch of sympathy and brotherhood. America turned no one away empty-handed. Do we catch the significant thought? All nations, and peoples and languages with their problems and hopes and sorrows, are looking only to America, your country and my country, as the beacon-light of opportunity and freedom. But the pageant, "The Light of the World", added a crowning significance to this lesson, for when men and women of every walk in life, were set on fire by the Light of the World, they went abroad and brought others to kneel in homage to that Light. So America must not only be the Beacon Light, showing humanity the way to education and civil liberty, but she must also be the Torch which, under God, shall fire the souls of men with a passion, love and obedience to the King of kings. Shall not Christian America rise up and seize upon her God-given privilege and unique opportunity. Shall we not say to Christian America:

"O heart, be strong,
There is so much for all to bear,
So much to do in life's short day;

Think not that thou should rest; prepare
To do thy part and take thy share
And join the fray;
Gird on thy sword of right and battle wrong,
(and lead the way),
Be strong, O heart, be strong."

REPORT OF THE DELEGATES TO THE FEDERAL COUNCIL

The relation of the Seventh Day Baptist Denomination to the Federal Council of the Churches of Christ in America has been for some years one of established fellowship and co-operation.

While we are one of the smallest of the constituent bodies of the Council, we are glad to join with others in promoting the kingdom of Jesus Christ on earth, and in helping to present a more nearly united front to the common enemy of all good.

Willard D. Burdick has been our representative on the Administrative Committee during the year.

Ahva J. C. Bond attended the meeting of the Executive Committee in Chicago in December, and Alfred E. Whitford was present also, as alternate for Arthur E. Main, the other member of the committee.

Since the Council has been made more directly representative of the churches the constituent denominations are giving more direct financial support. In keeping with this policy the denomination increased its support last year from \$100 to \$200. A like amount has been recommended for the ensuing year.

The fact that through the Federal Council, the Protestant churches of America were able to function during the World War was most fortunate. The need is not less in these reconstruction days. In fact, the scope and influence of American Protestant Christianity has been immeasurably enlarged.

Seventh Day Baptists are glad to assume their full responsibility in co-operative effort to bring in the reign of righteousness and peace in a torn and troublous world.

Respectfully submitted,

BOOTHE C. DAVIS,
ALFRED E. WHITFORD,
AHVA J. C. BOND.

A guide-post is one thing, a guide is quite another. It is helpful to have written instructions, it is far more helpful to have the leadership of a companionable friend.—*J. H. Jowett.*

REPORT OF COMMITTEE ON INDUSTRY AND SOCIAL SERVICE

To the Seventh Day Baptist General Conference.

This report consists merely of statements by the executive secretary of the Committee on Industry and Social Service. The committee was appointed so late in the last session of the General Conference that it was impossible to secure a meeting before Conference adjourned. A few of the members in an informal way agreed that the executive secretary should proceed during the year as might seem wise to him, or consult with members of the committee by letter.

Immediately after Conference a list of the personnel of our committee, indicating the denominational relation of each individual member and the official appointees within the committee, was sent to Dr. Worth M. Tippy, the Executive Secretary of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

Your secretary was immediately placed on the Secretarial Council of the Commission and, later, in response to an urgent invitation, he agreed to serve on the Educational Committee of the Commission. A most cordial welcome was given in the meetings and conferences in connection with the work of the Commission. During the year he attended five conferences and one meeting of the Commission.

The denominational service rendered has not been large. A beginning only has been made. Other more extensive plans for the purchase and distribution among our pastors of pamphlets put out by the Research and Educational Committees of the Commission were abandoned on account of the expense involved, at a time when it seemed necessary to retrench all along the line of denominational work on account of a lack of funds. Consequently only a little over two-fifths of our appropriation was used.

The Commission on the Church and Social Service is rendering a remarkable service in representing the churches and voicing Christian judgment in respect to social and industrial conditions in the country. Through the Research and Educational Committees information is constantly sought concerning the facts of question that arise. And perhaps there is nothing more needed

than that the public should have the facts and have the privilege of interpreting them from the Christian standpoint—the standpoint of the Sermon on the Mount. So the executive secretary of your committee is very much impressed with the importance of placing the Information Service, which is issued bi-monthly, and the occasional bulletins, which are devoted to special subjects, in the hands of pastors and denominational leaders. They would serve as the most reliable source of information that is available and enable our pastors to be more efficient in helping to create an intelligent public conscience in respect to difficult situations that arise.

To bring this about in the continuation of the work of your committee is highly desirable. The present appropriation is not sufficient to accomplish it. If possible some way should be devised to make this literature available for all pastors.

Respectfully submitted,

JAMES L. SKAGGS,
Executive Secretary.

HOME NEWS

DETROIT, MICH.—Sabbath, September 23, was a good day in the Detroit Church. The workers were greatly strengthened by reports of the excellent sessions of the Northwestern Association at White Cloud, Mich., given by Deacon Beers, Dr. J. H. Miller and Elder St. Clair.

The hospitality of the White Cloud people was also a subject of favorable comment.

The attendance at Detroit is on the increase and the good reports from "Canaan" made the mouths of the Scots, Bishops, Browns, Robinsons and others "water." They expressed the desire to attend the next Northwestern Association at Battle Creek in 1923.

R. B. S. C.

"And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?" (1 Kings 19: 9). It might be the beginning of better and larger things for many troubled Christians if they would earnestly set themselves to seek the will of God as to the "here" and "there" of their lives.—*C. I. Scofield.*

DEATHS

RANDOLPH.—Margaret Fraser, the daughter of Malcolm and Isabella Cameron Fraser, was born February 21, 1843, at Niagara Falls, Ontario, Canada, and died in Nortonville, Kan.

She was of Scotch descent on both sides, her father being born in Scotland and her mother in Montreal, Lower Canada. Her father died at Brantford, Canada, April 21, 1856, when she was thirteen years of age. Her parents were Presbyterians and the home life of her childhood days was pervaded by a warm spiritual atmosphere. A part of her early training was received at a convent at Hamilton, Canada. In 1860 she came with her mother, four sisters, and one brother, to Effingham, Kan., where her mother died January 22, 1897. She was married to George F. Randolph on February 24, 1874. They moved to Nortonville in 1892 where she lived until her recent death.

After her marriage she embraced the Sabbath, was baptized and received into the Seventh Day Baptist Church of Nortonville, by Rev. G. M. Cottrell who was pastor of the church from 1887 to 1893. She was a woman who was greatly loved and respected by all who knew her, a very kind and thoughtful neighbor, a true mother whose first thought and desire was to bring her children up in the Christian graces, and a faithful and loving wife. She leaves a husband; three sisters, Mrs. Sarah Taliaferro, Denver, Colo., the Misses Flora and Elizabeth Fraser, of Effingham; four children, Mrs. Lucy Wells and Mrs. Emma Jeffrey, of this place; Mrs. Mary F. Oursler, of DeRuyter, N. Y.; Mrs. F. W. Schule, of Bloomfield, N. J., and thirteen grandchildren to cherish her memory.

Funeral services were held Wednesday, at 2:30 p. m., at the Seventh Day Baptist church; Rev. H. L. Cottrell officiating, the theme of the sermon being the story of Dorcas. All that was mortal of her was laid to rest in the Randolph lot in our beautiful cemetery.

H. L. C.

MAIN.—Elisha C. Main was born in Hebron, Pa., August 26, 1842, and died at his home in Albion, Wis., July 31, 1922.

He was the son of Ezekiel S., and Ann Janette Coon Main.

He came with his parents to Albion in 1853, when he was about twelve years old. He was a veteran of the Civil War, serving in Co. D, Seventh Wisconsin, of the Iron Brigade. December 15, 1866, he was united in marriage with Orcelia Saunders, of Albion. Their children were all in attendance at the funeral: Louis L., of Rock Island, Ill.; Mrs. Edith Drake, of Exeland, Wis.; Mrs. Nettie Hibbard, of Walworth Wis. There are nine grandchildren and five great grandchildren.

He united with the Albion Seventh Day Baptist Church March 3, 1866, under the ministry of Elder Joshua Clark. He dearly loved children and would often entertain them with his old army drum, upon which he was a skillful performer. He will be remembered as always cheerful and patient even in suffering. He was a man not given to criticism of others but who enjoyed life, family and friends.

L. D. S.

KELLEY.—Near Greenbrier, W. Va., August 16, 1922, Archibald W. Kelley, aged 70 years, 7 months, and 13 days.

In early youth he was converted and joined the Seventh Day Baptist Church. Of this church he remained a very earnest and consistent member till death, more than fifty years.

On June 29, 1876, he was united in marriage to Cecilia A. E. Alexander. To this union six children were born, five of whom survive him. They are: Augustus, Edward, Orpha, Lena and Mabel. Mrs. Kelley and their son Worthy, both died several years ago.

On September 6, 1903, Brother Kelley was again united in marriage to Luella Grubb. To this marriage one child was born, Miss Talva Kelley. Thus a dear wife and daughter, with other beloved children, are left to mourn a kind husband and loving father.

Brother Kelley is also mourned by a host of friends and the following brothers and sisters who survive him: Floyd, Nathan, Franklin, Richard, Ida, Rosa and Amanda.

G. H. F. R.

GROW.—George Marion Grow was born in the town of Ossian, N. Y., October 9, 1849; and died at Alfred, N. Y., September 6, 1922, in the seventy-third year of his age.

He was one of eight children born to Martin and Huldah Hood Grow. In early life he was baptized by the late William C. Kenyon and joined the Hartsville, N. Y., Seventh Day Baptist Church. In 1877 he and Myrta May Shaw were united in marriage. Their four children are Mrs. Lester Burdick and Mrs. Clifford Potter, of Alfred; Mrs. Eva Miller, of Hornell; and Miss Julia, a teacher at Industry, N. Y. A few years ago Mr. Grow moved to Alfred to be nearer the daughters living here. One of the best things that can be said of any husband and father is that he was fond of home and family.

A. E. M.

SUTTON.—At his home on Lick Run near Blandville, in Doddridge County, W. Va., on July 31, 1922, Willie E. Sutton, in the fifty-eighth year of his age.

He was the son of Marion and Hannah Vannort Sutton and was born October 4, 1864. He has always lived in the neighborhood of his birth excepting for two years spent at Jackson Center, Ohio. In 1890, he married Blanche Bonnett.

He is survived by his wife and the following children: Ernest R., of Salem, W. Va.; Eustice C., of Detroit, Mich.; Mrs. Lillian Malone, of Philippi, W. Va.; Mrs. Ollie Travis, of Blandville, W. Va., and Cecil, who is living at home.

He is also survived by his aged mother and by five brothers and three sisters.

Willie Sutton was a devoted son, husband, father and brother. He was a respected citizen and an interested member of the congregation of the Middle Island Seventh Day Baptist Church, but had never been a church member. His interests were chiefly centered at his home on Lick Run where he will be very greatly missed.

G. B. S.

CARR.—Phoebe Isabel Maxson, the eldest daughter of Nathan and Susan Wells Maxson, was born at Alfred Center, (now Alfred), Allegany County, N. Y., October 3, 1845.

Her parents were among the early settlers in southern Wisconsin, coming to Rock County when Phoebe was about five years old. They located in the western part of Milton township on what is now known as the Alexander Paul estate.

In 1860 Phoebe entered Milton Academy and continued her studies in the institution for several years. Milton Academy and College have always been very near to her interests and have had her loyal support. This was especially shown in her activities in behalf of Whitford Memorial Hall.

While she was in her girlhood she made a public profession of faith in Christ and entered upon an active Christian life. She was baptized by Rev. Varnum Hull and united with the Seventh Day Baptist church of Milton, in whose fellowship she remained up to the time of her death.

On October 17, 1863, she was married to Joseph

G. Carr, of Milton. The happy young couple began their home making on the farm familiarly known as Oaklawn, and widely and intimately known as the home of the kindly welcome and gracious hospitality. Five children were born into this home, Fred M., of Milton Junction; Anna (Mrs. J. R. Hinman), Milton; Joseph L., Kingfisher, Okla.; Alice (Mrs. Fred H. Campbell), of Milton, and Maud E., who died in infancy.

Twenty years ago Mr. and Mrs. Carr moved to Milton village. On March 11, 1915, Mr. Carr after a brief illness passed away.

Mrs. Carr always showed a deep interest in the religious, educational, cultural and civic affairs of Milton. She was a prime mover in the organization of the Village Improvement Club that exists and works for a more beautiful and attractive village. She was passionately fond of flowers and was interested in beautifying our school grounds and other public places. She was an active member of the King's Daughters and of the church Circle number two.

A few days ago she was taken suddenly and critically ill and was removed to Mercy Hospital in Janesville where she underwent an operation. She died Tuesday morning, September 12, in her seventy-seventh year. Besides her children she is survived by a sister, Mrs. Mary Burdick, of Chicago, ten grandchildren and seven great grandchildren.

Farewell services were held at her late home on Thursday afternoon, September 14, conducted by her pastor Rev. Henry N. Jordan. Her remains were laid to rest in the Milton cemetery.

H. N. J.

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A VOICE OF THE FIELDS

The red was on the clover an' the blue was in the sky;
 There was music in the meadow, there was dancing in the rye,
 An' I heard her call the scattered flock in pastures far away
 An' the echo in the wooded hills: "Co' day! Co' day! Co' day!"

O fair was she—my lady love—an' lithe as the willow tree,
 An' like a miser's money are her parting words t' me.
 O, the years are long an' lonesome since my sweetheart went away!
 An' I think o' her as I call the flocks: "Co' day! Co' day! Co' day!"

Her cheeks have stole the clover's red, her lips the odored air,
 An' the glow o' the morning sunlight she took away in her hair;
 Her voice had the meadow music, her form an' her laughing eye
 Have taken the blue o' the heavens an' the grace o' the bending rye.

My love has robbed the summer day—the field, the sky, the dell,
 She has carried their treasures with her, she has taken my heart as well;
 An' if ever, in the further fields, her feet should go astray,
 May she hear the good God calling her: "Co' day! Co' day! Co' day!"

—Irving Bacheller, in *In Various Moods*.

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Sabbath School. Lesson III.—October 14, 1922

THE MINISTRY OF JOHN THE BAPTIST
 Luke 3

Golden Text.—"Repent ye; for the kingdom of heaven is at hand." Matt. 3: 2.

DAILY READINGS

- Oct. 8—Luke 3: 1-9. The Preaching Prophet.
- Oct. 9—Matt. 3: 13-16. John Baptizing Jesus.
- Oct. 10—John 1: 19-28. John Tells about Himself.
- Oct. 11—John 1: 29-37. John Testifies to Jesus.
- Oct. 12—Luke 7: 18-28. John Wonders about Jesus.
- Oct. 13—Luke 7: 24-35. Jesus' Testimony to John.
- Oct. 14—Isaiah 40: 1-11. Glad Tidings from the Wilderness.

(For Lesson Notes, see *Helping Hand*)

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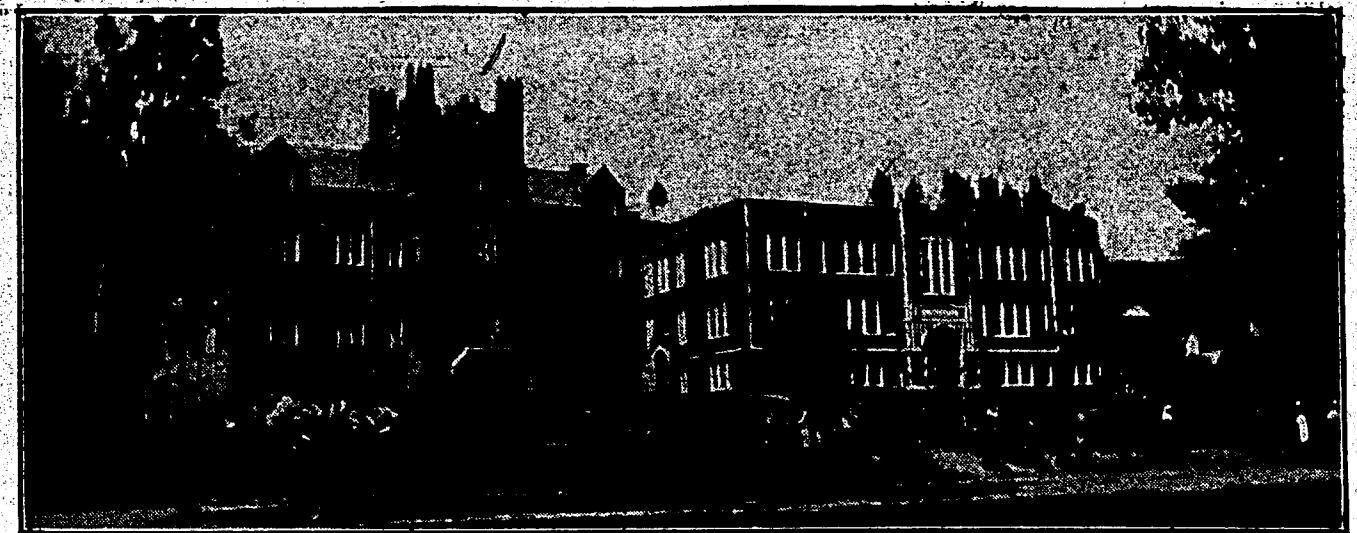
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Message on Program
The Solicitors Announced

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The Membership Divided Among the Solicitors

NOVEMBER 4—(SABBATH)

Message on Stewardship
The Solicitors Set Apart by Prayer

NOVEMBER 5—(SUNDAY)

THE CANVASS
Reports of Solicitors in the Evening

NOVEMBER 12—(SUNDAY)

Final Reports of Solicitors

The Sabbath Recorder

WINDOWS

The windows of the place wherein I dwell
I will make beautiful. No garish light
Shall enter crudely; but with colors bright,
And warm and throbbing I will weave a spell,
In rainbow harmony the theme to tell
Of sage and simple saint and noble knight,
Beggar and king who fought the gallant fight.
These shall transfigure even my poor cell.

But when the shadows of the night begin,
And sifted sunlight falls no more on me,
May I have learned to light my lamp within;
So that the passing world may look and see
Still the same radiance, though with paler hue,
Of the sweet lives that help men to live true.

—Abbie Farwell Brown

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