

Seventh Day Baptist

Annual Simultaneous Every-Member Canvass

OCTOBER 22—(SUNDAY)

The Solicitors Appointed

OCTOBER 28—(SABBATH)

Message on Program
The Solicitors Announced

OCTOBER 29—(SUNDAY)

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

CONTENTS

Editorial.—On the "Sunshine Special."—What Will America Do? 449-451
"Love is the Fulfilling of the Law" 451
The First Alfred Church..... 451
The Circulating Library of the Detroit Seventh Day Baptist Church of Christ 452
The Commission's Page.—Our Motto for the Year.—Two Letters.—And Laymen. — Seventh Day Baptist General Conference, Receipts for September, 1922 453-456
The Young Christian's Opportunity. 456
Abundant Harvests in the Land..... 457
Missions.—Missionary Society's Annual Meeting.—Treasurer's Monthly Statement.—Interesting Letters From China.—New Secretary's Address 458

Education Society's Page.—Country Church Problems, Economic and Educational Phases 460-464
Woman's Work.—Worker's Exchange 465-468
Zig-Zags 468
Young People's Work.—Reverence and Worship.—Meeting of the Young People's Board 470
Annual Report of the Sabbath School Board of the Seventh Day Baptist General Conference 472
Children's Page.—God's Way (poetry).—The Unmotherly Mother Cuckoo. 477
Marriages 478
Deaths 478
Sabbath School Lesson for October 21, 1922 480

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

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.

First Vice President—Benjamin F. Johanson, Battle Creek, Mich.

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Menasha, Pa.; Curtis F. Randolph, Alfred, N. Y.;

Recording Secretary—J. Nelson Norwood, Alfred, N. Y.

Corresponding Secretary—Rev. Edwin Shaw, Milton, Wis.

Treasurer—Rev. William C. Whitford, Alfred, N. Y.

Director of New Forward Movement—Rev. Ahva J. C. Bond, Salem, W. Va.

Treasurer of New Forward Movement—Rev. William C. Whitford, Alfred, N. Y.

COMMISSION

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. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

Terms Expire in 1925—Esle F. Randolph, Great Kills, Staten Island, N. Y.; George W. Post, Jr., Chicago, Ill.; Henry Ring, Nortonville, Kan.

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—Arthur L. Titsworth, Plainfield, N. J.

Assistant Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Cor. Secretary—Rev. Willard D. Burdick, Dunellen, N. J.

Treasurer—F. J. Hubbard, Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second first-day of each month, at 2 p. m.

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

President—Rev. C. A. Burdick, Westerly, R. I.

Recording Secretary—George B. Utter, Westerly, R. I.

Corresponding Secretary—Rev. Wm. L. Burdick, Ashaway, R. I.

Treasurer—S. H. Davis, Westerly, R. I.

The regular meetings of the Board of Managers are held the third Wednesdays in January, April, July and October.

SEVENTH DAY BAPTIST EDUCATION SOCIETY

President—Rev. W. C. Whitford, Alfred, N. Y.

Recording Secretary and Treasurer—Earl P. Saunders, Alfred, N. Y.

Corresponding Secretary—Prof. Paul E. Titsworth, Alfred, N. Y.

The regular meetings of the Board are held on the second Sunday of January, April, July and October.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

President—Mrs. A. B. West, Milton Junction, Wis.

Recording Secretary—Mrs. Edgar D. Van Horn, Milton Junction, Wis.

Corresponding Secretary—Mrs. J. H. Babcock, Milton, Wis.

Treasurer—Mrs. A. E. Whitford, Milton, Wis.

Editor of Woman's Work, SABBATH RECORDER—Mrs. George E. Crosley, Milton, Wis.

ASSOCIATIONAL SECRETARIES

Eastern—Mrs. Willard D. Burdick, Dunellen, N. J.

Southeastern—Mrs. M. Wardner Davis, Salem, W. Va.

Central—Mrs. Adelaide C. Brown, West Edmeston, N. Y.

Western—Mrs. Walter L. Greene, Andover, N. Y.

Southwestern—Mrs. R. J. Mills, Hammond, La.

Northwestern—Miss Phoebe S. Coon, Walworth, Wis.

Pacific Coast—Mrs. N. O. Moore, Riverside, Cal.

THE SEVENTH DAY BAPTIST MEMORIAL FUND

President—H. M. Maxson, Plainfield, N. J.

Vice-President—William M. Stillman, Plainfield, N. J.

Secretary—W. C. Hubbard, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

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.

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

President—Corliss F. Randolph, Newark, N. J.

Recording Secretary—Asa F. Randolph, Plainfield, N. J.

Treasurer—Frank J. Hubbard, Plainfield, N. J.

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

President—Prof. Alfred E. Whitford, Milton, Wis.

Recording Secretary—Dr. A. Lovelle Burdick, Janesville, Wis.

Treasurer—L. A. Babcock, Milton, Wis.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Stated meetings are held on the third First Day of the week in the months of September, December and March, and on the first First Day of the week in the month of June in the Whitford Memorial Hall, of Milton College, Milton, Wis.

YOUNG PEOPLE'S EXECUTIVE BOARD

President—Benjamin F. Johanson, Battle Creek, Mich.

Recording Secretary—Miss Marjorie Willis, Battle Creek, Mich.

Corresponding Secretary—Mrs. Frances F. Babcock, Battle Creek, Mich.

Field Secretary—E. M. Holston, Milton Junction, Wis.

Treasurer—Elvin H. Clarke, Battle Creek, Mich.

Trustee of United Societies—Benjamin F. Johanson, Battle Creek, Mich.

Editor of Young People's Department of SABBATH RECORDER—Mrs. Rubin Coon Babcock, Battle Creek, Mich.

Junior Superintendent—Miss Elisabeth Kenvon, Ashaway, R. I.

Intermediate Superintendent—Miss Mary Lou Ogden, Salem, W. Va.

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.

Central—Hazel Langworthy, Adams Center, N. Y.

Western—Vida Randolph, Alfred, N. Y.

Northwestern—Doris Holston, Milton Junction, Wis.

Southeastern—Alberta Davis, Salem, W. Va.

Southwestern—Margaret Stillman, Hammond, La.

Pacific Coast—Maleta Osborn, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

General Field Secretary—G. M. Cottrell, Toneka, Kan.

Assistant Field Secretary—Mrs. Angeline Abbey, 1601 3rd Ave., S., Minneapolis, Minn.

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Paul E. Titsworth, Alfred, N. Y.;

Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.;

Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.;

D. Nelson Inglis, Milton, Wis.; Orra S. Rogers, Plainfield, N. J.

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

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

VOL. 93, NO. 15

PLAINFIELD, N. J., OCTOBER 9, 1922

WHOLE NO. 4,049

On the "Sunshine Special" The sunshine special is the best train on the Missouri Pacific Railroad. It runs day and night more than a thousand miles from the extreme southland to St. Louis, Mo. Whether in the darkness or in the light, it is always called the sunshine special.

The very name is attractive; its officers are pleasant and accommodating, and we were glad to get the sunshine special for our long homeward journey.

It was ten twenty-five in the evening, after a wait of five hours, when we found a most welcome and restful berth for the night, and our train left Texarkana for the northland. The very *thought* of our own northland afforded some relief from the oppressing heat under which we had sweltered all day long.

After a good night's rest, we awoke in a land of sunshine. Old "Sol" was just lifting his bright face above the hills, illuminating forests that now cover old-time plantations, sending his rays over fields of rice, or cane, or cotton, and filling the land with the wondrous glow of a September morning.

All along the way were scattered the humble cabin homes of the lowly, around which were little orchards and gardens and flowers, and by the doors of which groups of children played, and domestic pets and fowls waited for their morning food.

There was something in these rude scenes that suggested the contentment and peace so often found in life among the lowly, where people live near to nature's heart, and where high ambitions never disturb the peaceful rest of happy homes.

The very forests were basking in the sunny glow of morning, as our sunshine special whirled us along. To be sure there was a shady side and a sunny side. But who wants to keep his eye on the shady side, while the sunny side holds out glad hands to greet him? Illumined by glorious sunlight, something like the spirit of true brotherhood filled the land, until even the forest trees of different types and colors presented

a picture of unity in diversity which was charming to look upon.

There was the cedar, the maple, the oak, the hickory, the persimmon, the gum-tree, the cotton-wood and the pine; each one, beautified by the glowing sunshine, gave out its own peculiar shading of color, and yet all varieties were standing together in a common community of friendliness—a sort of united brotherhood—making a forest far more beautiful than it could be if composed of only one kind of tree! Each particular tree seemed perfectly at home among the trees of other kinds; each drew its life and strength from the same soil; each stood true to itself reflecting its own sun-given light, and each one shared the protection from storm and wind which forest trees always furnish one another.

There seemed to be no aristocracy among the trees. Each kind seemed needful to complete the picture. Something of beauty would be lost if any one class were ostracized and excluded. All were blessed and the world was made beautiful by God's sunshine promoting the spirit of unity in diversity.

We shall not soon forget this journey on the sunshine special, through the beautiful homeland God has made for man.

We do not need to tell you that every one on that sunshine special seemed happy. Friendliness and sociability prevailed. No one appeared to have a grouch. If by chance any one happened to bump against another or to step on another's toes, a pleasant apology was quickly spoken and a pardon as freely granted. No spirit of rivalry marred the feelings; no one was over sensitive, and no disturbing friction ruffled the spirits of men. This spirit had much to do with making the outside world seem so beautiful.

Sometimes there were up grades where the long train required two locomotives, one to pull and the other to push. These two worked splendidly together. The pusher seemed just as well satisfied to push as did the puller to pull. The one in the rear

worked just as faithfully and cheerfully as did the one at the front. Push and Pull were splendid yokefellows in the up hill work, and the heavy train moved steadily forward in spite of the up grade. It was a *successful forward movement*.

Every car kept in line. Had even one of them left the track, or tried to switch off onto some other line; or had several of them tightened up their brakes making a dead drag for the pullers and pushers, that train could hardly have remained a sunshine special. Its forward movement would certainly have been greatly hindered, if not altogether stopped.

We recommend the sunshine special to all our churches, boards, schools, and to every individual wishing to see our good causes go forward. Please do not forget that there is a sunny side, beautifully illumined, always cheering to look upon. Shadows are always heavy on the shady side. To magnify them will help no one; but it would surely hinder.

My friend, listen a moment! Why not take the sunshine special on your earthly journey to the promised land? It is so much better than wandering in the wilderness of sin. The sun of righteousness illumines all the way, making it grow brighter and brighter even to the end. The track is straight and safe in the most troublesome times. The Conductor on this train has never lost a passenger who trusted in him.

In the evening time of life, as you near your eternal home, you can look back from the golden sunset of your day, and thank God that you clung to his own sunshine special even to the end.

If you think a little you must remember some dear one who made this journey on the sunshine special. There was your dear mother; she toiled for years bearing burdens for others. When dark days came and others were disheartened, she saw the bright light in the clouds and was always hopeful. When hard times came she kept sweet and bore up wonderfully. Mother never failed you when you needed comfort. Her beautiful life of love was the light of home and her ministries cheered the neighbors in days of affliction. She was loyal to the church, cheerfully doing what she could for others until, one day,

her Master called her to her everlasting reward.

Yes, my friend, you know that your mother was on God's sunshine special for many years. If she could speak to you today, she would doubtless say: My son, my daughter, don't fail to take the sunshine special for the home above. Please do not miss any connections. It is always on time and will bear you safely home.

What Will America Do? We wonder if our government can remain silent regarding the appalling conditions in Asia Minor, and, without exerting its clear and powerful influence to secure justice in the Near East, continue to allow the wholesale slaughter of Christians to go on without a protest?

It does not seem possible that the Christian nations of the world could sit by and see the merciless massacres perpetrated by the "unspeakable Turk," without combining to stop them. United action would undoubtedly put a stop to the murderous work.

In a great mass meeting in New York, Dr. Robert E. Speer stated the object of the meeting in these words:

"We are not here to feed the fires of hatred against the Turk, nor to propose war, nor to urge our government to take sides on disputed political issues. But we are here to declare our conviction that religious minorities are entitled to protection, to appeal to our nation to accept its inescapable duty in aiding and establishing a righteous peace in the Near East, and to insist that the Armenian people are entitled to some home of their own where they can be safe and able to take care of themselves."

From what we know of the Turk, it will be nothing short of a crime for the nations to trust him with the government of Christian people, without some substantial safeguard beside his own promises.

In the great meeting referred to above Dr. James L. Barton received prolonged and enthusiastic applause when he said:

"America is on trial today no less than Turkey. A clear declaration by our government of the moral conviction of the American people is immediately called for."

The Federal Council of Churches made a strong appeal to Washington, to the League of Nations, and to France, in behalf of the churches of America, urging immediate action to safeguard the Christian minorities

from further atrocities under the rule of Turkey.

A call to united prayer and intercession has also been issued by the Federal Council, reading in part as follows:

"Let us pray for the thousands who are suffering or are in hourly peril of their lives. Let us remember especially that some of them are representatives of the original churches of our Christian faith, of which we read in the Book of Revelation.

"Let us pray for all who are responsible for the massacre or violence that a merciful spirit may come to them and that they may cease from all injustice, persecution and aggression.

"Let us pray for our own nation that it may be willing to accept its moral responsibility of helping to save a defenseless people."

"LOVE IS THE FULFILLING OF THE LAW"

We have often heard this text quoted by opponents of the Law of God, as if it read, "Love is the setting aside of the law." We say "Amen" to what the apostle says in Rom. 13: 10. "Love is the fulfilling of the law." Let us observe in what manner love fulfills God's law. Jesus Christ in his summary of the law said "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, this is the first and the great commandment, and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Does love make void the commandments of God? Does the loving child demonstrate his love for his parents by breaking their commands? The reader will at once see how untenable such a position is, as the abrogation of Jehovah's law by love. The disciple who is filled with love and obedience for his Master will keep his commandments for they are not grievous.

The great battleground of the Ten Commandments is the fourth. Every one admits that it is proper to keep the other nine; but when it comes to the fourth there the Waterloo commences. How inconsistent such a position is! Our love to God prompts us to obey the first three, and our love to our neighbor prompts us to keep the last six. We believe that there is a special blessing for those who hallow Jehovah's holy Sab-

bath. This Sabbath goes back to creation. It began in Eden and it is still the Sabbath.

"Love is the fulfilling of the law," Reader do you love your Savior? If you love him you will "walk even as he walked," and he walked to the house of God for worship on the Sabbath day—the seventh day of the week. Luke 4: 16.

The Sabbath is the sign of loyalty and of your love for God. Love manifests itself by works. When you wilfully refuse to walk according to the light of his word and turn aside to the observance of Sunday, you are disobedient. "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119: 1.—*Rev. T. L. M. Spencer, in Gospel Herald.*

THE FIRST ALFRED CHURCH

CORLISS F. RANDOLPH

HISTORY OF THE FIRST SEVENTH DAY BAPTIST CHURCH OF ALFRED, N. Y., 1816-1916. By Frank L. Greene. 16 pp. (Published by the author).

This interesting sketch of the largest church among us is introduced by the following paragraph:

"The First Seventh Day Baptist Church of Alfred has been one of the greatest molding forces in western New York. Its history is unique, filling a large place in the pioneer life of its time. It is closely interwoven with all that is best in the civic, social, and educational movements of the succeeding decades. It is the story of an ever-sympathetic leader of the educational thought, the moral and religious development of all this region—the mother of schools and churches. It is the story of a century of honor."

This is the lofty plane upon which the author has chosen to pitch the thesis of this brief, but interesting, history of the First Alfred Church. He brings to his task a certain unique preparation, partly acquired by inheritance and the environment of early life—the scenes of which he has always kept himself in intimate contact with; and where in later years he has again made his home: and partly through compiling and editing the *Genealogy of the Greene Family*, many years ago. Consequently, the personal side of his theme has been strongly emphasized throughout. But the personal side of his story is always imperatively necessary for the academic, or philosophic, interpretation of events.

Consequently, this brief sketch of frontier life, social, civic, and religious, is of interest to every Seventh Day Baptist; since, beyond question, there is no existing Seventh Day Baptist Church which is not indebted, to some degree, at least, to this mother of churches in southwestern New York. All of our colleges, as well as our various denominational organizations, including our General Conference and our Tract, Missionary, Education, and Historical societies, as well as other denominational organizations, are likewise under heavy obligation to the First Alfred Church.

To the historical sketch is appended lists of names of various officers of the church, including its pastors, deacons, deaconesses, clerks, and treasurers; as well as lists of names of soldiers in the Revolutionary War and the War of 1812. The number of soldiers of the Civil War, who were residents of Alfred, and the number of those who were members of the church, are given, as well as a citation to a printed list of names of Alfred soldiers who died in the Civil War. The author has also carefully compiled a list of the members of the First Alfred Church, which has been deposited in the library of Alfred University; this list comprises 1,736 names, arranged alphabetically together with such brief biographical data as could conveniently be compressed into a small compass.

Copies of the pamphlet may be obtained of the author by addressing him at Alfred, N. Y., and enclosing 40 cents.

THE CIRCULATING LIBRARY OF THE DETROIT SEVENTH DAY BAPTIST CHURCH OF CHRIST

ELD. R. B. ST. CLAIR

In Detroit much emphasis is laid on publicity. Our people are catching the spirit of the municipality and making practical use of the same in their attempts to forward the cause of Christ. They are doing this in a number of ways, one of which is by extensive circulation of our good tracts. They are finding the new tract, "Seventeen Nuts Cracked," by Bro. George Main, of Daytona, Fla., and published by the American Sabbath Tract Society, a real winner. It is exciting much interest in the First-day ranks. Then, they are circulating a leaflet calling attention to the fact that Seventh

Day (not Sunday) is the Sabbath of the Lord, closing with an exhortation to comply with the Lord's commands and referring readers for more detailed information to the place indicated on rear. On the rear, the rubber-stamped impression reads:

SEVENTH DAY BAPTIST CHURCH
Y. M. C. A., Room 402 (Elevator)
SATURDAY (SABBATH) 2:30 P. M.
A Cordial Invitation To All

But it is not the tract distribution feature to which we wish to draw especial attention at this time. It is to our new Circulating Library. Through the kindness of the Tract Society, we were supplied with a goodly number of bound books and a large donation of "Seventh Day Baptist Pulpits", "S. D. B. Quarterlies", etc. We had previously purchased about eight or ten of our bound books, and Elder Kramer, of the Church of God, Marion, Iowa, had kindly presented us with about fifty copies of "The Pulpit", so that with these all combined, we have a library of upwards of 200 books and pamphlets. Each one of these are numbered and stamped thus:

Circulating Library of the Detroit
Seventh Day Baptist Church of Christ
Remember Others! Help Keep This Clean!

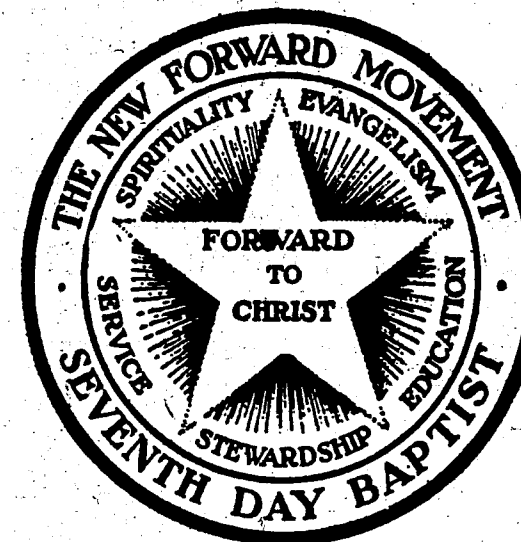
and a record book is kept, so that we know the location of each book or pamphlet which is "out" and it is our purpose to keep them "out" in circulation. While a number of these books are placed in circulation at the regular Sabbath meetings, we have appointed certain persons to place them out at points of vantage. Thus many who never attend our services are being reached by the excellent sermons published in "The Pulpit". Aged people, as for instance our dear Sister Macomber, daughter of the late Pastor Smith of the Baptist denomination, and herself a convert to the Sabbath of Christ in 1921 through the agency of the Detroit Church of which she is now a member, rejoices in the opportunity of reading these good pamphlets and the SABBATH RECORDER.

This is a new enterprise with us and we ask your prayers that it may be a most successful one. We pray that many may be saved in the great day of the Lord through having read these printed pages.

If there are those who have books or pamphlets, etc., which they desire to donate to this library, they will be thankfully received if sent to the writer at 3446 Mack avenue, Detroit, Mich.

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.

OUR MOTTO FOR THE YEAR

I had not been trying to discover or to "think up", a slogan for the year. It had not even occurred to me that it might be a good thing to have a watchword. It was on the last evening of Conference, and in the closing testimony hour, that a word suggested itself to me as an appropriate motto for the present Conference year. That word is

BETTER

This word which was announced in those closing moments of Conference, as a motto for the year, was not manufactured for the occasion. As I sat there listening to the testimonies of the people, the words that seemed to fall most readily from their lips were something like these: We have "sounded our depths", we have passed the "sag" in our Forward Movement finances, we are already on the "up grade". The word came to mind spontaneously, and was spoken with the conviction that it echoed the sentiment and voiced the determination of the delegates at Conference:

BETTER

It was announced not as a vain hope in the face of shrinking denominational funds, but with the positive belief that it would be backed up by the earnest efforts of the dele-

gates when they got back home. My confidence increases as I recall from this distance the things heard and seen during Conference week.

There were the sermons and addresses, clear-ringing, challenging and hopeful; there was the missionary pageant with its message that touched our hearts and made us feel something of the bigness of the Kingdom task and the littleness in comparison of everything beside; there was the spirit of fellowship and co-operation, and the absence of captious criticism, which were such marked features of those Conference days. The pastors, the men who hold the key to denominational success, many of whom have had unusual discouragements during the last year or two, if I was able to read them correctly, were lighter of heart, and more determined and hopeful. No other word seems to express so well the spirit and purpose of the Conference delegates at the close of that great meeting as the word recorded here as our motto for the year.

BETTER

Let us begin right away to get ready to go to North Loup next year, even as North Loup is already preparing for our coming. Yes, it will be well for us to begin to figure on the finances, the means of travel, etc. But that is not what I mean. Let us begin to make such a record in church work for the year that we shall come up to North Loup conscious of the fact that we have served the Master with true devotion.

Specifically, in regard to the Forward Movement budget, let every church *take its record of last year and improve upon it*. That is one concrete way of determining whether we have made progress. The whole denominational task is represented in the budget. To get its quota subscribed, therefore, on the fifth day of November, is the first duty of every church that has not already done so. Or at least its first duty is to make an honest, earnest, prayerful effort to secure that result. And one of the most definite and important services to be rendered by every church during the year is to see to it that this money is paid into the treasury where it can help the denomination to do its work.

BETTER

Doubtless it, is fair to think of our success in the financial support of the Forward

Movement as symbolizing our progress in Christian life and service. It is true of course that our financial support of the Master's work depends somewhat upon economic conditions, but it depends much more upon the heart-interest, and upon our measure of relative values. If the Kingdom of Christ has first place in our life and thought, it will have first place in our support. And if we bring our first-fruits to the Lord, certainly his cause will not be the first to suffer.

TWO LETTERS

The first letter received by the Forward Movement director in reply to his letter to the pastors with reference to the annual canvass was from one of the youngest pastors in the denomination. It is an interesting and an encouraging letter, and breathes a spirit of courage and hope which is refreshing and stimulating.

The second letter received comes from one of our older pastors, and it, too, carries the spirit of faithful devotion to the cause, and of loyalty to the denominational program.

These letters follow, and they make good reading for all who are concerned for the welfare of the denomination, and who are laboring for the success of the work in hand.

Letter No. 1

DEAR BROTHER:

Your letter was received this past week and presented to the church today. I expressed my opinion in as few words as possible and then told them it was for them to decide whether or not they desired to follow the program which you had suggested. I said if they wished me to do so I would write the annual letter this week, and try to have it ready for mailing October 1 to each of the church members, and also to each family in the community who are not members of our church.

The sentiment was expressed that it would be a good thing. One person said that he believed that if we went at it in a systematic way we could raise funds enough to carry on the work of the church without any assistance from the Missionary Board. No one uttered a word of dissent.

I can not venture any estimate of how much the church may do for the Forward Movement. But I feel that if the church is maintained without any help outside the

community and its own membership it will have taken a definite step forward. The church gladly adopted for its motto for the year the word "BETTER," and I firmly believe they will live up to their motto.

This past week the church has undergone a transformation in the way of a partial cleaning. The windows are to be washed yet. Plans are made to give the organ, and the choir and pulpit chairs a new coat of varnish.

The attendance today was very much larger than usual. We started a new Sabbath school class of beginners. There were five in it today, and we expect more next week. As we were getting ready to go home, one person remarked, "Well, *this* seems like church."

Yes, we are already doing "BETTER".

Faithfully yours,

September 20, 1922.

Letter No. 2

MY DEAR SIR:

Your letter respecting the every-member canvass was duly received. I called the attention of my people to the plan last Sabbath. With this, as with all other communications respecting the work of the denomination, I seek to follow the plan of the leader as closely as possible. I never leave my people ignorant respecting any of the movements. I say to them, "We are Seventh Day Baptists and want to be loyal to the interests of the denomination; hence, we should be co-workers in seeking to reach the desired results." I don't know how heartily they will fall into line with the every-member canvass at this time of the year, but think they will do as well as at other times.

I have not received the papers you said you would send under another cover. I have several copies of the report of the Commission to the Conference.

I am sure that we as a church will try to do better this year than last. I think conditions are favorable for this. I shall try to impress upon all the importance of the work, and the need of putting 100 per cent into the work, that there shall not be the need of retrenchment that seems inevitable today.

I certainly feel disappointed that it is

necessary to leave Susie Burdick at home this year when the need of the field is so great.

Sincerely yours,

September 27, 1922.

AND LAYMEN

Last year the pastors of the Rhode Island churches co-operated with each other in Forward Movement work, with the result that the churches of that State that had not been making their quotas, increased in every instance their gifts to the Forward Movement. Doubtless every pastor, especially every one who attended the Conference at Ashaway, would be willing this year to go to some other church, if convenient, to render what service he may in promoting the annual canvass. It is a part of the recommendation of Conference that "all the forces of the denomination be centered on the question of stewardship and our financial obligation to the Kingdom for one month previous to the date of the canvass."

I trust that every pastor will be in harmony with the spirit of this recommendation, not only, but that he will, in his own church, and in some other church if the way opens, do valiant work from now until after the date of the canvass.

But the Seventh Day Baptist Denomination is blessed with many laymen who are interested and capable. Some of them have done splendid work in the past. The churches would do well to call upon these men again. I am giving below a list of names of laymen who, in answer to a suggestion from the Forward Movement director, have expressed themselves as willing to help in this matter. This by no means exhausts the list of capable and willing laymen. These men are busy men, and in most instances doubtless could not get away from their work long enough to visit a church far from home. However, if there are churches within reach of these brethren, and who feel that they would profit by their services, I am sure an invitation would be agreeable to any one of them.

All these men have had special opportunity, in one way or another, to become more or less familiar with the pressing problems confronting the denomination at the present status of the Forward Movement.

I wish that at least one church might avail itself of the services of each of these men, respectively. This should be done through personal correspondence with the men themselves. The list:

Edgar P. Maxson, Westerly, Rhode Island.

Frank J. Hubbard, Plainfield, New Jersey.
William C. Hubbard, Plainfield, New Jersey.

M. Wardner Davis, Salem, West Virginia.

Lucian D. Lowther, Salem, West Virginia.

J. Nelson Norwood, Alfred, New York.
Paul E. Titsworth, Alfred, New York.

Benjamin F. Johanson, Battle Creek, Michigan.

Allen B. West, Milton Junction, Wisconsin.

Alfred E. Whitford, Milton, Wisconsin.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts for September, 1922

(Including a few items overlooked in August)

Forward Movement:	
First Alfred	\$266 00
Second Alfred (Industrial Society) ..	25 00
Andover	27 15
Chicago	135 00
Dodge Center	41 50
Farina	4 00
First Genesee	120 00
Second Hopkinton	5 00
Independence	50 00
Minneapolis Sabbath School	4 50
Nortonville	100 00
Pawcatuck	500 00
Piscataway	26 96
Salem	550 00
Syracuse	8 00
Waterford	30 00
Interest	20
	\$1,893 31

Woman's Board:	
First Genesee	\$40 00
Sabbath School Board:	
First Genesee	40 00
Foreign Missions:	
Albion	10 00
General Conference Expenses:	
Rev. A. J. C. Bond	50 00
Collections at Ashaway:	
Sabbath Day	354 00
Sunday	82 50

The above for	
Missionary Society	\$118 00
Tract Society	118 00
Education Society	118 00
Woman's Board	27 50

Young People's Board 27 50
 Sabbath School Board 27 50
 WILLIAM C. WHITFORD,
Treasurer.
 Alfred, N. Y.,
 October 1, 1922.

THE YOUNG CHRISTIAN'S OPPORTUNITY

PROF. JOHN N. DALAND

(Young People's Hour at Conference)

Some three hundred years ago Francis Bacon said: "The invention of young men is more lively than that of old, and imaginations stream into their minds better, and, as it were, more divinely." But he goes on to say also: "Young men take up more than they can hold, stir more than they can quiet, fly to the end without consideration of the means, pursue some few principles absurdly, use extreme remedies at first, and that which doubleth all errors, will not acknowledge or retract them." These are weighty words.

How can we young people keep the buoyancy and avoid the recklessness? How can we gain the judgment without losing the enthusiasm? The young person needs the guiding hand of the mature Christian extended in sympathy; but guidance is not slavery, and the youth should gradually win independence by deserving it. Let every young man and woman take heart. There is so much to do.

Life has two chief aspects. First, there is the world which lies about us—multitudes of people passing to and fro, eager for gain, pleasure, or duty as the case may be. Sometimes it seems like a very crowded, competitive, jealous, fear-ridden world, full of strikes, murders, heavy taxation (the people of Michigan paid in taxes in 1921, \$430,000,000), German monetary collapse, Bolshevism, waste, and iniquity of every sort. But it is the world we have to live in. We must not hate it. Hatred solves no problems, it only makes more. We must look at the world, and learn to understand it, and try to save it, if we can. The fields are white unto the harvest; so the Master said. He wants us to work, to get into the game, to lend the willing hand. Can any one hesitate or hang back, when the Kingdom's need is so very great? The Master whom we serve has many kinds of servants. To serve him we need not be forced into one mold. His generous love is for all sorts

and conditions of men. He came not to the few, but to the many. As Laberthonnière finely says: "The Christ introduces into us the principles of that which we ought to be." And these principles are for all mankind. All are welcome. There is room for all—for each man's gift, for each man's labor, and for each man's thought. The work of the kingdom calls. The Master waits for us. There is so much to do.

Secondly, there is the aspect of the heart within. Every individual Christian, each one of us, faces this outward world. How shall we meet it? In wrath? in ignorance? in despondency? in surrender? or in courage and in love? Our answer in this matter is vital. "Out of the abundance of the heart the mouth speaketh." But how shall we keep the heart pure, that we may see God ever so little? There is no exclusive method, no short cut, no safe and easy way. To win the heart's treasure of Christian grace is not so much a sudden conversion or a single act of devotion or generosity, or even of self-sacrifice. Purity of heart, elevation of purpose, nobility of character are not gained in a day or a year. As in every sort of skill and craftsmanship we learn to do by doing, so here we learn to live by living. Each one of us must be the patient architect of his own structure. But there is every reason to take heart. We can begin now, today, this hour to make better preparation for the Master's service. We can take hold anywhere. There is work waiting all along the line. Every pure desire we have, every noble thought we think makes us better able to serve. And on the other hand, every stroke of service well done adds to the elevation of our character. The plain tasks before us give us our opportunity.

"All common things, each day's events,
 That with the hour begin and end,
 Our pleasures and our discontents,
 Are rounds by which we may ascend.
 The low desire, the base design,
 That makes another's virtues less,

The longing for ignoble things,
 The strife for triumph more than truth,
 The hardening of the heart that brings
 Irreverence for the dreams of youth,
 All thoughts of ill, all evil deeds,
 That have their root in thoughts of ill,
 Whatever hinders or impedes
 The action of the nobler will,
 All these must first be trampled down
 Beneath our feet.....
 The heights by great men reached and kept

Were not attained by sudden flight,
 But they, while their companions slept,
 Were toiling upward in the night.
 Standing on what too long we bore
 With shoulders bent and downcast eyes
 We may discern—unseen before—
 A path to higher destinies,
 Nor deem the irrevocable past
 As wholly wasted, wholly vain,
 If, rising on its wrecks, at last
 To something nobler we attain."

ABUNDANT HARVESTS IN THE LAND

MRS. DAYTON B. COON

(Paper read in the prayer meeting at Milton, August 25. Circle No. 2 had charge of the meeting.)

Sun and shade, wind and rain have produced an abundance of grain in the land, and we should be thankful for the blessing, but "more money" is still the cry by many people. Money of itself is of no use; its power lies in what can be obtained with it, whether good or bad. There is a general unrest all over the country for which a great cause is, the lack of trust in the Lord, and in not asking his guidance every day instead of relying entirely on their own ability, and thinking they do not require God's guidance.

There are many who never do even a little work for the Lord, not having his love, or belief in his power. We who have helped in the grain harvest know that it takes time, thought and strength to get the best results. Many who are still trying to live aright are not willing to fit the ground and sow the seed, but are anxious to reap without the hard work. In the grain harvest there are many things to keep the yield low unless constant watch is kept,—chinch bugs, rust, grasshoppers and many other things; so with us, we have to combat pride, lack of interest, atheism,—unwillingness to yield to teachings of the Bible,—ideas that it is not a good guide at all times in its teachings. But we must remember that the Bible has stood the test of ages and still points true to God. Just recently I read that the soldiers of one of the armies in China were carrying and reading their Bibles, in the fight for the betterment of China.

Even with good harvests people are not satisfied, they must have more, and how do they use what they have—better clothes, more amusements, etc. They also try to get the easiest job and shortest hours, the most money for fewest hours' work. They are not willing to put the Lord's share into his

work, so it can be on a paying basis in church work and spreading the Gospel to all people.

Efficiency is the great idea of the times and we need it in saving those who are drifting away from the real work into the many different religions, or no religion at all, seeking for something that lets them do as they please. We let little cares and unimportant things claim our time which should be given to sowing the seed of love for God in the hearts of those we meet in everyday life. We should be more vigilant in our work. The war stirred us deeply in our sympathy and earnest effort to do our share to keep our country free from the actual horrors of war, but so many do not seem to realize there are other things still more needful. The more people are governed by Christian living in their homes and churches, the better will be this earth upon which we live.

The small churches used to feel that all members must do the work given them, and must be responsible for their influence,—but in the large churches many say, "Oh, never mind, there are enough so I don't need to do anything unless I want to." My friends, that is just where you are losing a great part of your share in the harvest, you are only gleaners, and are losing the blessed privilege of working for a loving Master.

There are so many reasons why we should love God I can not begin to tell them all. I have always felt that when we were paying all, or even more than our share in church work, and in keeping the Master's work in view all the time, we were more prosperous as a people and community. The better we fit our hearts and minds for God's work, the richer will be the Harvest.

"While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease."

"Atonement is what it cost God to forgive the sin of the world. It is the supreme point at which we encounter the vast recurrent paradox of religious thought—that the God who stands infinitely above human life is yet deeply involved in our experience, and that to see into the unchanging heart of things we must gaze upon the travail of a cross. The forgiveness of God rises up through the depths of a passion that sinners can never fathom."—Prof. H. R. Mackintosh.

MISSIONS

MISSIONARY SOCIETY'S ANNUAL MEETING

The annual meeting of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church, Westerly, R. I., September 20, 1922, at 9.30 a. m. Clayton A. Burdick, President, was in the chair. Prayer was offered by Albert S. Babcock.

It was voted that the report of the Board of Managers of the Seventh Day Baptist Missionary Society, as approved by said Board at its regular meeting, held in Westerly, R. I., on the nineteenth day of July, 1922, be approved and recorded; also that the Secretary have said report printed in the Seventh Day Baptist Year Book, 1922.

Alva L. Davis, Albert S. Babcock and John H. Austin were appointed a nominating committee. The said committee reported, nominating as officers of the Society for the ensuing year:

President, Clayton A. Burdick, Westerly, R. I.
Corresponding Secretary, William L. Burdick, Ashaway, R. I.
Recording Secretary, George B. Utter, Westerly, R. I.

Treasurer, Samuel H. Davis, Westerly, R. I.
Board of Managers.—Ira B. Crandall, Westerly, R. I.; Clayton A. Burdick, Westerly, R. I.; Charles H. Stanton, Westerly, R. I.; George B. Utter, Westerly, R. I.; John Austin, Westerly, R. I.; Harlan P. Hakes, Westerly, R. I.; Edwin Whitford, Westerly, R. I.; LaVerne Langworthy, Westerly, R. I.; James A. Saunders, Westerly, R. I.; Mrs. Albert H. Langworthy, Westerly, R. I.; Frank Hill, Ashaway, R. I.; D. Burdett Coon, Battle Creek, Mich.; Mrs. Charles W. Clarke, Ashaway, R. I.; Robert L. Coon, Ashaway, R. I.; Albert S. Babcock, Rockville, R. I.; Paul S. Burdick, Rockville, R. I.; Walter D. Kenyon, Hopkinton, R. I.; Mrs. Anne L. Waite, Bradford, R. I.; Herbert M. Swinney, Niantic, Conn.; Edwin Shaw, Milton, Wis.; Theodore L. Gardiner, Plainfield, N. J.; Corliss F. Randolph, Newark, N. J.; George B. Shaw, Salem, W. Va.; E. Adelbert Witter, Berlin, N. Y.; Arthur E. Main, Alfred, N. Y.; William C. Whitford, Alfred, N. Y.; William L. Burdick, Ashaway, R. I.; Theodore J. Van Horn, Verona, N. Y.; Irving A. Crandall, Leonardville, N. Y.; Walton H. Ingham, Fort Wayne, Ind.; Henry N. Jordan, Milton, Wis.; Herbert C. Van Horn, Dodge Center, Minn.; O. Eugene Larkin, Oak Park, Ill.; James R. Jeffrey, Nortonville, Kan.; Frank E. Tappan, Battle Creek, Mich.; Alva L. Davis, Ashaway, R. I.; Darwin M. Andrews, Boulder,

Colo.; Rolla J. Severance, Gentry, Ark.; Mazzini G. Stillman, Lost Creek, W. Va.; Benjamin R. Crandall, Berkeley, Cal.; D. N. Inglis, Milton, Wis.; Rosa W. Palmborg, Shanghai, China; Ahva J. C. Bond, Salem, W. Va.; Allen C. Whitford, Westerly, R. I.; Miss Amelia Potter, Westerly, R. I.; Edgar P. Maxson, Westerly, R. I.

The report was adopted. The minutes of this meeting were read and approved.

Following prayer by Rev. Paul S. Burdick, adjournment was made, to meet in the same place the second Wednesday in September, 1923, at 9.30 a. m.

GEORGE B. UTTER,
Recording Secretary.

TREASURER'S MONTHLY STATEMENT

September 1, 1922, to October 1, 1922

S. H. Davis, Treasurer,
In account with
The Seventh Day Baptist Missionary Society

Balance on hand September 1, 1922.....	\$ 679 48
Conference Treasurer:	
Georgetown Chapel	9 69
Boys' School	34 16
Girls' School	34 16
Missionary Society	246 52
Salary increase	40 84
Piscataway Church, Missionary Debt.	25 00
One-third Conference collection, Mis-	
sionary Society	118 00
Minneapolis Sabbath School	6 75
One-third collection Southwestern As-	
sociation, Missionary Society.....	5 61
Dr. W. H. Tassell, Missionary Society..	10 00
From S. H. Davis, temporary loan....	1,000 00
Woman's Board:	
Miss Burdick's salary	200 00
Miss West's salary	200 00
	<hr/>
	\$2,610 21

Cr.	
Rev. T. L. M. Spencer, September salary \$	83 34
Rev. D. Burdett Coon, August salary	
and traveling expenses	209 84
Susie M. Burdick, August salary....	41 67
Rolla J. Severance, August salary and	
traveling expenses	127 75
Rev. William L. Burdick, August salary	
and traveling expenses....	167 92
Rev. M. A. Branch, August salary and	
traveling expenses	96 34
C. C. Van Horn, August salary	75 00
Rev. Robert B. St. Clair, August salary	50 00
Rev. George W. Hills, August salary..	50 00
Ray C. North, August salary	33 34
Rev. William L. Davis, August salary	33 34
Rev. G. H. F. Randolph, August salary	41 67
Adelbert Branch, August salary	25 00
Rev. S. S. Powell, August salary	25 00
Jesse G. Burdick, August salary	29 16
Angeline P. Abbey, August appropria-	
tion	10 00
Rev. Edwin Shaw, August salary and	
traveling expenses	83 64
Industrial Trust Co., China draft....	1,102 34
Treasurer's expenses	35 00
	<hr/>
	\$2,320 35

Balance on hand October 1, 1922..... 289 86

\$2,610 21

Bills payable in October, about.....\$2,400 00

Special funds referred to in last month's report now amount to \$9,754.80, bank balance \$289.86, net indebtedness \$9,464.94.

S. H. Davis,
E. & O. E. Treasurer.

INTERESTING LETTERS FROM CHINA

Rev. T. L. Gardiner,
Editor of the Sabbath Recorder,
Plainfield, New Jersey.

DEAR SIR:

At a recent meeting of our mission here in Shanghai it was voted that the corresponding secretary write Rev. Edwin Shaw expressing our regret at his resignation as secretary of the Missionary Society and our appreciation of his kindly sympathy and understanding of the work of the mission here in China, and also that we send a copy of the letter to the RECORDER.

I am enclosing the copy.

Our hearts have been made glad by the recent safe arrivals of Dr. Palmborg, her daughter Eling, Miss Helen Su and Anna Crofoot.

We have also had the pleasure of a visit with Mr. and Mrs. Lester Hull who stopped here in transit from Honolulu to Peking where both are to teach in a government school.

We are now anxiously waiting news from Conference.

Sincerely yours,
N. M. WEST,
Corresponding Secretary.

September 7, 1922.

Rev. Edwin Shaw,
Milton, Wis.

DEAR FRIEND:

Your letter of July 27 to the Seventh Day Baptist Missionary Society of Shanghai, China, is at hand.

This mission desires to express to you their sincere regret at your resignation from the Missionary Society.

Because of your keen understanding of the situation here we have felt—as one of our number recently expressed it—that in you we indeed had “a friend at Court.”

Because of your sympathy with the workers and their problems you have known how to present to the home people the needs of the work as perhaps none other could.

We are individually sorry that it has seemed necessary to you to sever your connection with this society, but we believe you have taken this step because it has seemed to you the wisest thing to do.

We will accept your view of the situation, feeling sure you have given the matter most

earnest and prayerful consideration and understand it as we can not.

We pray for the blessing of God on your new work, and on all your relations with the college.

We rejoice with the Milton people that you are to be with them.

Sincerely yours,
N. M. WEST,
Corresponding Secretary.

September 7, 1922.

NEW SECRETARY'S ADDRESS

All communications for the corresponding secretary of the Seventh Day Baptist Missionary Society should be sent to William L. Burdick, Ashaway, R. I.

ONE WITH A SONG

He sings; and his song is heard,
Pure as a joyous prayer,
Because he sings of the simple things—
The fields, and the open air,
The orchard-bough, and the mocking bird,
And the blossoms everywhere.

He sings of a wealth we hold
In common ownership—
The wildwood nook, and the laugh of the brook,
And the dewdrop's drip and drip,
The love of the lily's heart of gold,
And the kiss of the rose's lip.

The universal heart
Leans listening to his lay
That glints and gleams with the glimmering
dreams
Of children at their play—
A lay as rich with unconscious art
As the first song-birds of May.

Ours every rapturous tone
Of every song of glee,
Because his voice makes native choice
Of Nature's harmony—
So that his singing seems our own,
And ours his ecstasy.

Steadfastly, bravely glad
Above all earthly stress,
He lifts his line to heights divine,
And, singing, ever says,—
This is a better world than bad—
God's love is limitless.

He sings; and his song is heard,
Pure as a joyous prayer,
Because he sings of the simple things—
The fields, and the open air,
The orchard-bough, and the mocking bird,
And the blossoms everywhere.
—James Whitcomb Riley.

EDUCATION SOCIETY'S PAGE

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

COUNTRY CHURCH PROBLEMS, ECONOMIC AND EDUCATIONAL PHASES

PROF. CORTEZ R. CLAWSON

(First Prize Essay Read at General Conference)

Among the earliest recollections of childhood there comes to me vividly the picture of a quaint country-side, with the tall spire of the village church pointing heavenward. It typified the faith of our fathers, and the yearnings of the country folk toward higher ideals.

PROBLEMS

No two churches present the same problems. Rural conditions are marked by such an infinite variety of conditions relating to economic welfare, health, recreation, social organization, leadership, ideals and beliefs, that the account of one community would not be applicable to another.¹

The age is kaleidoscopic. Today at twenty we have more perplexing problems than our fathers had at forty. Our boys and girls are older when they graduate from high school than were our fathers when they graduated from college half a century ago. The civilization of our day is so complex, and the problems incident to modern life so complicated, that we must live and think faster than ever before. It takes more to satisfy us than it did our fathers; we demand the best and are not satisfied with less.²

In 1790, ninety-six per cent of our population was rural.³ Today about fifty per cent is urban. This shows a shifting of the country people during these decades, and has left in its wake problems of a serious nature for the country-side.

COUNTRY LIFE COMMISSION

The first attempt to bring the whole question of country life into the consciousness of the American people was by ex-President Roosevelt, when he appointed the Country Life Commission in 1908. This committee emphasized the social responsibility of the

¹Vogt. In "Missionary Review of the World", November, 1919.

²Ashenhurst. "Day of the Country Church."

³Ashenhurst. "Day of the Country Church."

country church, and in its last analysis the committee was unanimous in concluding that all the problems confronting the church were moral and educational.⁴

As a result of religious surveys the following facts in reference to

THE DECADENT CHURCH

are evident. In sections of Maine seventy-three per cent of the farmers do not attend church; of sixteen ministers interviewed three only expressed themselves in terms of social service. Even one minister said it was useless to try to make the world better. New York has five hundred dying churches in the rural districts.⁵ In New England less than one half of the population attend church.⁶ In Maryland fifty-seven per cent of the churches have no organizations for young people. In Ohio eight hundred churches are in the dying process. In a rich county in Missouri there is one resident pastor to sixty-seven churches. In Illinois thirteen per cent of the young people attend Sunday school. In Indiana out of ninety-one churches twenty-five of them have not one male communicant under twenty-one years of age.⁷ Tennessee has one county containing eighty-five churches with two resident pastors. According to Bricker there are more than 21,000 churches in the entire country in the dying process.⁸ These statistics show a serious condition and are typical of the entire country. The following conclusions are clear: (1) Prevalence of the doctrine of resignation—a satisfaction with existing conditions.⁹ (2) So long as nothing is allowed the church in social leadership except the cut and dried routine of preaching, Bible schools, prayer meetings, with nothing to vary the monotony but baked bean suppers, and funerals, so long must we expect our young men to enter some calling other than the ministry.¹⁰ (3) Denominationalism is a killing blight to the country church. (4) When any organization has reached that stage of its existence when all its energies are put forth to maintain simply itself rather than perform a service to the community, it has fulfilled its right to be called a community organization. (5) The

⁴Country Life Commission.

⁵Bricker. "The Church in Rural America".

⁶"Literary Digest", February 7, 1920.

⁷Richardson. "Present Status of the Country Church".

⁸Bricker. "The Church in Rural America".

⁹Bruere. In "Outlook", 1915.

¹⁰Butterfield. "The Rural Church".

country-side is over-churched and in many instances are ministered to by an uneducated and inefficient ministry. (6) The church has signally failed to conceive of its function in the terms of the country people. (7) As President Harding says, there is a tendency toward moral laxity, a shifting of standards, a weakening of the sterner fibers. Contempt for law, spiritual paralysis, and moral looseness have their reflex influence on the Christian church.¹ (8) The country church needs leadership—men of vision—aggressive men—trained men—men with enthusiasm and constructive men.² (9) Religious intolerance is a menace to any church.

To discuss satisfactorily the problems underlying the decadence of the church necessitates some consideration of conditions economic, and educational, that vitally concern the rural folk in maintaining a strong rural civilization. Foremost among these problems is the

ECONOMIC RELATIONSHIPS OF THE FARMER

The church in America is a free institution. Riding upon the waters of public opinion it is quick and sensitive to register the welfare of the people. It reflects the abundance of the farmer or his real want. Just as the foibles and weaknesses of any age reflect themselves in the literature of that age, so the country church reflects the economic and social unrest of the time.³ If agriculture is decadent it shows itself in the country church. The permanent strength of any civilization is best measured by soundness of life on the land. Good farms mean strong churches and *vice versa*. The most serious problem of the country is the ever increasing stream of migration to the cities. As a result our best leaders have been extracted from the country, and country life has lost both socially and economically.⁴ Modern roads, automobiles with their distractions, telephones, rural delivery, trolleys, etc., have aided the cityward drift of population.⁵ The modern scientific farmer wants homes as well equipped as any in the city. His schools must conform to modern standards. He must have facilities for enjoying himself; music, art, and drama, are among

¹Harding. In Buffalo "Express", March 25, 1922.

²Butterfield. "The Rural Church".

³Bricker. "Solving the Country Church Problem".

⁴Carney. "Country Life and the Country School in the United States".

⁵Vogt. "The Church and Country Life."

his possibilities, and he wants his share in all the amenities of the twentieth century civilization. If he can not procure them he moves nearer the city. The problem of keeping the boys and girls on the farm is an issue of fundamental concern in our national welfare. To hold a standard class of people to the soil will be accomplished only when country life has been made permanently satisfactory. This can be brought about by a harmonious upbuilding of the whole community. Good schools, churches, efficient labor, social advantages are the result of community effort.

Another vital factor in the shifting of population is the growth of tenantry and landlordism. Forty per cent of the lands in the United States are now operated by tenants. Throughout the history of agriculture, no satisfying rural civilization has ever been constructed upon such a system.¹

A building to be substantial must have a well built foundation. At the base of the church problems stands the

THEOLOGICAL SEMINARY

While colleges and universities have recast their schedules to meet new educational requirements, the seminaries have lagged behind in the race. W. H. Wilson says: "At the present time these schools with scarcely an exception are rendering an inadequate service. For three years the student for the ministry is detained away from the study he should pursue and for a good part of the time he is trained in those studies he ought never to follow." Every seminary should provide courses which interpret the present problems of sociology and economics in the light of Christianity, and reveal the real significance of the Gospel of Jesus Christ in its application to all modern social, industrial, and economic problems.² There should be a standard type of educational preparation for country work. There must exist a helpful co-operation between seminary and agricultural school.³ Candidates for the ministry should not be graduated until they had completed certain rural courses either in an agricultural school or in a summer school conducted in their interests, where courses along modern lines of thought might be available. The student should be taught that it is not disgraceful

¹Carney. "Country Life and the Country School in the United States".

²"The Church and Industrial Reconstruction".

³Bailey. "Outlook on Nature".

for a man to serve many years in a small field. Brilliant examples of Christian service come from such fields where some devoted soul has given the best years of his life in the performance of some signal service.

Would it not be possible for some of our retired ministers, business men, or farmers, to establish fellowships in our seminaries so that young men could spend a year or more studying rural problems at close range? Such men might be recruiting agents for the ministry and thus help solve the present dearth of material for the ministry.

THE MINISTER'S EDUCATION

Eighty thousand rural pastors need educational aid. If the church must sound the deepest note in rural civilization it will require redirected and energetic ministers. The leadership needed requires scholarship, and a peculiar sympathy with all problems of farm life. He must see God's hand operating in the soil, plants, trees, and animals. He must interpret life as well as texts. To this end he must know agronomy, animal husbandry, farm and home management, agricultural economics, rural sociology, rural health and sanitation, community organization, farm accounting and marketing. The minister of a country church ought to know more of what Jesus knew and of what Burbank knows. On a Sabbath if it came to the pinch between having his parishioners' hay get wet and his church get empty, why should he not put his manuscript in his pocket, take a hay fork in his hand, and help his poorest parishioner secure his crop? This should be his comprehension of righteousness and duty.

Young men for the ministry must have capacity for leadership and intellectual endowments. Without these qualifications it is a waste of time and effort to train men for the ministry. Any minister is poorly equipped for meeting his congregation if he has neglected his study and sermon preparation till the close of the week. Such neglect might be illustrated by a theological student whom tradition says was assigned to preach to the inmates of an old ladies' home. He faced Sunday morning without preparation and was forced to utilize the only sermon

¹Bricker. "Solving the Country Church Problem".

²Butterfield. "The Rural Church".

available. It was on the text—"Quit you like men."

A logical cause for the scarcity of ministers is due to the fact that the profession is outdistanced by law, medicine, and dentistry. He who might study for the ministry sees everywhere instance after instance of weak, struggling, sometimes quarreling churches, none of them big enough to take up the time of a full grown man, and none making the impression on the community that a full grown man with such machinery back of him as the churches afford ought to make. The spectacle discourages him. There is a prevalent opinion also among possible candidates that men can serve their Lord in various ways today, more so than formerly. He may serve quite as acceptably in brotherhoods, societies, and in other similar organizations.

MODERN TENDENCIES IN AGRICULTURAL EDUCATION

There is a disposition on the part of some colleges to allow students greater freedom in the matter of specialization. Students carry their work on such narrow lines as horse raising, sheep husbandry, fruit growing, vegetable growing, plant breeding, microbiology, silos, etc. The New York State College of Agriculture has recently introduced specialized courses for fertilizer salesmen, poultry judges, and bee-keepers. A new department of rural social organization has also been established. The Kansas State Agricultural College is offering a course in agricultural relationships, the main object being to give the student a knowledge of the whole field of agriculture from the economic standpoint. The Massachusetts Agricultural College has introduced home economics for the benefit of young women who are in training for agricultural vocations. Opportunities are also offered for research work. Normal and high schools are giving attention to this subject as the dominant interest of rural communities.

TENDENCIES IN RELIGIOUS EDUCATION

Fifteen million children of school age are without religious instruction. While many denominations are interested in the field of higher education, little has been attempted along the line of week-day religious training. Daily vacation Bible schools are now an established fact. Our own denomination took

¹Barden. In "Review of Reviews", 1910.

²U. S. Education Bureau. Bulletin 1921, No. 40.

a step in advance when last year such schools were organized in twelve churches with gratifying results. Sabbath-school work being separate from the daily life of the pupil tends to make religion something apart from every day life, but there should be a close correlation between the week-day instruction and Sabbath-school instruction. The child learns to make religious ideas his own by expressing them in conduct. All such instruction helps to form life's habits and establishes higher ideals.

A new sense of brotherhood is taking possession of the church as illustrated by

CHURCH FEDERATION

No denomination can hold itself aloof from other denominations in the old spirit of sectarianism. The Gospel is not for any church or denomination.

There are four types of community church, but the type that has proved most satisfactory in rural communities is known as the Multi-Denominational Church. This is a union of several churches under one pastor. Services are held in one church while the others are used for community houses or for young people's organizations. Each church may retain its own distinct organization and not renounce its denominational principles. It does mean, however, subordination of creeds and doctrines. The principle of federation is sound and economical. It eliminates duplication of effort, concentrates congregations, and saves wasteful rivalry. Every New England State is organized for federation. More than eighteen States have decided in its favor.

THE CHURCH IN THE NEW ORDER

will have a better educated ministry. It will assume a larger leadership in rural affairs. It will help the helpless, befriend the friendless, show mercy to the poor, render a cheerful, loving and helpful service to all in need. The church will do at least eight things: (1) It will win men to Christian ideals. (2) Help men to understand present conditions to which this ideal must be applied and must illustrate in its corporate life the social ideal that it proclaims. (3) It will glorify the soil, and will interpret the Kingdom of God to the rural people in terms of

¹Mary Lou Ogden. In "Sabbath Recorder", February 3, 1922.

²Carney. "Country Life and the Country School in the United States".

³"The Rural Church as a Social Center".

⁴"The Church and Industrial Reconstruction".

their daily lives. (4) It will enrich family life—make it more refined—make home labor easier—will give a larger outlook from the farm home. (5) Will teach young men and farmers the dignity of true labor, the greatness and grandeur of their calling, and the important position they occupy in the make-up of our vast nation. (6) The church will get over its selfishness and sectarianism and will organize for religious instruction in the public schools. (7) It will be the center of community life having a gymnasium, free baths, reading-room, stereopticon lectures, and a moving picture machine. (8) The church will make better husbands, better wives, better pastors, better farmers, better boys and girls, better neighbors, and better citizens. As aiding these ideal conditions the following might be mentioned:

FACTORS IN RURAL AWAKENING

Summer schools established by colleges and universities for rural leadership such as are held at Cornell University and at Amherst College. The International Y. M. C. A. holds every summer conferences at Silver Bay, Geneva, and Estes Park. Frequent conferences are held on the country church problems which stimulate interest in its welfare. Much is being done through university extension work and through the department of agriculture of the United States government. A broad step in advance has recently been made whereby the government has established a department of rural organization and farm production and marketing with Professor Thomas Carver of Harvard University as Director. There are many world factors at work such as the Student Volunteer Movement; World Student Christian Federation; Missionary Education Movement; International Committee of the Y. M. and Y. W. C. A., together with the work of the National Federal Council of the Churches of Christ in America. These factors all give promise of a more satisfactory rural life and a more vigorous country church. Already the

DAWN OF THE COUNTRY CHURCH

is in sight. Martha and Robert Bruere have

¹Butterfield. "The Rural Church".

²"Church and Community Life".

³Brunner. "Country Church in the New Order".

⁴Earle. "Colonial Church. In Home Life in Colonial Days".

⁵Earp. "The Rural Church Serving the Community".

graphically pictured it in the following words: "It would be somewhere down by the edge of the road, and there would be flowers about it, and places for the children to play, and a big veranda with rugs, and the church pews would be chairs."

Part of the church would be a great kitchen where the girls—and the boys too—would learn about domestic science. And the room where the minister preached would have tables that could be moved in so that we could have supper or dinner or afternoon tea or anything else we wanted. And there would be a rest room open every day in the week and all night for whoever was tired or needed it. And there would be a moving picture machine running at least one night in the week, and they'd give those wonderful films from Dante, and the Odyssey, and 'Parsifal'; and they would have the government demonstrator down to teach better farming, and an artist to teach about beautiful pictures and beautiful clothes; and when the church wasn't being used for anything else it would be a gymnasium and the minister would be the director of it. And a public library would be there, too, and the minister or the minister's wife would be the librarian.

That church would be busy every day and evening; it would never be shut. It would be the recreation center of the township, and the minister would be the social secretary. And all this would be in addition to what is ordinarily called the religious instruction.

To recapitulate: To restore the church to its rightful place necessitates a permanent and satisfactory life on the soil. It must minister to the social, educational, recreational, and religious needs of the community. Our theological seminaries must be reorganized to meet advanced rural conditions. Our ministers must be adequately supported, know rural life problems, and preach in terms of country life. Churches must federate: doctrines and creeds subordinated, and week-day Bible instruction inaugurated. The sanctity of the home must be maintained for the development of character and inculcation of high ideals.

¹Bruere. In "Outlook", March 24, 1915.

"Two per cent of our young men go to college. Ninety per cent of our men of influence and power come from that two per cent."

"HOLDING THE LINE"

"Have you found a diamond pendant which I feel sure I dropped at your theater last night? I was sitting in the stalls second row from the front."

So telephoned a lady a few days ago to the business manager of a West End theater.

"Not yet found," was the reply; "but search is being made; please hold the line."

The trinket, a valuable first-quality diamond, was soon found near the indicated stall; but when the manager returned to the telephone to announce the good news, the call had been cut off. For some time he waited, but no fresh application was made; and as in the first instance the lady had given no name or address, he could only have recourse to advertising in the papers, still, when last I heard, in vain.

As I read of this incident, the thought arose that too often we thus act concerning our requests to our Father in heaven. We turn to him in our troubles, trials, difficulties, needs, according to his gracious invitation; and then sometimes, weary of waiting, our faith and hope give way, and we fail to "hold the line"; so that when the fulness of time is come to grant what we desire, we are not there to receive it—to our own great loss and the dishonoring of our faithful God. Yet how repeatedly are we bidden, in this all-important matter of prayer, to "wait patiently for him", and surely his call to such exercise of trustful patience is no small part of his gracious dealing with his praying people. "The preparation of the heart is of the Lord."

How helpful to realize that he also, for our sakes—the richer fulfilment of our prayers—is waiting! "Therefore will the Lord wait that he may be gracious unto you." It has been strikingly said: "He will not give his children unripe fruit." That every true prayer reaches his Throne of Grace, is certain beyond a shadow of doubt: let us then steadfastly "hold the line", and the answer of blessing will come—either that we have actually asked, or some good thing "above all that we ask or think."—*Alice Jane Home, in The Christian.*

"Stewardship has a symptomatic relation. How is your stewardship pulse beating? Are you doing business with God on a sound basis, as his happy partner?"

WOMAN'S WORK

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

I fear that some of you may have gained the impression that I went to Conference merely for the automobile trip and to visit at places along the way. I have written so much about the trip and so little about the meetings of Conference itself, that I am hastening to assure you that I was "among others present" each day of Conference. I had intended to write fully of the missionary pageant on the Woman's Board program, but before I had reached that point in my narrative a full report of this pageant appeared in another department of the paper, and so I abridged my report to a brief mention of the pageant. The reports of the corresponding secretary and treasurer of the Woman's Board, presented on the same program as the pageant have already been printed in this department. Some of the excellent sermons and addresses given on the Conference program have been printed, others have been reported. I might report upon other excellent addresses and sermons that as yet have not been reported upon the pages of the SABBATH RECORDER, but I am hoping that these sermons and addresses will be printed in full, so that you may have the opportunity to read them. I feel that *all* sermons and addresses given at Conference are prepared for the entire denomination (who knows but some time we may all be present at Conference), and so should be presented to the denomination through the medium of our paper, that those who were not fortunate enough to hear these messages spoken, may have the privilege of reading them.

The members of the Woman's Board were in doubt about sending the articles comprising the "Woman's Board Exhibit" to Ashaway, as this collection has been shown several times in the Eastern Association, but a request came for the collection to be sent, and we were glad to comply with the request. One of the rooms in the high school building was given for this exhibit. There were quite a number at the Conference who were interested in viewing

this exhibit for the first time. The children had their meetings in the high school building also, and I was told that they found the articles in the collection very interesting. There was shown with this exhibit this year a unique Chinese banner—or such it looked to be—loaned by Mrs. Eleanor Clarke Burdick, of DeRuyter. This banner was in reality a curtain taken from a heathen temple. It hung before the most holy place, according to their belief, in a temple owned by members of the royal family. For proof of this claim of royalty we were asked to notice the four toes upon the dragon that embellished the curtain; it seems that a four-toed dragon was the sign of royalty at that time; common, plebian dragons had only three toes. This curtain was taken from its temple at the time of a Chinese revolution when the Carpenters were in China, and was presented to Mrs. Carpenter, who in turn gave it to her niece, Mrs. Burdick.

There was one meeting of women called to discuss questions of special interest to the women of our societies. The roll was called by associations. We found that we had one lone Sabbath-keeper, one, Miss Burdick, from the China Association, and representatives from the Eastern, South-eastern, Central, Western and Northwestern associations, the larger number, as might be expected, came from the Eastern. Mrs. West presided and called upon Miss Burdick to tell us of some of the discouraging features of a missionary's work. Usually we hear of only the encouraging part of the work, and Mrs. West felt that we might be better able to be of service if we could understand all conditions. Miss Burdick spoke briefly of conditions that sometimes cause the workers to become discouraged, but mostly her words were cheerful, telling of reasons for encouragement in the work. The meeting was very formal and we kept Miss Burdick answering questions until she was late for her next appointment. In answering the question, "What can our women's societies do to help the Girl's School?" Miss Burdick said that she was often asked that question, and she wished that she might say, "Make bed quilts", "it would be a relief to be able to tell people to send bed quilts"—it seems this is what many of us want to do for the missionaries, it may be because many of us are making quilts in our societies, that we

think of sending them to Shanghai and Lieu-oo, but it is certain that many inquiries about sending quilts come to the members of the board as well as to the missionaries themselves. Time was when it was hard to find people who would let their girls enter the school, when they consented they wanted a bonus, and the school furnished everything free. Times have changed, in the words of the poet, "Them days is gone forever". At the present time parents are glad to pay the required tuition, and the girls furnish their own bedding. Miss Burdick said that the Chinese have their own style of bedding and bedmaking, suitable to their climate and their needs, and our kind of quilts does not fit in with theirs.

It is a source of satisfaction to the teachers to know that more people are wanting to enter their daughters in school. Miss Burdick told us of mothers who had brought their daughters to enter the school because the young daughters of some of their friends had been pupils in the school, and after watching these girls they decided that they wanted their daughters to have the same training. It must be hard for these teachers to send these girls to others schools to finish their high school work, just at the time when the teacher's influence may be most needed, and all because of lack of equipment.

Miss Burdick feels that one great need of the school is for women in this country who are willing to make personal and definite intercession—not once, nor twice, but regularly, for these girls that they may be led out into the larger, fuller life of Christian service. She told us stories of women who had made such prayers, and of the assurance she had that the prayers were answered. She was asked if she would supply names of girls to a group of women who wished to take these girls upon their hearts, and who on their behalf would make personal definite intercession to the Father of us all. She replied that she would be very glad to supply names.

After the close of the program on Wednesday afternoon the visiting women were delightfully entertained on the lawn of the parish house by a group of Ashaway women. All present enjoyed this coming together in a social way, when new friendships might be formed and auld acquaintance brought to min'. Refreshments were

served and the women separated, having added another page of pleasant memories to their memory books.

On Friday afternoon there was an official automobile tour to Watch Hill and other resort towns. This was a very delightful trip, but we did not take it at that time. It had been our good fortune to have the beauties of the Watch Hill drive pointed out to us on a previous day, when we had driven that road on our way to Weekapaug where we had been kindly bidden for supper. Both these beaches seemed wonderful to us, but we must admit to a preference for Weekapaug, and not only because of the gracious hospitality of the home to which we were welcomed. Here we looked first and last and almost all the time, at that vast expanse of iridescent beauty, the ocean sparkling under the rays of the setting sun. Here were giant rocks, standing firm in the onrushing tide that, helpless, dashed its waters aloft in turbulent anger. Here on the shore were other giant rocks, that must needs be climbed, to show the little lad, who wondered, "Do you 'spose Auntie can climb that?" and "Do you 'spose that other lady could?" A little farther along this beach stands a beautiful line of sand dunes, not so large as those in the region of the Great Lakes, but the right size for the setting of this scene. And back of us the green fields of the open country stretching away. It was a scene that lingers long in the eyes of our memories, and we are often speaking of it.

While the rest of the people were on the official trip to Watch Hill on Friday, we bribed our uncle to go with us to Rockville and show us the site of the home of our great, great grandfather. Our ancestral home did not prove to be a marble palace, but we saw the pile of rock where the house had stood, and most any kind of building might have been constructed from that rock, or if more material were needed, it might have been taken from the ground in huge masses most anywhere on that farm. I found out why the place is called Rockville, I dare say if I had been clever I might have guessed it before I saw it. Here we picked apples, drank from the spring around which some of our family legends center. We were given the freedom of the farm on the condition that we should not carry away in our car any of the rocks.

On our way back to Ashaway we called on a dear little old lady whose father bought the farm from our family. She was not able to attend the sessions of Conference, but other Conference visitors made the journey to Rockville and called on her, and all were cordially welcomed.

I wish you might have been with us when we walked up and down the avenues of dahlias in Mr. Stillman's dahlia gardens. We oh'd and ah'd and exclaimed together at the beauty of these flowers. Our attention was held longest by a group of five new kinds, of beautiful coloring and immense size. We were interested in learning that this group is called the five great lakes group. It may be that we were governed by loyalty to our own district, but we discovered that we had chosen as our favorite the one called Lake Michigan, a magnificent scarlet flower.

WORKER'S EXCHANGE

REPORT TO SOUTHEASTERN ASSOCIATION
FROM SALEM, W. VA., SOCIETY

The Ladies' Aid Society of the Salem Seventh Day Baptist Church sends greetings to the people of Salemville and to the delegates from other churches in this association.

Our society feels that during this last Conference year we have been blessed in many ways. There has been very little sickness among our members. Although we have lost one by death, we have gained several new members. We have had big plans. Our efforts have brought about results which are highly gratifying and we are encouraged to continue in whatever ways seem best to be of service as a band of Christians.

We have been most fortunate in having Dr. Palmborg with us this year. Her pleasing manner and her sincerity have won our hearts. Her faith has been an inspiration to us. Her experiences have enlightened us. We count ourselves favored because of her stay in Salem, and although we were sorry to see her leave, we heartily wished her God-speed on her long journey back to her chosen work.

Not wanting her to leave our midst without some remembrance from her many friends here, we decided to honor her at our April meeting. Miss April, true to

her reputation, sent down shower after shower, but a goodly number were able to attend. After our members were safe within the home of Mrs. J. E. Trainer, there was still another shower, but of a different nature. As Dr. Palmborg stood beside our president to receive the hand of friendship and good-will, she was showered with many handkerchiefs which had been concealed in an umbrella.

Contrary to the usual custom, our hostess served dainty refreshments after the business session, and we enjoyed a social hour together. At some of our meetings earlier in the year, Dr. Palmborg had given us some very interesting talks about China and we felt free to ask many questions.

In January we were able to secure the denominational slides which our Woman's Board were offering for the use of any society which would pay transportation charges. Dr. Palmborg kindly consented to explain the slides and we had an interesting entertainment in the college auditorium.

Last fall Dean Van Horn asked our Ladies' Aid to visit the College Club dining room and kitchen and make suggestions as to what was needed to give them a more homelike appearance. This club (a student organization) feeds about seventy students during the school year, and a much larger number during summer school. A committee from the Aid was appointed to make investigations and an appropriation from our treasury was allowed for some of the improvements. We made curtains for the windows and provided some equipment which added materially to the appearance and convenience of the rooms. Our society was glad to be of service in this way to the college.

We have the best interests of the college at heart and are willing to help whenever we can. A few years ago we finished paying for a scholarship, and each year since then we have given some worthy girl the benefit of it. We are glad we can do that.

This year we have been able to pay all the expenses outlined in our Ladies' Aid budget for the year. Besides our income from members paying systematically into the treasury, we have had opportunity to earn considerable.

Salem has a Kiwanis Club, an organization of business men who meet at noon every Wednesday. The ladies of the dif-

ferent churches and other organizations of the city take turns in serving dinner to this club. We have had several opportunities to earn in this way. Serving a good dinner to sixty or more, means a great deal of work. We have many capable leaders for such work as this and the responsibility is divided. The work is well planned and carried out, and there is plenty of fun mixed with it.

We have been using the proceeds from these Kiwanis dinners to make improvements in our church basement, and when we have finished, it will be a pleasant and convenient place. We have had more cupboards built, tables remodeled, and a new coat of paint applied throughout. The ladies have made new window curtains. We have bought table linen, silverware and kitchen utensils and we plan to make many more improvements this coming year.

At the beginning of the Forward Movement campaign, the Ladies' Aid voted to pay \$225 a year to it. We have succeeded in paying that pledge for these three years. Our second and third year payments were \$250 each, all of which has been paid through our church treasurer.

We will not fail to meet our obligations these next two years, if the interest, the loyalty, and the efforts of our members continue. Truly, a band of earnest Christians, working in harmony can accomplish much.

We commend the other women's organizations in this association for the work they have done. We feel that those churches which do not have an organized Ladies' Aid are missing an opportunity for Christian co-operation that can avail much. With God's help, let us grow in faith and friendship in his service.

The train crews who abandoned their trains in the middle of the Arizona desert damaged their own cause just as the Germans who made war on noncombatants in Belgium and France damaged theirs. The suffering they caused the passengers, many of whom were feeble through age or infancy or sickness, was merely cruel. It was of no conceivable advantage to the strikers and showed only a wanton willingness to harm any one who was in their power.—*Youth's Companion.*

ZIG ZAGS

GEORGE W. HILLS

We are nearing the terminal of a seven weeks' trip on the "Zig Zag Trail," in the "Land of the Setting Sun". The "Roving Pastor" is nearing the completion of his annual round of calls upon his scattered flock. It has been a journey of great interest, many pleasures and varied experiences.

Last night I unconsciously passed from meditative wakefulness over into refreshing sleep, under the charm of the music of the beautiful Kings River, as it rushes over the rocks and ripples of its uneven bed, near our open window.

As I write this morning, it is in the surroundings of the majestic Sierra Nevada range, forty miles from the noise and hurry of the railroad and the rush and roar of the city.

This trip has not been free from uncertainties and unpleasant features, caused by the railroad strike conditions, though nothing of a very serious nature has taken place to hinder work and travel.

On one railroad, where three trains daily each way were formerly run, there is now but one each way. But by waiting a few hours, that was ample for my needs.

In Spokane, newspaper men informed us that there would not be "a wheel turning by Thursday night." We were glad that duties led us toward the great "briny deep" where we could get a steamer for home, if the wheels stopped turning. Although our train was seven hours late on reaching Seattle, we arrived in the morning of Thursday and not in the evening. For once the newspaper men went amiss in their guess, for "the wheels are still turning." Several roads have suspended a part of their trains. Travel is light, for fear of "what might happen."

While the train was stopping at a division station in northern California, I attempted to call on an acquaintance, who was a department superintendent in the machine yards. On nearing the gate a strike-guard bearing a rifle confronted me. I have not been in those yards. I could do my duty and stay away.

Next morning on going to breakfast in Oregon, I passed three guards. On the wall in front of me, while eating, I noticed a great black-lettered card, saying: "Strike-Breakers not welcome." Another card bore

the information that, "No Strike-Breakers served for less than \$5.00."

Because of neglected locomotives, breakdowns are frequent. Once near midnight, our engine gave out between stations, detaining us a couple of hours. On one train of six cars, we were pulled by two engines, in a level country, etc., etc.

But now, here we are, "hale and hearty," within three hours by auto, and thirteen hours by train, from home. If wheels stop turning now, there is a good auto-bus line at our service.

But this trip was not all veiled in gloom and uncertainties. In several ways, it has been the most helpful and bright of any trip up to date. The marked loyalty and faith of the faithful are truly very encouraging. They stand true under great adverse pressure. Some who, for a long term of years, have been careless regarding the claims of God and his Word, are finding their way back to their "Father's House."

The several little Sabbath schools on the field are faithfully maintained. One sister who had not seen the SABBATH RECORDER for a long term of years and has been following Jesus "afar off," is now a subscriber to the RECORDER, and is walking in closer fellowship with our Divine Master, and is in much closer interest and heart-life with those who "Keep the Commandments of God and the faith of Jesus."

Every Sabbath afternoon since my call there last year, the faithful little band at Oregon City have had a meeting for prayer, testimonies, and Bible study. They have grown much stronger in faith and in service. Two of the sisters conduct a Sunday school for Sunday-keeping people, with great success. In this way they are assisting in counteracting some of the evil influences of the pleasure-seeking craze and the bewilderments of false religions.

It was with the greatest of pleasure that I baptized two of this company—a mother and her daughter, who are to join the church at Los Angeles next Sabbath as non-resident members. Others who have not yet quite committed themselves to Him who is "the way, the truth and the life" seem much nearer to the "Kingdom" than they have before. The adverse pressure there is very great. But God's hand has not grown weak, and his arm has not been shortened. That work and those faithful ones are his.

One brother in another place had a hearty greeting for the "Roving Pastor." He said, "I am hungry for a sermon." He had not heard one since our last year's call.

In some places we received opposition and a "cold shoulder," from some who call themselves Christians, and I presume they really think they are. But in most places I received the most cordial treatment. In Lewiston, Idaho, I preached in the Presbyterian Church, the largest in the city.

Jesus our Lord did not always receive the most cordial reception. We have no reason to be despondent if we do not. We are to bear the message of "truth and life," as he did, whether people hear or forbear, and close their ears, hearts and lives against his messenger.

It is with the greatest pleasure and the most profound thankfulness that we see the work and interest deepening and broadening. Our hearts are filled with praise and gratitude to the "Lord of the harvest," and the Shepherd of souls, and we praise him more and more, "Whom not having seen ye love."

THE LOSERS

The coal strike in the bituminous fields was settled August 22 after many conferences, the operators making a surrender under pressure, so they say, from the public. It is announced that coal may cost \$1.50 to \$2 per ton above last year's figure. The mines will be operated steadily, so the miners will recoup in part their loss of wages through the 144-day strike. The public gets the worst of it by having to pay for the strike. It is high time that the principle become established that the group which has to pay the cost of strikes and endure the hardship entailed by them, shall be recognized as an interested party in the adjustment and in the prevention of strikes. The primeval American doctrine of no taxation without representation is not yet obsolete.—*The Baptist.*

A CORRECTION

In the RECORDER for October 2, 1922, page 422, first column, near the close of the first paragraph, the duration of the Maccabean period should be, not 165-163, but 165-63.

A. E. M.

YOUNG PEOPLE'S WORK

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

REVERENCE AND WORSHIP

ELRENE CRANDALL, QUIET HOUR
SUPERINTENDENT

Christian Endeavor Topic for Sabbath Day,
October 21, 1922

DAILY READINGS

Sunday—Reverence for God (Hab. 2:20)
Monday—Reverence for man (1 Cor. 3:16-17)
Tuesday—Reverence for God's house (Lev. 26:1, 2)
Wednesday—Worship in the heart (John 4:19-26)
Thursday—Holy adoration (Rom. 11:33-36)
Friday—Worshiping Christ (Rev. 5:1-14)
Sabbath Day—Topic, Reverence and worship (Ps. 111:1-10)

According to Webster: Reverence is to regard with fear mingled with respect and affection. Worship is the act of paying divine honors to the Supreme Being; or the reverence and homage paid to him in religious exercises consisting in adoration, confession, prayer, thanksgiving, etc.

As we go to our Christian Endeavor meeting this week let us have this thought in mind, "The Lord is in his holy temple: let all the earth keep silence before him." Let us cast aside the news of the day, gossip, and the usual topics of conversation, and think more of our meeting to worship God and show more reverence to him and to our place of worship, whether it be in God's house or some room set aside for Christian Endeavor meetings. God will meet with us whether at church, schoolroom or private house if we will let him. Why not open our hearts and with him as leader go to the meeting in a truly worshipful spirit with a message that will be an inspiration to all that hear it.

How does the Quiet Hour develop the spirit of worship?

In the midst of the worry and bustle of work the Quiet Hour should give to every Christian a definite time to stop and meditate on spiritual things—to look to Christ for strength and courage to meet the day's problems, trials and temptations,—and to thank

and praise him for his untiring watchcare and protection to us and our loved ones.

Who knows or can tell the peace and blessings which Jesus has given in this silent waiting hour?

If we really cast all worldly thoughts aside during our Quiet Hour and realize God's presence and converse with him as a father or dear friend,—then read the Bible to gain his thoughts, his ideals for his children, his principles of living, and moral laws which are as vital to our well-being today as to those who received them personally,—then search diligently for the permanent lessons of spiritual truth, the warnings, the enlightenments or inspirations as the readings bring them to us,—then make them a part of our lives and characters, we have not spent this time in vain.

We can find no better aid to the true worship of God than through the teachings of the Bible. Its history, its poetry, its gospel stories contain truths that are often overlooked in reading, thus the need to re-read often that we may find them. The Bible characters from Old and New Testaments should be carefully studied. Their lives were written to help us if we will follow their good examples and profit by their mistakes.

Then there are books such as these: "The Quiet Hour and How to Keep It," by Rev. Frank H. Allen; "Deeper Yet," by Clarence E. Eberman; "Chambers of the Soul," by Cornelius Woelfkin; "My Best Friend," by Floyd W. Tomkins; "Bible Studies on the Sabbath Question," by Dr. A. E. Main; "The Challenge of the Ministry," by Rev. A. J. C. Bond; "What Next," by Rev. A. H. Lewis; "Country Life Leadership," by Pres. B. C. Davis. Also books which Murry, Meyer, Cuyler, Miller, Chapman, Moody, Sheldon, Wells, and Rev. Francis E. Clark have written especially to guide us in our Quiet Hour meditations. Shall we not use these for our own good? They were written for that purpose.

Is there any reason why we should observe the Quiet Hour?

Is there any reason why we should not observe the Quiet Hour?

When shall I commence to observe the Quiet Hour?

When should children be taught to observe the Quiet Hour?

MEETING OF THE YOUNG PEOPLE'S BOARD

The September meeting of the Young People's Board was held in the Sanitarium College Building, September 12, 1922; President B. F. Johanson presiding.

Members present: B. F. Johanson, Mrs. Frances F. Babcock, Mrs. Nettie Crandall, Miss Emma Maxson, Mrs. Ruby Coon Babcock, Miss Edna Van Horn, Miss Doris Holston, D. K. Howard, Adan Clarke, E. H. Clarke, I. O. Tappan, C. H. Siedhoff, Rev. E. M. Holston, Leon Maxson, L. A. Van Noty.

Visitors present: Rev. E. D. Van Horn, Mrs. E. D. Van Horn, Mrs. E. M. Holston, Rev. H. C. Van Horn, L. E. Babcock, Mrs. Adan Clarke, Miss Frances Babcock.

Prayers were offered by Rev. E. D. Van Horn and Rev. H. C. Van Horn.

Report of the Conference Nominating Committee was read by Mrs. Frances F. Babcock. Voted that Dr. L. S. Hurley be asked to become a member of the Board. The Superintendencies of Efficiency and Social Fellowship which were not definitely filled by the Conference Nominating Committee were referred to a committee consisting of Mrs. Ruby C. Babcock and I. O. Tappan.

The Corresponding Secretary gave a verbal report.

The annual report of the Board was discussed.

A letter from Rev. Edwin Shaw regarding discontinuing the *Sabbath Visitor* and the plans for substituting another periodical to take its place was read. After open discussion of the letter an informal vote expressed the opinion that an attempt be made to handle the matter by additional pages in the RECORDER. The suggestion was made that even if a new periodical is published, there should be a Children's department in the RECORDER.

Voted that letters of thanks be written to all who took part on the Conference program, to the societies who sent exhibits to Conference, and to the Ashaway society for the Fellowship Breakfast.

Mrs. Frances F. Babcock gave an account of some of the exhibits at Conference.

Mr. Holston reported the Fellowship Breakfast.

Dr. Johanson reported that Mr. Lester Osborn, one of the Life Work Recruits, was

to receive denominational aid in his preparation for the ministry.

The name of the Mission Study Superintendency was changed to Superintendent of Study Courses.

Voted that a committee of three be appointed to which the Junior and Intermediate problems may be referred. Miss Marjorie Willis, Miss Edna Van Horn and Dr. Johanson were appointed.

After discussion, it was decided to continue the policy of sending frequent bulletins to the societies.

The Treasurer's report for July and August was accepted.

Voted that we authorize Mr. Holston to employ what clerical help he needs at the expense of the Young People's Board. There was general discussion of work to be done in connection with the Life Work Recruit Movement.

Several members and visitors spoke on good and welfare of the Board and our young people.

Adjourned.

MRS. RUBY C. BABCOCK,
Secretary pro tem.

"MEN MUST BE FREE"

"The foremost thought in the constitution is the right of freedom and the pursuit of happiness. Men must be free to live and achieve. Liberty is gone in America when any man is denied by anybody the right to work and live by that work. It does not matter who denies.

"A free American has the right to labor without any other's leave. It would be no less an abridgment to deny men to bargain collectively. Governments can not tolerate any class or group domination through force. It will be a sorry day when group domination is reflected in our laws.

"Government and the laws which government is charged with enforcing must be all for the people, ever aiming at the common good."—President Harding, Marion Address, July 4, 1922.

"I should be ashamed, as an American citizen, to have millions of men unemployed this winter, because there is work for all if we will only manage our affairs with a reasonable degree of intelligence."—Eugene Meyer, Jr., War Finance Corporation.

ANNUAL REPORT OF THE SABBATH SCHOOL BOARD OF THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

The forty-ninth annual report of the Sabbath School Board of the Seventh Day Baptist General Conference which is herewith presented, bears with it the prayers of the board that the work that has been done during the past year may have the Divine approbation, and that the efforts that have been made to extend the knowledge of God and his Holy Word may not have been wholly in vain. It is with this thought in mind that we return most humble thanks to our heavenly Father for his watch care over us and for the privilege of having had a part in the extension of his truth.

The report of the board this year does not present much new material inasmuch as its activities have been considerably curtailed because of a lack of funds to carry on its proposed program. Nevertheless, we would not sound a discouraging note, but we are thankful to be able to show as favorable results as we do. In times of depression a cheerful acceptance of existing conditions and an optimistic outlook into the future, may contribute more towards a successful conclusion than unobstructed measures and more promising prospects in normal times. Therefore we are not coming with excuses or apologies, but with explanations, and a plea for a more sympathetic and generous support for the immediate future.

The regular routine work of the board has been carried out by action taken at the regular meetings and several special and adjourned meetings, in addition to which much has been done by the several standing committees and special agents of the board, chief of whom is the field representative whose annual report is appended hereto.

Financial Statement

As has been the case with all of our boards and agencies, the failure to receive the full amount of the established budget has proven a serious handicap in the carrying out of the program that was suggested one year ago, and while an attempt has been made to go as far as possible and accomplish something along all of these lines it has been with the full realization that it would certainly entail a deficit and that we would be obliged to come up at the end of the year confessing to having run ourselves in debt.

This statement is made, not in a complaining way, but simply to explain why we are reporting so large a deficit.

The advance steps that were taken by the board two or three years ago when it employed the services of a full time field agent, began the issuing of Graded Lessons in the Junior and Intermediate departments and established the system of Religious Day Schools, were taken, perhaps, at an inopportune time, yet no one at that time could foresee the present conditions, and if an error was made at that time it was one of judgment in which the board was sustained by the action of the General Conference. But in all of these activities we believe the results obtained have justified the action taken. Even if the full amount of the budget should be realized it is doubtful if all these lines of work can be maintained without the risk of incurring unwarranted debts, and the board seeks the advice of the General Conference, or its Commission, as to the advisability of continuing these activities as well as the desirability of making radical changes in some of the publications.

The large deficits appearing in the report of the publishing house in connection with the publishing of the *Sabbath Visitor*, the *Helping Hand* and the *Graded Lessons*, indicate that some intelligent revision in the matter of these publications should be made. This is especially true in the case of the *Sabbath Visitor*, where the report shows a deficit to the publishing house of \$961.35. The question has to do with the reduction in size of the paper or its discontinuance altogether, unless this large deficit can be provided for in some way that will relieve the Tract Society of so large a burden.

The schools and societies are to be commended for their generous support of the board in these times of general stringency. Not only have they responded liberally to the various activities of the board, but generous contributions have been made to the different relief agencies that are seeking to ameliorate the suffering in the old world that has been brought about through the devastation of war, famine and pestilence, and what is still worse, the inhumanity of nations that have sought to exterminate Christianity in the world by murder and the massacre of their defenseless subjects. China, Russia, the Near East, Germany, Austria and other countries of Central

Europe, have been included in these benefactions.

We can but feel that this relief work which is being carried on by the different agencies and supported by the gifts of the people is doing far more than merely feeding the famishing and clothing those that are dying from exposure; it is breaking down the stone walls of national jealousies and promoting as nothing else will the condition of world peace and brotherhood between the nations.

Publications

Helping Hand

Editor-in-Chief, Rev. William C. Whitford, D. D.; Associate Editors, Hosea W. Rood, Rev. J. E. Hutchins. Subscription price, 40 cents per year.

There are 3,280 paying subscribers and 18 free copies of the *Helping Hand*. This is four less than were printed last year. The receipts from subscriptions have been \$1,326.25, while the cost of production has been \$1,557.04, which leaves a deficit of \$230.79. Seventy-five dollars has been paid for editorial work from the general funds of the board as provided for in the budget.

The Sabbath Visitor

Editor, Miss Evalois St. John; Editor of Junior Column, Mrs. W. D. Burdick. Subscription price, 60 cents per year.

There are 926 paying subscribers to the *Visitor* and 11 free copies and exchanges are printed, a falling off of 23 subscriptions during the year. The cost of production has been \$1,369.02, while only \$407.67 has been received from subscriptions and sale of stock, leaving a deficit of \$961.35, which has been taken care of by the American Sabbath Tract Society. This deficit is over \$150 more than it was a year ago, even with a smaller subscription list. There was still due on subscriptions July 1, \$85.02; but \$140.11 had been paid on subscriptions in advance of July 1, 1922. One hundred and twenty dollars for editorial work is paid by the board from its general fund.

Seventh Day Baptist Graded Lesson Series

Intermediate Course. Prepared by the Field Representative, Rev. E. M. Holston. Subscription price, 15 cents per quarter.

Three years' work in this course is now available. The cost of printing Part 4 of the first year and Parts 1, 2, and 3 of the second year was \$502.60, and there was re-

ceived on subscription \$195.15, with about \$20 still due on subscriptions July 1, 1922. This leaves a difference of \$287.45 to be made up by future sales, as an edition sufficient for our needs for four years was printed. One thousand four hundred and seventy-seven copies of the eight parts now in use have been distributed since July 1, 1921.

Junior Course, Graded Series. Editor, Mrs. Harriett C. Van Horn. Subscription price, 15 cents per quarter.

The first three years of this course are now available, and are being used in the most of our schools. The cost of printing Part 4 of the first year and Parts 1, 2, and 3 of the second year was \$743.39. This was for an edition of 3,000 copies except for Part 3 of the second year which contained only 1,500 copies. The amount received on subscription was \$302, leaving a deficit of \$441.39 to be made up from future sales of this year's work during the next three years. There have been distributed since July 1, 1921, 2,567 copies of the eight parts of the first two years' work. There is sufficient stock remaining of the first two years' issue to meet the demands for the next three years. Seventy dollars for editorial work has been paid from the general fund of the board.

Other Supplies

Other supplies for the use of the schools, officers and teachers, including order blanks and secretary's record books, have been supplied as needed.

The most important fact connected with the Sabbath-school publications is the progress that has been made with the Graded Lesson Series. Two years of these courses have now been finished and the third year's work will be ready as needed. It is worthy of comment that the graded work has been taken up so generally by the schools, both large and small, and that general satisfaction with them is expressed.

Field Work

The work on the field has been done largely through the efforts of the field representative whose services have been employed much the same as in the previous year. His time has been divided with the Young People's Board and they have also helped in defraying his expenses, one third of his salary and expenses being guaranteed by

the Young People's Board. He has not visited as many of the schools this year as he did last, but he has kept in close contact with them through correspondence and occasional visits to isolated societies or to schools particularly needing his advice.

Because of the lack of funds it has been thought wise to terminate his services with the board at the end of the present quarter unless some way can be devised by which his salary and expenses can be met without involving the board in too burdensome a debt. If some way can be found whereby the board will realize the full amount of its budget we shall be glad to continue the present relationship with Mr. Holston and the Young People's Board. His labors in preparing the Graded Lessons for the Intermediate Series, in visiting the schools and advising them in their work, in attending the various associations and presenting the work and needs of the Sabbath School Board and his general supervision of the Vacation Religious Day Schools has been of great benefit to us and we are loath to release him from a work in which he is so thoroughly interested and for which he is so well adapted.

The advice of the General Conference is solicited. The thanks of the board are also due to Rev. E. D. Van Horn and others who have presented the interests of the Sabbath schools at some of the associations and other meetings.

Vacation Religious Day Schools

This important branch of our work has been prosecuted with more vigor than ever before and with very gratifying results. Thirteen schools have been helped in this way during this summer vacation. The attendance has been very satisfactory. In several communities children from homes outside our own churches have asked for admittance, and in at least one society, children from Catholic families have attended.

The value of the practice of employing trained supervisors for this work is showing itself more and more with the holding of each school. While too much praise can not be given to the splendid corps of voluntary teachers in our Sabbath schools, yet it is just as reasonable to expect more satisfactory results when a close and constant supervision is held over them as it is in the public schools. We are very grateful

to the young ladies who have given of their time and experience in this way.

Many societies have asked for schools next year and it is hoped that the work may be largely extended. Promotion and supervision are essential if this work develops to the point that it promises, but if it is accomplished the full amount of the budget must be provided.

In justice to our children, with whose religious training we are in part entrusted, can we ask the schools to do less next year than in the past?

The Field

The field that is occupied by the Sabbath schools is an ever enlarging one. There are no limits to the bounds towards which Seventh Day Baptists may work. It is a recognized fact that the only real religious training a large share of the children about us get comes through the Bible school. Even in the most cultured communities there are places where children are allowed to grow up in ignorance and disregard of the most vital of religious truths, while in other places no attempt is made to extend the knowledge of Christianity through the organized Bible school. There is, because of these conditions, an open door for our consecrated young people to push out in to this vast field and build up centers of interest that may later yield splendid results for the denomination.

Four new schools are reported this year and there are other localities that are being worked. The annual statistics that have been received up to the time of printing of this report show a healthy condition of the schools generally.

The matter of standardizing the schools has received much attention during recent years with the result that they are much better organized than formerly; still there is much remaining to be done along this line. Until some radical change is made in the policy of conducting our Church Schools we shall always be confronting this problem. And this is not peculiar to our people, it is having to be met by all denominations. The most crying need at present has to do with the question of teacher training and a more careful supervision.

The greatest element of weakness in the administration of our Church Schools is in the fact that we have to depend upon voluntary leadership. Much the larger part of

the work of religious education has to be done by voluntary workers. And this is casting no reflection upon that splendid company of people who are doing the work. As a rule they are a devoted, consecrated, self-sacrificing company whose motives in accepting service in the Sabbath school are worthy of our warmest praise. They accept the responsibility because of their profound convictions of the importance of the work, and feel that it is worthy of their best efforts. Yet because the teaching force must be recruited from the class membership it follows that many must be selected who have not had adequate training and experience in teaching, and they are entitled to competent, close, sympathetic and constant supervision. If our religious schools are made to compare at all favorably with the public schools, more attention must be given to this matter.

In a recent state-wide survey made of all the Church Schools in one of the large well organized States, it was found that, "compared with the rural public school teachers of that State, 87.7 per cent of all the Sunday-school teachers of that State fall below the lowest standards which are accepted by the State for rural public school teachers." (There are no S. D. B. Sabbath schools in that State.)

This leads us to conclude that, first, a systematic campaign should be waged by all our societies to enlist the most talented young people, particularly those with high school or college training, in the teaching service of their home Sabbath schools. Second, that high grade standardized teacher training courses for present teachers and those that are to come into service later, be prepared and promoted as vigorously as possible. Third, that our colleges be thanked for the work they have done, and urged to make a more liberal provision for the religious education of their students that will prepare them for leadership in their home churches and Sabbath schools. And fourth, that especial efforts be made by pastors, superintendents and college authorities to recruit students for Biblical and religious educational courses in our colleges, and to urge their active connection with the home school as soon as they have returned from college. As has been said in former reports, we believe this to be fundamental, and one of the essential requirements for our future growth.

The program of the Sabbath School Board for next year includes more aggressive work along the lines of better organization, with especial reference to the small schools, for it must be remembered that the small schools can not be successfully organized and administered after the plans of the large schools, but require a closer supervision. This includes (1) an effort towards standardization in a way that has not been reached hitherto; (2) the continuation of lesson preparation, with especial attention given to the graded work in the Junior and Intermediate courses; (3) a wider scope given to our field work with especial emphasis given to promotion and supervision; (4) a vigorous pushing of the Vacation Religious Day Schools with an attempt to reach as many of the societies as possible. We believe that by stressing these plans we have laid out for the board a program that is worthy of the enthusiastic support of the denomination.

The Sabbath School Board presents the following budget for the coming year and asks for its allowance.

Budget	
For editorial work on <i>Helping Hand</i>	\$ 75 00
For editorial work on graded lessons (Junior series)	70 00
For editorial work on <i>Sabbath Visitor</i>	75 00
Our portion of <i>Year Book</i>	50 00
Printing and Postage	100 00
International Lesson Committee and S. S. Council expenses	75 00
Two-thirds salary and expenses of Field Representative	1,060 00
Other expenses (including debt)	595 00
Total	\$2,100 00

Annual Report of

E. M. Holston, Field Representative

For financial reasons travel during the year has been limited. Thirteen of our churches have been visited, however, where the usual sermons and addresses have been given and workers' conferences held. This included a stay of ten days at Welton, Iowa, to assist in a series of evangelistic meetings. Your representative attended the General Conference at Shiloh, spending a Sabbath each at Jackson Center and Salemville on the trip. The other churches visited were

Milton, Albion, Walworth, Farina, Battle Creek, Welton, Garwin, Nortonville, North Loup and Boulder.

There is apparent everywhere a growing interest in religious education and a demand for the latest and best in courses and equipment, as far as limited finances will warrant. Standardization has not been emphasized this year in order that a normal reaction upon the promotional work of former years might be observed. On two points there is a decided weakness—teacher training and regular workers' meetings. In many schools where these have been introduced with enthusiasm, they have not been continued. The urgent need for both still remains, and some workable and acceptable plan for maintaining them must be found. Use of the Graded Lesson courses is now a settled policy in nearly all of our schools, thus increasing the demand for a better trained teaching force. In many schools screened off classrooms, work tables, and expressional activities for the children's classes are still entirely lacking. Until these are provided the interest which we so desire in our pupils will be sadly absent.

In my visitation and correspondence Vacation Religious Day Schools have had a large place. A deep interest in these schools is manifest generally among our people, and justly so, for it is the most outstanding and forward step taken for the promotion of the Christian religion by the Protestant churches in a generation. In the early spring our syllabus for these schools was revised and reprinted outlining in full a two years' course for the grammar grades and one class in high school. Supervisors were secured and plans completed so that eleven schools have been held in which thirteen churches were served following our plan and one has followed a different plan. As most of these schools have been held since June 30, complete detailed reports can not be given, but such information as we have, gives us the greatest encouragement as to their success. The future of the work is settled. It must go on and enlarge. The great problem is how. I wish especially to commend the consecrated supervisors and volunteer teachers who have given so liberally of their time and strength to make these schools possible.

During the year my work has included the preparation of the Second Year of the

Intermediate Graded Lessons for our Sabbath schools. This involved the writing of over two hundred printed pages of original matter. Fifteen mission stories written by Mrs. Holston for use in the Junior classes of our Vacation Schools, I edited and copied, involving the typing of seventy-eight typewritten pages. My personal correspondence ran over four hundred letters, besides several form letters sent out. In my field work forty-one sermons and addresses were given and ninety-three calls were made. I preached three times in First Day churches, assisted in a program of a County Sunday School convention, attended a two-day conference on Religious Education at Madison, Wis., and was present for a week at the International S. S. Convention at Kansas City.

In the Young People's societies of our churches the Life Work Recruit Movement launched at the last Conference has been well received and has proved the wisdom of its use. In a number of places I visited I gave this my special attention. The young people of our denomination are not dead. They are not even asleep. Where occasionally there is a deserter, the rank and file have placed the right emphasis on the value of the Christian Endeavor program for early Christian training. When the hopes and purposes of our consecrated young people are put down in black and white and tabulated, as has been done to a limited extent the past year, we must admit with humiliation that the laborers are ready, and the fields are white unto the harvest, but they who are responsible for making the connection have sadly failed.

MASTER OF ALL WORLDS

For us at least there is no question that the world has a Master and that he knows his own business. That is a fundamental truth of our religion. If that is insecure nothing else can stand. Well! if we honestly believe this, we must have the courage to live by it and to act upon it. God is Master, and neither man nor devil possesses delegated power to mangle God's world for him. His hands are not palsied, his wisdom is not defective. He is still at work, and he knows how to manipulate human action, whether it be wise or unwise, in the interests of that grand end for the universe which his love has set itself.—*Frederic C. Spurr, "The Master Key"*.

CHILDREN'S PAGE

GOD'S WAY

I'm glad God made the sky so blue.
He might have used some other shade
And made it green or pink or red.
But I'm glad he made it blue;
For blue means true,
Like God's dear love to me and you.

I'm glad God made the flowers so fair.
He might have found some other way
For saving seeds than blossoms gay.
But I am glad he made them fair,
For bright and fair
Is like God's kind and tender care!

My mother says that she is glad
God made the little children too,
The boys and girls like me and you.
She says it would be very sad
And very bad
Without the children gay and glad.

So let's be glad along the way
About our Father's tender care
And power to make things bright and fair.
Let's try in all we do and say
To make each day
A happy day for that's God's way!

—*Frances McKinnon Morton.*

THE UNMOTHERLY MOTHER CUCKOO

Of course everybody has heard of the cuckoo—the original of the little wooden bird which sticks its head out of Swiss clocks and calls "Cuckoo, cuckoo!" as the hour comes round. Nearly everybody, too, has heard of its curious habit of laying its eggs in other birds' nests, where they are hatched out in due time and at once proceed to shove their foster-brothers and sisters out of the nest, and then grow fat on the provender gathered for the entire nestful. In this country, however, no one has ever seen this done; for the simple reason that the American cuckoo has not learned this splendid scheme of making other people discharge his family duties for him, that practice being an exclusive privilege of his European brother.

While the American cuckoos do not confide the care of their offspring entirely to strangers, they do (as a good many humans do) make the eldest of their flock play nurse to the younger ones. The hen cuckoo lays her eggs a week or more apart; as soon as

the first is hatched, the parent birds begin to feed it most assiduously. Before the second egg is hatched, as it is a week later, the first birdling is almost large enough to cover the remaining eggs and aid in keeping them warm and hatching them. Each youngster is expected to help to mother the next comer until the nest is full. Then the oldest is coolly shoved out by the parents, and told to shift for himself. Thus, instead of spending hours upon the nest, Mrs. Cuckoo is able to be off with her friends.

The whole cuckoo tribe seem to possess queer traits. In South America there is another species which differs both from the European and the North American in everything except its desire to shirk as much of its duties as may be possible. This species manages this by adopting a community plan of raising its offspring. Instead of each pair building a nest, one is built by three or four pairs working together. Nests have been found with as many as twenty eggs in them, on which no less than five hen-birds took turns in sitting.—*Our Dumb Animals.*

GENERAL ROBERT E. LEE ON CHRISTIAN EDUCATION

Professor Edward S. Joynes, writing of General Robert E. Lee's idea of education, as he voiced it to friends during his presidency of Washington and Lee College, quotes the South's peerless General, as follows: "I shall be disappointed—I shall fail in the leading object that brought me here—unless these young men all become consistent Christians." On another occasion, General Lee said: "If I could only know that all the young men in the college were good Christians, I should have nothing more to desire. I dread the thought of any student going away from college without becoming a sincere Christian." General Lee chose a Christian college, though others were offered with greater emoluments, to which to give the powers of his last years. General Lee, in common with the world's other truly great men, conceived that right education would make men wise unto personal Christian faith.

"If the prosperity of the world is to be restored it will be because we are all willing to work harder and to put more of ourselves into our work."—*President Richmond of Union College.*

MARRIAGES

LIPPINCOTT-SCHRADER—At the home of the bride's parents, Mr. and Mrs. Harry Schrader, of Milton Junction, on the afternoon of August 17, 1922, Mr. Noble Curtis Lippincott, of Milton, Wis., and Miss Iva Marie Schrader, of Milton Junction, Wis., by Rev. Edgar D. Van Horn, of Milton Junction.

WHITFORD-COON—At the home of the bride's parents, Mr. and Mrs. Durwood Coon, of Milton, Wis., on the evening of August 9, 1922, Mr. L. Beryle Whitford, of Milton Junction, Wis., and Miss Luella Coon, of Milton, Wis., by Rev. Edgar D. Van Horn.

VAN HORN-HUGHES—At the home of the bride's sister, Mrs. Rufus Davis, of Milton, Wis., on Sabbath morning, August 19, 1922, Mr. Nile Van Horn and Miss Hildred Hughes, both of Milton, Wis., by Rev. Edgar D. Van Horn.

BABCOCK-SAYRE—At the home of the bride's parents, Mr. and Mrs. Bert Sayre, in North Loup, Neb., Sabbath morning, September 9, 1922, by Pastor H. L. Polan, Albert H. Babcock and Jessié B. Sayre, both of North Loup.

CURTIS-SATTERLEE—At the home of Deacon and Mrs. Charles E. Rogers, in New Market, N. J., September 27, 1922, Mr. Allie E. Curtis and Miss Laura J. Satterlee, both of New Market, Pastor Willard D. Burdick officiating.

DEATHS

WILLIAMS—Jacob Burdick Williams, son of Dea. Daniel T. and Lucinda Scriven Williams, was born in Watson, Lewis County, N. Y., October 14, 1853, and died at his home in San Antonio, Texas, Sabbath night, September 23, 1922.

He was baptized June 28, 1873, by Eld. N. V. Hull at Alfred, N. Y., and joined the Alfred Seventh Day Baptist Church. In the spring of 1879 he moved to Harvard, Clay County, Neb., and was chosen deacon of that church, organized in 1880 with Eld. G. J. Crandall as pastor. The ordination services were conducted October 31, 1880, by Elder S. R. Wheeler and Elder Crandall.

He was married to Mary Sabrina Babcock March 15, 1876. The family moved to North Loup, Neb., in the spring of 1886 and to Texas in November, 1912. Since he first came to North Loup he has held his membership with this church and served faithfully as a deacon.

He leaves to mourn his loss besides Mrs. Wil-

liams, their adopted daughter, Mrs. Roy Cox, of North Loup, his brother Henry, of Boulder, Colo., his sister, Mrs. Elizabeth Green, of North Loup, and many other relatives and a host of friends.

Funeral services were conducted at the North Loup Seventh Day Baptist church by his pastor and burial was made in the North Loup cemetery. H. L. P.

PRENTICE—Henry Allen Lynn Prentice, son of William Allen and Calphurnia Babcock Prentice, was born at their farm home in Mira Valley, near North Loup, Neb., November 3, 1876, and died at McAllen, Texas, on September 6, 1922, aged 45 years, 10 months and 3 days.

When he was three years old the family moved to the village of North Loup. On July 4, 1891, he with a number of others, was baptized by Rev. J. B. Morton and united with the Seventh Day Baptist church of which he remained a consistent member until death.

On January 2, 1906, Dr. Gardiner performed the ceremony which united him in marriage with Miss Alice Waldo. To them were born two children.

Funeral services were conducted by the Methodist minister at their home in Edinburg, Texas, September 7, 1922, and burial was made in the Edinburg cemetery.

He leaves to mourn his loss besides his wife, two daughters, Lucia, twelve, and Grace, seven, his mother at North Loup; his brother Asa, at Nortonville, Kan.; his two sisters, Rev. Mrs. Angeline P. Abbey, Minneapolis, Minn., and Mrs. Elaine P. Boehler, of North Loup. H. L. P.

BEE—Raymond N. Bee, an only son of Nehemiah and Celina Bee, was the second of the family of three children and was born June 27, 1864, at Berea, W. Va., and died at North Loup, Neb., September 19, 1922.

The parents moved to the vicinity of Alden, Minn., when Raymond was a babe of only 17 months. Twelve years later, in the fall of 1877, the family came to North Loup, making the trip from Grand Island by ox team.

At the age of twenty-one he went to Alfred, N. Y., where he attended college for almost two years.

On October 22, 1896, he was married to Jennie Loofbourrow to which union were born four sons who died in infancy, and one daughter, Esther, who survives him.

When only a lad of nine, he with twenty-four others, entered the waters of Belle Clark's Lake near Alden, after the ice was removed, and received baptism by Rev. J. E. N. Bacchus. After the baptismal service the candidates went to the schoolhouse, where the meetings were held, and received the right hand of fellowship from the Carlston Seventh Day Baptist Church. Since his removal to North Loup he has held his membership with this church, of which he has been a faithful member. He has served in many ways and was at the time of death a teacher in the Sabbath school and a beloved deacon of the

THE TITHER'S REWARD

The plea for tithing on the basis of its financial benefit to the tither is neither wise nor valid. It may be true that, in many instances, the consecration to God of a tenth of the last dollar has been followed by the receipt of an ample and unexpected check. And that Southern bank may have been perfectly justified in offering a reward for the disclosure of any man whose finances have not been improved by tithing. But the airing of those facts for the purpose of inducing people to become tithers is not true Christian propaganda. The promise of prosperity as an inducement to profounder piety is not in line with the teachings and spirit of Jesus. If there is one thing made clear by the Master, it is that the rewards of spiritual loyalty are spiritual. In this case, the real reward is the unutterable joy that comes from conscious partnership with God in the stupendous business of saving a world. It is the deepened interest in the various enterprises of organized Christianity. It is the vitalized sense of fellowship with our fellow-men of every kind and color. No man except one who has experienced it can ever realize the glow that suffuses one's whole being as these old relationships and facts become born again in him through

church. He was a man of deep convictions, a man respected and loved by all, a man who will be missed in the community for what he was and for what he did.

He leaves to mourn his loss, his wife, his daughter Esther, and a nephew, Wade Loofbourrow, who, since the death of his mother, when he was six months old, has made his home with them; he leaves also his only remaining sister Mrs. Jennie Clement, the elder sister Emma, having died here at North Loup forty years ago. Many other relatives and a host of friends feel the loss that comes to us in his going.

Funeral services were held at the church on the afternoon of September 21, conducted by his pastor, assisted by Rev. K. H. Clifton, and burial was made in the North Loup cemetery. H. L. P.

DENNIS—Mrs. Frederick W. Dennis was born near Ingersol, Ont., Canada, in 1871, and died in Detroit, Mich., May 14, 1922.

Her maiden name was Anna Velma Clarke, daughter of G. H. and Julia Clarke. She was formerly a member of the Woodward Avenue Baptist Church, Detroit. Through the instrumentality of her brother, Dr. Clarke, a Seventh Day Baptist of Camden, N. J., and of the Detroit church, she accepted the Sabbath of Christ in 1921, and was baptized into that church.

Mrs. Dennis was an inspiration to all, and her loss is greatly felt. She leaves a husband, son and daughter and many other relatives to mourn, including her mother, Mrs. Julia Macomber of the Detroit church. Her daughter is also a Sabbath convert.

Burial took place in Detroit, May 17, 1922.

R. B. ST. C.

Annuity Bonds

OF THE

AMERICAN SABBATH TRACT SOCIETY

Be Your Own Executor

You are planning to leave at least part of your money to the Denomination.

Send it to us now in exchange for one of our bonds on which you will receive an income for life and be assured that the money will be used thereafter as you desire.

F. J. HUBBARD, Treasurer, Plainfield, N. J.

proportionate giving. I would not for the world part with the keen sense of joyous partnership in a settlement among the mountains of Kentucky which has come to me in the past few months. Talk about the joy of self-sacrifice. Real tithing is like doing for one's children. There is no sacrifice about it.

But even that is not to be sought. If it were, we would indeed be hedonists of the basest kind. Every Christian ought to tithe because it brings him in line with the will of God and it multiplies his power for service to mankind. It ought to be entered into as the normal expression of a passionate desire to do good, not as a means of getting anything, however fine or holy, for oneself. Then it is a part of real stewardship. Only when we enter upon the enterprise of systematic, proportionate giving in something of that spirit which brought Jesus to earth and led him to the cross can we fulfill its full purpose and realize its meaning. The joy for which the Christ endured the cross, despising the shame, was not any subjective exultation at all. It was the unutterable bliss of seeing lost souls saved, men remade into the image of God.—*Andrew Gillies, in the Continent, by permission.*

THE SABBATH RECORDER

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

Terms of Subscription
Per Year\$2.50
Per Copy05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed.

Subscriptions will be discontinued at date of expiration when so requested.

Sabbath School. Lesson IV.—October 21, 1922

JESUS TEMPTED. LUKE 4: 1-30

Golden Text.—"In that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2: 18.

DAILY READINGS

- Oct. 15—Luke 4: 1-13. Jesus Tempted.
- Oct. 16—Heb. 2: 14-18. The Purpose of his Temptations.
- Oct. 17—1 Tim. 6: 6-10. A Common Temptation.
- Oct. 18—1 Cor. 10: 1-13. Overcoming Temptation.
- Oct. 19—James 1: 12-18. The Sources of Temptation.
- Oct. 20—Rev. 3: 18-22. The Secret of Victory.
- Oct. 21—Heb. 4: 14-5: 10. Jesus our High Priest.

(For Lesson Notes, see *Helping Hand*)

Country Life Leadership

BY BOOTHE COLWELL DAVIS

"A series of baccalaureate sermons to students preparing for service in country life by one who has spent his life in the rural church and rural movements. The author's sympathies and understanding make him a voice for the rural movement. These sermons strongly emphasize the spiritual note in rural development."

Journal of Religion (Chicago University Press)

Price \$1.50 prepaid
Have You Ordered Your Copy?

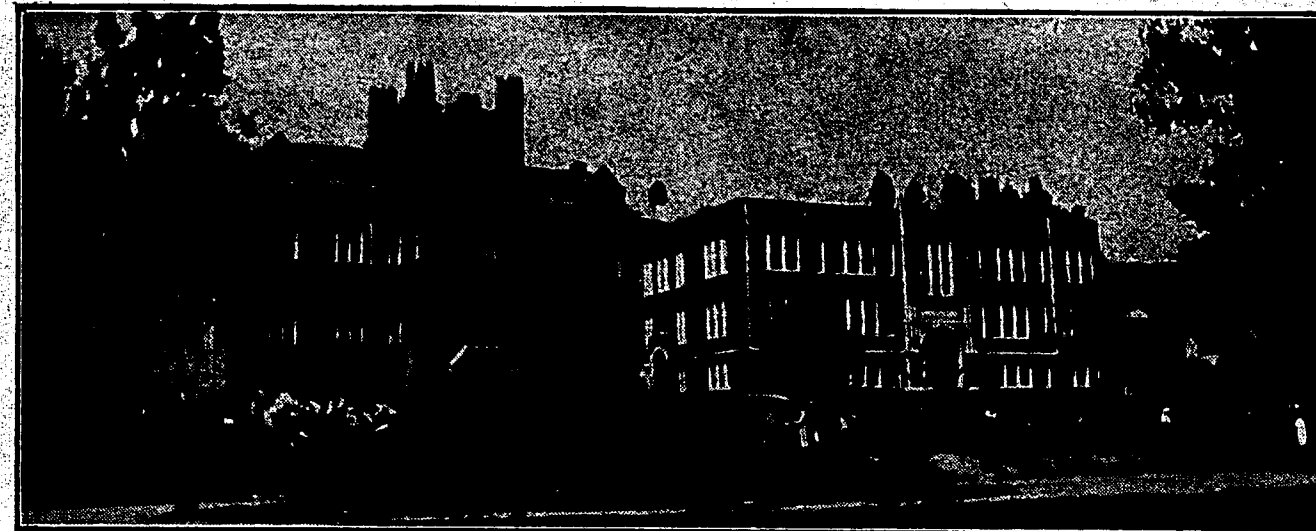
AMERICAN SABBATH TRACT SOCIETY

(SEVENTH DAY BAPTIST)

510 Watchung Avenue

Plainfield, N. J.

SALEM COLLEGE



Administration Building Huffman Hall

Salem College has a catalog for each interested "Sabbath Recorder" reader. Write for yours. College, Normal, Secondary, and Musical Courses. Literary, musical, scientific and athletic student organizations. Strong Christian Associations. Address S. Orestes Bond, President, Salem, W. Va.

ALFRED UNIVERSITY

Seventh Day Baptists are attending Alfred in increasing numbers because of the enlarging service and broadening opportunities.

In the ten years 1895-1905, Alfred College graduated 55 Seventh Day Baptists; in the ten years 1910-1920, Alfred College graduated 110 Seventh Day Baptists. The class of 1921 has 16 Seventh Day Baptists, the maximum number in any class in over thirty years. Seventh Day Baptists have doubled, while non-Seventh Day Baptists have more than quadrupled in ten years, and now make up eighty per cent of the total University enrollment.

For catalogues or other information, address

BOOTHE COLWELL DAVIS, LL. D., President
ALFRED, N. Y.

The Fouke School

Miss Fucia Fitz Randolph, *Principal*
Fouke, Ark.

Other competent teachers will assist.
Former excellent standard of work will be maintained.

BOOKLETS AND TRACTS

Gospel Tracts—A Series of Ten Gospel Tracts, eight pages each, printed in attractive form. A sample package free on request. 25 cents a hundred.

The Sabbath and Seventh Day Baptists—A neat little booklet with cover, twenty-four pages, illustrated. Just the information needed, in condensed form. Price, 25 cents per dozen.

Baptism—Twelve page booklet, with embossed cover. A brief study of the topic of Baptism, with a valuable Bibliography. By Rev. Arthur E. Main, D. D. Price, 25 cents per dozen.

First Day of the Week in the New Testament—By Prof. W. C. Whitford, D. D. A clear and scholarly treatment of the English translation and the original Greek of the expression, "First day of the week." Sixteen pages, fine paper, embossed cover. Price, 25 cents per dozen.

Sabbath Literature—Sample copies of tracts on various phases of the Sabbath question will be sent on request, with enclosure of five cents in stamps for postage, to any address.

AMERICAN SABBATH TRACT SOCIETY

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

All graduates receive the degree of Bachelor of Arts. Well-balanced required courses in freshman and sophomore years. Many elective courses. Special opportunities for students in chorus singing, oratory, and debating. Four live lyceums.

The School of Music has thorough courses in all lines of musical instruction. A large symphony orchestra is a part of its musical activities.

The institution has a strong program of physical education and intercollegiate athletics under the direction of a resident coach.

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,
ACTING PRESIDENT

MILTON, WISCONSIN.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
Catalogue sent upon request

BIBLE STUDIES ON THE SABBATH QUESTION
In paper, postpaid, 25 cents; in cloth, 50 cents.
Address, Alfred Theological Seminary.

Chicago, Ill.

BENJAMIN F. LANGWORTHY
ATTORNEY AND COUNSELLOR-AT-LAW
1140 First Nat'l Bank Building. Phone Central 360

THE SABBATH VISITOR

Published weekly, under the auspices of the Sabbath School Board, by the American Sabbath Tract Society, at Plainfield, N. J.

TERMS

Single copies, per year50 cents
Ten or more copies, per year, at.....50 cents
Communications should be addressed to *The Sabbath Visitor*, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter.

Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

Junior Series—Illustrated, issued quarterly, 15c. per copy.

Intermediate Series—Issued quarterly, 15c. per copy. Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

The Sabbath Recorder

Seventh Day Baptist

Annual Simultaneous Every-Member Canvass

- OCTOBER 22—(SUNDAY)
The Solicitors Appointed
- OCTOBER 28—(SABBATH)
Message on Program
The Solicitors Announced
- OCTOBER 29—(SUNDAY)
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

GOD CALLS

NOT often does God summon his servants with trumpet and drum. Significant endeavor and high devotion do not come forth at the acclaim of the throng or the promise of quick rewards.

In the solitude of Midian, Moses knew the call of his countrymen; Paul at Troas saw Europe's need visualized in a single man; Wendell Phillips knelt at his bedside and dedicated himself to the black millions; Judson, in the shelter of a friendly haystack, felt the heartbeat of India.

God calls in the great inarticulate needs of the human family, in the dumb suffering of little children, in the grind of poverty, in the long dreams of youth, in the sorrows and hopes of life. Deep calls to deep. God calls by the statesman's hope, by the glorified vision of what the world may become through the plentiful healing that is in Jesus Christ.

—Vernon S. Phillips.

—CONTENTS—

Editorial. —Churches Are Falling Into Line.—Glad It Is Appreciated.—Hindrances to the Much Needed Revival.—We Fully Believe This. Why We Keep the Sabbath.—Carefully Conserve the Food for Hungry Souls.—Only Thirteen Cents Now in the Fund	481-483	Education Society's Page. —College Opening Address.—Abstract of Annual Report	493-496
The Book of Books	483	Welton, Iowa	496
Opportunity of the Ministry	486	A Letter to Uncle Oliver	497
The Commission's Page. —The Honor Roll.—The Next Quarter Will Be Better.—Hopeful Indications.—Standing of the Churches.—Laymen Helping	487-489	Home News	498
American Sabbath Tract Society—Treasurer's Receipts	489	Woman's Work. —Worker's Exchange.—Minutes of the Woman's Board Meeting	499-502
Pastor's Quarterly Report—Milton, Wis.	490	Young People's Work. —A Saloonless World	503
Missions. —Our Trip to Mokansan	491	The Reality of God's Presence	505
		Children's Page. —Sermon for Children	506
		We Desire to Be Fair	507
		"Unwise Quibbling"	507
		At Evening Time	508
		Our Weekly Sermon. —Man in God's Image	509
		Deaths	510
		Sabbath School Lesson for October 8, 1922	512