

The Sabbath Recorder

Seventh Day Baptist
Annual Simultaneous Every-Member Canvass

NOVEMBER 5th

“Better”

HOW do these virtues (faith, hope, love) affect our denominational attitude? Do we have faith in our mission, faith in the cause for which our fathers lived and died? Do we have faith in our boards, in the men who give of their means and time and strength to plan for and lead us in our God-given tasks? Do we, like Paul, know our history and experience a thrill of hope as we see how God has led us up to this present moment? Can we not face the future with hope and courage, and with our strength renewed? Has there been any lack of co-operation this year, as our church has tried to go over the top in goals of the New Forward Movement? Have we been out of joint with those ideals and those goals? Have we given of our time, our means, our prayers, our strength to make our church one hundred per cent? Or have we felt like criticising, finding fault, holding back, shirking our part? If so, I fear we have been lacking in this one grace, the greatest of all—love.

“Faith of our fathers we will love
Both friend and foe in all our strife,
And preach thee too, as love knows how,
By kindly word and virtuous life;
Faith of our fathers, holy faith,
We will be true to thee till death.”

—Rev. Edgar D. Van Horn, in Conference Sermon.

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The Sabbath Recorder

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VOL. 93, NO. 19

PLAINFIELD, N. J., NOVEMBER 6, 1922

WHOLE NO. 4,053

How Easy We Could If Only We Would Did you read the article, "Why Is the Missionary Society in Debt?" in the Missions department of the last RECORDER? If you did, you found food for serious thought. Secretary William L. Burdick made the matter very clear, and whoever reads it must, if he cares, long to see that debt put out of the way.

If our friends have also read the editorial: "Are We Satisfied With the Retrenchment?" in last week's issue, they must realize something of the responsibility resting upon the people in regard to the matter. Read both articles again until the seriousness of the case is fully realized and you have a real heart-burden over the debt. You must see how easy the people could have avoided the debt that now handicaps both boards, and, seeing this, you deeply regret the lack of interest indicated by our failure to pay up.

But there must be something more than regrets now if we are to make good. There must be a strong purpose to rise to the occasion and see our boards out of their trouble. Have you thought how easily this might be done? We have been thinking along these lines as you will see by the heading of this editorial.

The last Conference report shows a membership in the homeland of 7,645. This does not count those in other lands. Just think of it! A special freewill thank offering amounting to an average of \$2.00 a member would pay up every debt of both boards. Such an offering if fully carried out would realize \$14,290. Some who are able would need to give more than \$2.00 to make it easier for large families where the earners are not so well to do. This offering would be only half of our deficit on last year's budget; for we lacked \$4.00 apiece of paying the estimated \$10.00 a member last year.

What a blessing it would be if all would unite in such an offering and pay up everything before Thanksgiving Day! Everybody would rejoice. It would make the gladdest Thanksgiving we have known for many years. It would reveal a spirit of

loyalty, a unity of purpose bespeaking better things for us as a people in the near future.

Let us return now to our heading: "How easy we could, if only we would." Why not change it for the slogan: "We Can and We Will." Don't you believe we can? Don't you hope we will? Come on, let us do it! If enough will join us to pay all, the editor will be responsible for ten two-dollar shares. Everybody, take hold and lift together.

Dr. Palmborg's Letter We do not see how any one can read the stirring letter from Dr. Rosa Palmborg, written soon after her arrival in China, without being moved to do *more* for our good cause there, rather than to see retrenchment where the cause is already suffering from want of funds.

What can be the outlook for a people who, after all the efforts to arouse interest in the New Forward Movement, can not be moved to give more than an average of about \$6.00 a member in a whole year for all interests covered by the budget! It can not be possible that our people are going to settle down satisfied with the proposed retrenchment until they have raised more than an average of fifty cents per month apiece for the support of our work. Come on friends, all along the line; let us hail the task as our great God-given opportunity. Let us see how easily we can change the outlook.

Why do our dollars seem larger when we pay them to God for Christian work than they seem when we pay them out to men for luxuries and pleasures?

If our hearts can be drawn toward the Master's work until the idea of duty gives way to the thought of blessed privilege, happy will we be in this good work; and our cause will go forward along every line.

Yes, It Has "Gone That Far" And Who Is to Blame? The New York *Evening World*, one of the strongest allies the outlaw wets have in America, contained the following editorial in its issue of October 19:

HAS IT GONE THAT FAR?

According to latest reports, the British and French governments are both prepared to

raise diplomatic issues over the question whether the United States is to make an international nuisance of itself in the sacred name of prohibition.

Getting rid of the saloon was one thing. But even among Americans who were deluded into believing there was only one way to get rid of the saloon, there must be human tolerance and common sense enough to revolt at the idea of trying to revise the shipping laws and customs of foreign nations merely to gratify the prohibition power that now dictates law in the United States.

Surely this country can protect itself against a return of the saloon without finding it necessary to insult other countries whose people are still permitted to drink beverages containing more than one-half of one per cent of alcohol.

There may be prohibitionists in the United States who would gladly see their country forswear friendship and brotherhood with every part of the human race that continues to drink alcoholic liquors.

But is the whole nation persuaded that henceforth only "bone dry" peoples like the Turks and other Mohammedans are fit to be our true friends?

Has it gone that far?

This is a fair sample of the attitude taken by several great dailies regarding the prohibition movement and the desperate efforts of notorious outlaws to over ride the Constitution of the United States. Look at some of the false assumptions and illogical statements in this brief editorial from the *World*.

Is America making "an international nuisance of herself in the sacred name of prohibition"? When a nation tries to enforce its own laws within its own borders, and finding that other nations are deliberately flooding its shores with men whose only purpose is to defy its laws and to prevent their enforcement, is it making a nuisance by taking steps to prevent such outlawry? Is it out of place for such a nation to request other nations to co-operate with it in protecting itself?

Again, were the "Americans deluded into believing there was only one way to get rid of the saloon"?

Let the record of fifty years spent in controversy over every other method but prohibition, for suppressing the saloon, answer the question as to whether the nation was "deluded" into believing that nothing short of prohibition would ever remove the liquor curse. There was no delusion about it. When the nation's eyes were opened to the characteristic outlaw spirit of the liquor

traffic, and after half a century of efforts to control the business, only to find that outlaws trampled on every sumptuary measure, until the nation was really in the rumfiend's grip, and its armies were being demoralized in the face of the World War, then it was that all but two States arose in their might to prohibit the curse by constitutional law.

Had the subsidized liquor press of America loyally supported the Constitution, instead of ridiculing it and encouraging outlaws to ignore it and to openly trample it underfoot, there would have been little trouble in its enforcement, compared with what we are having now.

Why is it insulting the other countries to forbid bringing contraband goods to America in order to dispose of them contrary to both constitutional and statute laws of our country? Why should it be regarded as an insult to any nation to forbid its ships and merchantmen smuggling in forbidden liquor any more than it is to forbid the smuggling in of opium, or diamonds, or any other merchandise to protect our industries?

People of other countries are free to trade at home in many kinds of merchandise which our laws put under ban. Are people over the seas "insulted" by protection laws here in matters concerning which they are "permitted" to indulge freely over there in their home land? This prohibition is to protect our people as well as our industries.

Look at the last two paragraphs in the insert given above. Think of the implications contained in them, so insulting and so untruthful! The disloyalty to Constitutional law; the insult to the very spirit of America contained in the last sarcastic question! When we realize the unpatriotic disloyalty to our country's laws, and the real encouragement and sympathy such an editorial surely offers to bootlegger outlaws now causing our government so great trouble, we may well stand aghast at such open disregard for our Constitution. We are the ones to ask: "Has it gone that far?"

"As long as I am the responsible head of the Department of Justice the law will be enforced with all the power possessed by the Government which I am at liberty to call to my command."—*Attorney General Daugherty*.

ANNUAL MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The annual meeting of the Trustees of the Seventh Day Baptist Memorial Fund was held at the home of the Secretary, at 5.30 p. m., October 2, 1922. There were present: Henry M. Maxson, Orra S. Rogers, Edward E. Whitford, Asa F' Randolph, Frank J. Hubbard and William C. Hubbard.

The minutes of the last annual meeting were read.

The Secretary reported that Conference has notified us of the election of Asa F' Randolph, Henry M. Maxson and Edward E. Whitford as Trustees for three years.

The Board then proceeded to ballot for the election of officers which resulted unanimously as follows: President, Henry M. Maxson; Vice President, William M. Stillman; Treasurer, Frank J. Hubbard; Secretary, William C. Hubbard.

The President, the Treasurer, Orra S. Rogers and Clarence W. Spicer were elected as Finance Committee.

The Treasurer, the President and Edward E. Whitford were appointed as Auditing Committee.

The Committee on Fellowship and Scholarship will consist of the Treasurer, the President and Edward E. Whitford.

Orra S. Rogers was appointed to procure the Treasurer's Bond.

The compensation for administering the Fund was fixed, as last year, at the rate of 5 per cent of the income, and after the other expenses of the year are deducted, the remainder shall be equally divided between the Treasurer and the Accountant.

The terms of the Trustees of the Board are as follows:

For Three Years—Asa F' Randolph, Henry M. Maxson, Plainfield, N. J.; Edward E. Whitford, New York City.

For Two Years—William M. Stillman, Orra S. Rogers, Plainfield, N. J.; Holly W. Maxson, West New York, N. J.

For One Year—William C. Hubbard, Clarence W. Spicer, Frank J. Hubbard, Plainfield, N. J.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

QUARTERLY MEETING OF THE BOARD OF TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND

The quarterly meeting of the Board of Trustees of the Seventh Day Baptist Memorial Fund was held October 8, 1922. Present: Henry M. Maxson, William M. Stillman, Orra S. Rogers, Edward E. Whitford, Frank J. Hubbard and William C. Hubbard.

The minutes of the last quarterly meeting were read.

Rev. A. J. C. Bond, of Salem, W. Va., being present and having another appointment, was given the floor and reported progress on the matter of getting all our ministers together at one time in one place for mutual welfare and counsel.

The Treasurer reported that the Frank R. Rix mortgage, now delinquent, will be paid off within a few days, advice to that effect being received from their lawyer.

The Stonefort (Ill.) Church desiring to erect a new house of worship and requesting financial assistance of this Board, it was voted that we loan the Seventh Day Baptist Church at Stonefort, Ill., \$1,000 and take a deed to the property as security.

It is with great pleasure that we learn of the receipt from Mr. E. K. Burdick, of Nortonville, Kan., of a bond and mortgage on farm lands near Nortonville, in the sum of \$10,000, to be held as a Permanent Fund, to be known as the "Edward K. and Francelia Burdick Fund", the income therefrom to be paid, on \$6,000 to the American Sabbath Tract Society, and on \$4,000 to the Seventh Day Baptist Missionary Society.

The report of the Finance Committee showing changes in securities for the quarter was read and ordered placed on file.

The Treasurer submitted his quarterly report which was approved.

Minutes read and approved. Board adjourned.

WILLIAM C. HUBBARD,
Secretary.

DISBURSEMENTS

Alfred University	\$588 75
Milton College	470 45
Salem College	105 56
American Sabbath Tract Society	216 57
Missionary Society	105 56
Education Society	52 77

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.

BETTER, BEST

I was present at the October meeting of the Missionary Board when appropriations were made for the year 1923. Cuts were reluctantly made. Doubtless some readjustments were made which resulted in a saving to the denomination, and without seriously impairing our missionary enterprise. But some cuts were of such a nature as to be indeed painful. Since the expansion of our missionary work called for by the Forward Movement program was confined very largely to the home field, it was but logical that the home field should be the first to suffer when retrenchment became necessary.

The work in China will be carried on as at present. Miss Susie Burdick will return to China in January.

The work of the Missionary Society for next year, therefore, will be conducted on a financial status that will correspond to the amount of money received for missionary purposes last year. There was nothing else for the board to do, and I am sure the people will approve their action. We could not go on indefinitely expending more money than was being received. The only result

of such a course would be accumulating debts, and ultimate disaster.

Now that necessary cuts have been made to check the growing deficit, what will be the answer of the people to this necessary action of the board in its policy of cutting the garment according to the cloth, or of not exceeding in its appropriations the amount of money actually received? Surely the churches are going to see to it that further retrenchment will not be necessary another year. Indeed there are indications already that the response from the churches will be more hearty and generous this year. Many of the churches have adopted the motto for the year, "Better", and are faithfully setting out to enlarge their support by increasing their offerings to the Forward Movement. We have great hopes that funds will be forthcoming during the last two years of the Forward Movement so that there will not only be no need of further retrenchment, but so that the work can be carried on as now planned, and the present deficits wiped out by the end of the period.

The boards are striving to carry on in the best possible way the work of the Kingdom which has been entrusted to them for management and direction. But while their eyes are lifted up to behold the fields already white unto the harvest, and while their ears are open to the Macedonian cry that comes from many quarters, they are under the constant necessity of not going beyond the gifts of the people. These boards merit, and have, the confidence of the people. This confidence is increased as the boards take into account the financial circumstances of the people in making their budgets. It is the people's next move, and we believe they will move forward.

For our encouragement it should not be forgotten here that the revised programs of the boards are much larger than anything we had been doing before the Forward Movement was inaugurated.

We are compelled to retrench because we have not raised 100 per cent of the budget. But we are doing a larger work as a denomination than ever before *because we raised 60 per cent of the budget*. We have (temporarily, we trust) fallen short of the stake we had set for ourselves. But we are still far in advance of the stake from which we set out in 1919. The combined

actual working budgets of all the boards now equal the amount of money actually paid in by the people in a given year. We are on solid footing again. Sixty-five per cent will be better than last year. Seventy-five per cent will be the best yet, and the best ever. Let the motto for every church be, *Better*. And if every church lives up to that motto this year we will be able to say next year at North Loup as a denomination, "*Best*".

AND STILL OTHERS

In the last two or three issues of the SABBATH RECORDER there have appeared excerpts from letters which indicate the fact that many churches are planning to make an every-member canvass the first week in November. The fact that so many churches are falling in line, and the hearty and thorough manner in which these churches are undertaking the task, indicate the beginning of better things; the dawn of a brighter day.

Below will be found some encouraging material taken from the October number of the *Quarterly Review* of the Nortonville Church.

FROM THE REPORT OF THE TRUSTEES

The trustees, who also form the financial board of the church, would hardly be doing justice to the church without making known their plans for the coming year. On the second Sunday evening in August, they met in regular session and made estimates of the necessary amount of money to be raised for the year, 1922-23, which are as follows:

Forward Movement	\$2,260
Pastor's salary	1,200
Local expenses	540
Total	\$4,000

This is an average of about \$20 for each member for the year.

Plans were also formulated for an every-member canvass to be made on the tenth of September, but owing to the recommendation of the Conference Commission, and the acceptance of the same by Conference, of an every-member canvass in all the churches of the denomination to be made the first week in November, the board changed its plan to conform to the plan of the denomination.

The month of October will be used to arouse interest along denominational lines. Let us all give due consideration as to what we can do financially for the church and denomination and in November let us give as God has prospered us, and we will "*Go over the top*" and receive the blessing accordingly.

SUGGESTED OUTLINE PROGRAM FOR THE ANNUAL EVERY-MEMBER CANVASS IN SEVENTH DAY BAPTIST CHURCHES

- October 1—Pastor's annual letter
- October 22—Solicitors appointed
- October 28—Message on denominational program
Solicitors announced
- October 29—Membership divided among solicitors
- November 4—Message on Stewardship.
Solicitors set apart by prayer
- November 5—Every-member canvass. Report of solicitors in the evening
- November 12—Final report of solicitors
- During the year—A quarterly statement

It is the purpose of the Nortonville Church to follow this outline program in preparation for the every-member canvass. There never was a time when the denominational boards and individual churches needed money more than at this time.

The denominational boards and societies must have money to pay their representatives and workers regularly. If they have not the money on hand, there is only one alternative. They must go to the bank and borrow it. Do we, as loyal Seventh Day Baptists, really interested in the advancement of God's kingdom, want *our* representatives to run *our* business, (for it certainly is *our* business), in that way? Local churches are handicapped in their service to God and humanity because money does not flow regularly into the church treasuries.

If the burden of our prayers and longings are really expressed in those often thoughtlessly repeated words of our Lord's Prayer, "Thy kingdom come, thy will be done, on earth as it is done in heaven," we need to do something more than profess, and pray, and work, however important and essential these things may be, if our burden is ever to be lifted, and our prayers and longings fully realized; we must give regularly and systematically for God's work.

What great strides forward would the

kingdom of God take, if every honest and truly sincere Christian would sit down for a few minutes and reason with himself in some such way as this: "I have to plan, as a matter of necessity to pay my insurance, my taxes, my rent, and many other things regularly when they become due. Does my Christianity, my relation and obligation to Jesus Christ mean anything to me? Am I a Christian merely in name, or am I really a Christian at heart? Yes Christianity *does* mean something to me. I wouldn't give up my hope in Jesus Christ, the joy and peace that the Christian may possess for anything in the world. But I am afraid that my Christian neighbors and friends would come to the conclusion that I prized these things very little if they could judge by the irregular and haphazard way by which I give to the Lord's cause. But really my obligations to God are moral and divine and of more vital and eternal importance than mere insurance and taxes, because they are based on the great fact that 'God so loved [me] that he gave his only begotten Son that [if I] believe on him, [I] shall not perish but have eternal life.' I do determine to be a more practical, consistent Christian, to have a religious practice that accomplishes results. From this day on, I will promise to be just as honest and fair to my Savior, to whom I owe all things, as I am to the insurance company and tax collector. I will henceforth give to God's cause, regularly and systematically."

This question will inevitably come up to every honest, consecrated Christian sooner or later. "How much ought I to give?" The only way to settle this question right is to follow what the Bible teaches. In its pages we find enunciated the principles of Christian Stewardship. These principles are:

1. God is the owner of all. Gen. 1:1, 21, 24, 26, 28. 1 Cor. 3:9.
2. Man is the steward of what he possesses. Luke 12:42, 47, 48. 1 Pet. 4:10.
3. God requires acknowledgment. 1 Cor. 16:2; Mal. 3:7-12.

"The greatest reason for the payment of the tithe is that given in Lev. 27:30. (Please look it up.) The tithe is not ours and it is the part of ordinary honesty to pay to the rightful owner that which he has entrusted to our care for a time. It is on the same basis as the Sabbath Day which

is holy, and is reserved by our heavenly Father for himself. We have no right to infringe upon either the Sabbath or the tithe, they are not ours." "The blessings that are to follow the faithful payment of the tithe are unmeasured. Mal. 3:10-12." (Please look it up and read it.)

"It is up to us to make the first move if we wish to have such blessings and protection,—blessings both spiritual and temporal. I have never seen a man or a woman who has put this proposition to a test but bore cheerful witness to the faithfulness with which God has carried out his part of the bargain. Shall we as a people try it."

TRACT SOCIETY—MEETING BOARD OF TRUSTEES

The Board of Trustees of the American Sabbath Tract Society of New Jersey met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, October 8, 1922, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Frank J. Hubbard, William M. Stillman, Henry M. Maxson, Theodore L. Gardiner, Esle F. Randolph, Jesse G. Burdick, Irving A. Hunting, Edward E. Whitford, James L. Skaggs, Henry D. Babcock, Ahva J. C. Bond, Arthur L. Titsworth.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth, Mrs. William Seward.

Prayer was offered by Rev. Theodore L. Gardiner, D. D.

Minutes of last meeting were read.

The following report was received:

COMMITTEE ON DISTRIBUTION OF LITERATURE

Voted by the Committee to ask the Board for the privilege of including Sabbath History, I., by A. J. C. Bond, "The Great Test," by H. D. Clarke, and "Bible Studies on the Sabbath Question" by A. E. Main, in list of books already authorized for distribution, to be sent to the Public Library of Detroit, Mich., at request of Rev. Mr. St. Clair.

The committee also reported on new subscriptions and discontinued subscriptions to the SABBATH RECORDER showing a net loss for the period from July 7 to September 14 of 20, and for the period from September 15 to October 1 a net gain of 15.

The Treasurer presented his report for the

first quarter, duly audited, which was adopted.

The Treasurer also presented a communication by him to the Board of Assessors of the City of Plainfield relating to the taxation of our property on Watchung Avenue, which was approved by the Board, and the Treasurer was authorized to continue, with power, to pursue the policy outlined in the communication.

Director Bond spoke hopefully of the financial situation as he has recently canvassed it, and will continue to assist along financial lines for a time, before taking up special Sabbath promotion work.

Mrs. Seward presented some data for the 1923 Calendar, and by vote the following committee was appointed as Calendar Committee for 1923: Willard D. Burdick, Edwin Shaw, Lucius P. Burch.

The following report was received:

FINAL REPORT OF WILLARD D. BURDICK AS FIELD WORKER

To the American Sabbath Tract Society
Plainfield, N. J.

GENTLEMEN:

In 1915 I entered into service with you as field-worker, at first spending all of my time in such work, and since April 1, 1918, three months of each year on the field and nine months with our church at New Market as pastor of the church.

During these years I have been in thirty-one States, and have visited nearly all of our churches and many lone Sabbath-keepers.

During these eight years opportunities have come to me to represent all, or nearly all, of our denominational interests.

Since I last reported I have spent six weeks in field work, and have also attended the sessions of the Eastern Association held at Berlin, N. Y., June 15-18, and the General Conference held in Rhode Island, August 22-28.

Immediately after the Eastern Association Mrs. Burdick and I went by automobile to Alfred Station, N. Y., to teach in the Vacation Religious School, stopping for short visits at Verona, DeRuyter, Lincklaen Center, and Scott.

While at Alfred Station I attended some of the meetings of the Western Association at Andover, speaking on invitation of Dr. Gardiner in the Tract Society hour. I also conducted the funeral services of Deacon Voorhees in the church at Nile, and preached there at a Sabbath morning service; spoke four times in meetings at Alfred Station; preached once at Petrolia, and once at the Hartsville church.

At Alfred Station I taught classes in the Religious school in The Gospel of Mark and Old Testament Heroes, and gave a series of talks in the worship period on such subjects as, God, Man, The Bible, Sin, Christ, How to Become a Christian, and Aids in Living the Christian Life.

In September I went in to the Northwestern Association, attending the annual meeting of the association that was held at White Cloud, Mich., September 14-17. I spoke on the subjects—"The Printed Message" and "The Sabbath—an Asset or Liability."

At Milton I preached on Sabbath Day, September 23, and spoke at the Brotherhood meeting of the church on Sunday night.

My statistical report is as follows:

Time spent in field work, six weeks; did work or made calls at eleven places. Taught in the Religious school at Alfred Station, three weeks; sermons and addresses outside the school, eleven. Calls and visits, sixty-nine. Letters sent out, fifteen. New subscriptions to the SABBATH RECORDER, two; renewal subscriptions to the SABBATH RECORDER, six.

Expenses to Eastern Association and work in the Western, \$17.00; one half of expenses to Conference, \$5.00; expenses to Northwestern Association, \$48.48.

Respectfully submitted,
WILLARD D. BURDICK.

Dunellen, N. J.,
October 8, 1922.

Brother Burdick supplemented his report by speaking especially of his pleasure in visiting the Northwest recently, and also of his appreciation of the opportunity given him by the Board to engage in this work.

It was voted by a rising vote, that we make record hereby of our appreciation of the eight years of faithful and consecrated service to the Society and the denomination, rendered by Brother Burdick as Field Worker.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,
Recording Secretary.

Oh! for the gift of discernment; that we may have a more acute vision and appreciation of excellence in rough envelopes, in simple lives, in lonely places. To see the saintly is to believe in saintliness, to be stimulated by it. The daily vision of the great, the good, the beautiful, is a daily uplift and transfiguration. Let not some mean curtain or other hide from our eyes the masterpieces of the Spirit of God.—*W. L. Watkinson.*

When any sort of team is stuck—man-team or mule-team—it's much more creditable to put your shoulder to the wheel and push than to stand on the curbing and criticize the driver, and tell him how much better you would have done if you had had his job.—*Our Dumb Animals.*

MISSIONS

REV. WILLIAM L. BURDICK, ASHAWAY, R. I.
Contributing Editor

MISS BURDICK TO RETURN TO CHINA

While all are delighted to have Miss Burdick in the homeland and many of us count the years till her furloughs come, yet all will be delighted to know that she expects to return to her work in January, 1923. This will be good news to many anxious hearts for it had been feared by some that she might not return this year owing to the demand for retrenchment.

While the Missionary Board never asked Miss Burdick to extend her furlough, with or without pay, such a plan was suggested as one of the possible ways by which the foreign field might bear a part of the retrenchment. When the suggestion was thoroughly thought through, not a voice was raised in favor of the suggested possibility.

It is very difficult to bring about a speedy retrenchment on the home field and give the workers a square deal, but for reasons which need not be mentioned it is much more difficult to bring about a hasty retrenchment on the foreign field. It is to be devoutly hoped that the people will, without delay, rise to the needs of the hour and that retrenchment anywhere will not be necessary. Seventh Day Baptists can not afford to retrench.

DR. SINCLAIR'S FURLOUGH

Dr. Bessie B. Sinclair expected to sail for America the seventh of October and should if favored with a prosperous journey, have reached the home land prior to the writing of this paragraph, October 29. After a brief visit with her mother in Canada, she plans, though on furlough, to return to China and spend the year in medical work in Peking. She does this with the view of being more efficient when she goes back to her work another year. This is a most commendable course. It is due the doctor to say that she has perfected arrangements by which the year in Peking will be without expense to the board. It is hoped that more of the details regarding her plans may be given later.

MEN AND POLICIES

THE PERSONNEL OF THE MISSIONARY BOARD

The ability, character and consecration of the men who have been directing the affairs of the Missionary Board need no proclaiming where they are known, but a few words from the pen of one coming back to the meetings of the board after the absence of twelve years may be inspiring and not amiss.

When attending a board meeting today after an absence of more than a decade, one misses such able and devout men as President William L. Clarke, the philanthropist who gave himself poor; George H. Utter, who though serving as governor and again as congressman had time, or took time, to serve as treasurer without pay for fifteen years; Dr. O. U. Whitford and Rev. E. B. Saunders, the efficient secretaries; George B. Carpenter, the keen, active, far-sighted Christian gentleman; A. L. Chester, who served as treasurer of the board many years; Rev. L. F. Randolph, whose counsels were highly prized; Dr. Maclearn, the Christian scholar; Elder A. J. Potter, the sailor, pastor and evangelist; Deacons Paul M. Barber and B. F. Langworthy; and others who have been called up higher.

While one misses these departed officers and members, he still finds as resident members of the board some of the foremost men of that part of New England—men who are prominent and bringing things to pass in business, school, state and church. There are Dr. Clayton A. Burdick, the president of the board and the most loved pastor in Westerly; George B. Utter, editor of the *Westerly Daily Sun*, who returned from a trip around the world enthused with missionary zeal, and who is now recording secretary of the board; Samuel H. Davis, the treasurer of the board, known over eastern United States as a temperance lecturer and now an attorney and member of the legislature, headed straight for Congress; Albert S. Babcock, a retired business man who served many years as recording secretary; Ira B. Crandall, a merchant who for forty years has given much time to the church, board and denomination; Charles H. Stanton, a retired merchant and chairman of Committee on Endowments; Frank Hill, one of the auditors of the board, a banker and for fifteen years a member of the State Board of Education; and many

others, younger in years and service, but able, keen and consecrated men and women, among whom are Pastors A. L. Davis and Paul S. Burdick.

When one comes to get in touch with those who make up the board today, see them in their homes, business, school, state and church, he is encouraged and inspired. They are giving some of the best of their lives to the board and the most or all of them know its problems from A to Z.

POLICIES

The board has from time to time set forth its aims, but it is helpful to restate aims and policies.

A SQUARE DEAL. One who sits down with the board and struggles with it over its problems must be convinced that the board aims to be fair with its employees. No missionary board can afford to be less than fair, any more than a business corporation or church can. When we cease to be fair, we cease to be Christian. But with a flickering income, it is not easy always to give a square deal; nevertheless our board aims to be fair in spite of an uncertain income and indifference on the part of the people.

EFFICIENCY. A missionary board has the right to demand efficiency. It has the same right that any other employer has in this respect. A board has no time-keeper and a worker is put on his own honor. It is possible for any one to be constantly busy and still never accomplish much, because he is busy about unimportant things. The greatest cause of inefficiency is a lack of support. How can a worker be efficient when he does not know how he can make one dollar do where there should be two. How can a board expect workers to do good work when they are only half supported? And how can the boards give the workers adequate support unless the people furnish the means? The workers sometimes fail for lack of the moral support of the fields they occupy. This is more to be regretted than a lack of financial support.

CO-OPERATION. It is the policy of the Missionary Board to co-operate with every other denominational agency. But what is co-operation? Mr. Harriman's idea was, "Do as I ask you and do it . . . quick." This idea, sometimes manifesting itself, is not co-operation, it is bossism and works only with weak men. Self-respecting men

can not work under such conditions. Co-operation is planning things together and working together for their accomplishment. To this policy the board has always held.

There is no line of Christian and humanitarian work which a missionary board may not do if occasion require. Education and publishing, Bible school and Christian Endeavor work, and other lines come within its field. If other boards are formed to take up special lines, a missionary board may well confine its operations to those things not undertaken by other denominational agencies. We as a people have five or six boards formed for special lines of work. The Missionary Board, therefore, would confine itself to the things not undertaken by others and at the same time co-operate with others in every way possible.

CHRIST FIRST OF ALL. It is the policy of the board to put first things first, and this means to put Christ and redemption through him before everything else, to sink self and selfish interests out of sight, letting them be swallowed up in Christ's person, work and glory. On the cover of the *Seventh Day Baptist Pulpit* published some time past was this quotation, "For we preach not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake." Above all things else the church and all boards representing the Christian church should make the enthroning of Christ first of all.

THE BROTHERHOOD OF ALL MEN. The task Christ left his church is to produce a universal brotherhood completely good, bound together and transformed by love for a common Savior. To accomplish this men must be redeemed and helped to make the fight for character.

A missionary board, like a church, should stand for every reform and every form of Christian but these are means to an end, and that end is to produce a universal brotherhood with Christ in all and above all.

DR. PALMBORG'S LETTER

DEAR FRIENDS IN THE HOMELAND:

I have so many there I can call friends (and like Paul, I thank God upon every remembrance of you), and I received so many steamer letters which I have not yet been able to answer, that I think it advisable to use this early morning hour to write you all a letter through our dear RECORDER.

We arrived in Shanghai on August 26, after a fine voyage, quite uncomfortably cool the first week but warmer as we came further south. I am thankful to be able to say, however, that we have not found the extreme heat in Shanghai, which I feared.

I also can not refrain from speaking of that long land journey we took in America and expressing my gratitude that in all that traveling from June 1, in Salem, to August 10, in Vancouver, in the midst of summer, we encountered only about six hours of uncomfortable heat while on the trains. We also had many other blessings with only a few unfortunate occurrences to relieve the monotony!

It was pleasant to me to meet the old and the new friends in the places we visited, and I think the girls also enjoyed it, though as it was all new to them, the feeling that they were constantly "on show," as it were, was sometimes a little embarrassing.

I think I would better mention here also, something about our traveling expenses, so there may be no misunderstanding about them. From time to time, while we were at home, Dr. Sinclair had sent me money which amounted in all to about \$275. This accumulated \$26 interest, so that I had \$301 in all, for Miss Helen Su's return. The Missionary Board gave me \$300 for my own traveling expenses. I had in reserve \$400 for Eling's and for extras. It really cost quite a little more but some of my own personal friends gave me a little to help out and the North Loup Ladies' Aid gave me \$10, the Milton Circle No. 3 also gave me \$10, and the members of the Riverside Church contributed \$42, so that we came out just right. I mention these things here because there is no other account in which to publicly acknowledge.

Besides these gifts, a gentleman in Boulder gave me \$1.00, and a gentleman in North Loup gave me \$25 for my work. As I intend to use this money for buying Testaments, portions of Scripture and tracts for evangelistic work, these gifts also will not appear in any other account.

Our missionaries were all at the dock to meet us, as well as some of the Chinese friends, and a royal welcome they gave us all.

Shanghai, China, August 30, 1922.

A whole week has elapsed since I started this letter, but I believe there has been no outgoing mail since we came. We stayed in Shanghai five days to get our affairs arranged and to have a chance to visit a little with our missionaries. I was glad to find them in such good health as they seem to possess.

I found many changes in Shanghai, five new buildings already finished and several going up. One fine institutional church has been put up by the Southern Baptists, who seem to have plenty of money. Our boarding schools looked worse than ever since being in the homeland and seeing other school buildings.

The girls are crowding into our boarding schools in such numbers that Miss Mabel West is giving up her room to them and squeezing herself in a small room heretofore used as a bathroom. There is not room for the Chinese teachers to have even small rooms to themselves, but they must sleep in the rooms with the pupils. I believe it is seventy girls that have paid entrance fees, some of them being day pupils. New school buildings certainly seem imperative. Oh, that we had some men of wealth among us, who would feel it a privilege to build these schools—or that our people could raise the money asked for in the Forward Movement budget!

There were a number of missionaries traveling second class on our boat and many more traveling first class. Among the latter there were twenty-five coming out under one board, nine being older missionaries, and sixteen new ones. One of them told me that their board had no debt, and their centenary movement had resulted in an over-subscription of the budget asked for. And they live in the same United States with our people.

The Tuesday evening before I came to Lieu-oo, I met with our Shanghai missionaries, and for several hours we discussed the subject of retrenchment as suggested by the Missionary Board, without being able to come to any definite conclusion and as it was late and we all felt too sleepy to think we adjourned to meet again in a short time.

We feel sad about the retrenchment contemplated on the home mission field as well, and it does seem as if it ought not to be necessary, in spite of the hard

times. Some churches certainly could not give much but there are other churches which give a very little, which are seemingly quite able to give much more. Let us examine our hearts and our possessions in the light of God's face and see if we can not give him *at least* the tithe due him.

It was fine to ride out to Lieu-oo in a "Ford" instead of on a wheelbarrow! We found the work here considerably increased, and the hospital filled with patients and their attendants. Many are tuberculosis cases.

This morning the man who has charge of the automobile road and who was once a pupil of mine, called on me. The company is building a good stone road extending along the front of our hospital property and all the way to the automobile road, which they will call Hospital Road. The funds have been contributed by friends of the hospital who have received help here, I suspect mostly by the Mr. Kyung of whom you have heard, who was cured of tuberculosis here.

Dr. Crandall has gone to Peking to spend a short "vacation" in post-graduate study at the Rockefeller Foundation Medical School and Hospital. Already since we arrived in Lieu-oo, we have had a regular typhoon, bad enough here, but worse in Shanghai, and we hear of boats lost and people drowned. Our trunks were eight days getting here from Shanghai, and one of Miss Su's was water-soaked and some of her things spoiled, as well as the trunk. There seems to be plenty to do, and I'm already in danger of forgetting that I have ever been away, except when I stop to think about it.

I must surely draw this epistle to a close. Let us all pray that we may give ourselves more fully to God's work.

With love and kindest greetings to all,

Your sister,

ROSA PALMBORG.

Lieu-oo, China,
September 6, 1922.

Employer: "Is it true that when the clock strikes 6 you put down your pen and go, even if you are in the middle of a word?"

Clerk: "Certainly not, sir. When it gets so near to 6 as that I never begin the word at all."—*Chicago Herald*.

RELIGIOUS EDUCATION, THE HOPE OF A NEW DAY

RUTH L. PHILLIPS.

Conference Address

"Religious education," you say; "we hear so much about this subject that we are inclined to believe it is a fad of the churches, a supposed 'panacea' for all the evils of today." Because we hear it talked about so much, there is danger that we shall cease to think what it means, that we shall become calloused to the sound of the words.

Yes, we are hearing more about religious education today than ever before; and churches are spending vast sums of money on rooms, furniture, equipment and professional leadership for instruction in religion. It is without doubt the most popular development of the church today, but *is it a fad?* Let us think the matter through very carefully before we decide the answer.

All of us will agree, I think, that our homes, our communities, our country, the world needs now, as never before, a force that will direct and save. As evidence of this need, we shall discuss first of all, some of the problems of today.

We stand on the corner of Washington and Summer streets, in Boston, awaiting an opportunity to cross the thoroughfare. It is the noon hour and the crowds are packed in so tight that we can scarcely move. Everywhere we see a mass of cars, and people moving in every direction. All seems confusion and danger. One group of people wishes to cross Washington Street, another group to cross Summer Street. The way before us is filled with a mass of moving cars; Summer Street is blocked with another mass of cars, impatient to turn on to Washington. Can we never cross? We almost despair. We think of making a dash between the cars, pressing our way through no matter what. But just then we hear a clear whistle. The crowd breaks; the line of cars stop and the street is clear for the masses of people to cross. All that seemed confusion and danger is order and safety. Fortunately there is a guiding and saving force to protect the lives and welfare of the people.

We stand today in the midst of the busy thoroughfares of civilization. Everywhere we turn, all seems confusion and danger. One group is impatient to press its claims;

another group is equally eager to make its way. The crowd grows more dense and more menacing. The situation becomes ever more complex, more difficult. Is there no power to guide and to save the people?

But not only are we facing situations that are increasingly complex, but our problems are different than ever before.

John Jones bought one of the earliest models of the Winton automobile. It was a good car and it served him well for many years. He cared nothing for and knew nothing about the recent improvements upon automobiles. He did not mind cranking his car nor lighting it with acetylene gas lamps, nor limiting his speed to twenty miles an hour. But when the old machine ceased to respond to its master, he bought another Winton—one of the latest models. When the salesman asked him if he knew how to drive the car, he replied: "I have had a Winton for the last fifteen years and I know it from tip to toe." He stepped into his shiny, new car; he was confused by all the levers and the little shiny knobs he saw before him. But after his boast to the salesman, he would never acknowledge his ignorance. By pure luck he hit the starter. But he did not realize the high power of the machine nor the rapidity with which it would respond to the manipulation of the driver. He shot out of the garage, and before he could find the proper brake, he had plunged through the fence on the opposite side of the road and hit with a tremendous crash several new cars that were standing there. His own car overturned and was a complete ruin. He himself was a part of the wreck.

Civilization has increased its speeds and altered its mechanism without taking pains to learn how to run its altered machinery. Its moral and spiritual knowledge and power are running a century behind its industrial, economic, scientific, and educational developments. We know how to make more money than ever before, but not how to spend it; we can manufacture tremendously powerful materials with which to kill men; but have not learned the art of living with men comfortably and happily; we know how to give our bodies every luxury of ease and comfort, but do not know how to bring salvation to immortal souls.

Because of our need for order and co-operation and readjustments, the problems

of today loom up before us so ominous as sometimes to make us fear for the stability of civilization. The industrial situation is acute. Men and women of fine technical and organizing skill are unable to work together happily; so one group or another blocks the traffic.

Politically, representative interests of our country and nations of the world are gaining great physical wealth and power, but they do not know how to use it without interfering with others' rights and happiness. Society, while gaining more freedom, while augmenting its influence and power by the contributions of science, yet is a long way from contentment, happiness, and efficiency.

Generally speaking, home life which has ever been the most secure source of happiness, is unstable. The marriage relation is too often regarded lightly. Many homes are shirking their responsibility for the moral and spiritual well-being of the children. Hence, the moral and spiritual standards of society are on a generally low level. As examples, we note with sorrow the growing laxity of the observance of a rest day, the moral danger inherent in popular amusements and in much current literature.

Again, let me ask, is there no power to save the world? Can we not relieve the congestion of civilization's traffic? How may society acquire spiritual knowledge and power adequate to readjust the changing conditions of our modern world? Can society's self-destroying selfishness be replaced by the constructive forces of righteousness and brotherly love? If so, where is the cure?

Let me quote from a recent article by Vice-President Coolidge in which he says:

"We may rely somewhat and justifiably upon industry, the advancement of science and the power of education to better the world. But these are all weak compared with the strength of the religion of our fathers.

"It is in the religious convictions alone that we may hope for any permanent solution of the differences between employer and employed, for a permanent social relationship which can be embodied in the law of the land, or any permanent plan for international harmony which can exist without armament. A religious motive alone can inspire the nation to bear its public and private burdens. All other plans are makeshifts, they pass away, while those built upon spiritual thought are permanent.

"Those critics who fear that the standards of civilization are permanently declining are for-

getting the stronger part of the nature of mankind. Of course materialism is not sufficient; it has never been sufficient, important though it be, to do the great work of the world. The nature of mankind rises far above that, above what seems temporarily expedient, into the realms of what is eternally right. That nature does not change. It does not grow less. Against it no power can prevail. The appeal to support the higher cause of civilization must be made, as always, to the higher nature of mankind.

"This appeal is not weak, it is strong. It has laid the corner-stone of every place of worship. It has sat by every fireside, it has rocked every cradle. Whatever else may be lost, the faith of mankind remains.

"The strength of the nation is the piety of the nation."

Secondly then in religion made general by means of a religiously trained youth, Christians find hope of a new day. We know that right and justice will prevail. But are we willing to undertake an active, systematic, and thorough campaign to displace the spirit of lawlessness and of selfishness by the spirit of co-operation and love? We say we believe that God will not let his people perish; he will reconcile them to himself; but we sometimes go no further in our thinking. We must remember he can save his people only when they want to be saved; and he has left to man the task of making known his saving love and of creating the desire for salvation.

But not only must we seek to save the world from destruction; but we would give it the abundant life—the life wherein the noblest possibilities of man are realized. He is not less but more man who is stalwart, strong and clean of body; keen and thoughtful of mind; who enjoys with mental zest the unraveling of the world's mysteries and problems; who appreciates with beauty-loving soul the art of God and man; who has learned how to work and play with his fellow-men and to love them and make them happy. All these developments in man only make him the better Christian and more useful to his Maker. You will agree with me, that in the religion of our Savior, Jesus Christ, we find the inspiration for and knowledge of the way to live the abundant life—that we can live this fulfilled life only in him.

How then, are we to go about this task of bringing salvation to the world and of giving it the abundant life? Are the existing agencies—the home, the church schools, the secular schools and colleges—sufficient to meet the demand? Are the spiritual dynamos of

these power plants able to create sufficient spiritual power to charge society with the forces of sympathy, brotherliness, benevolence, and willingness to co-operate? It seems not, else we would not have the present confusion.

What about the home as a spiritual dynamo? The average home of two generations ago occupied a large house in the country. The family produced most of its food and clothing—in fact, supplied itself with most of the necessities of life. The boys' education consisted largely in learning to do their father's work; the girls were not only trained to help their mother about the household, but were content to remain at home and carry on their share of the work until they were married. The home was the center of the family's social life. The children learned there to play and to work with others happily and efficiently. They were taught by their parents the principles of Christian living—duty, righteousness, purity, kindness, brotherly love, and above all, love for and obedience to their heavenly Father. The Bible was their textbook. Love was the guiding rule of life.

Today the average home is small and in close contact with other homes. The family too often has lost its sense of unity and distinction. It spends little time in the home. Many of the former functions of the home have been removed. The public school, the public health department, and the city hospitals care for the health of the family. Most of the food and clothing is manufactured outside the home. The education of the children takes place in public schools. Industrial opportunities are found in the shops, stores, and offices. The family spend their play time in the social centers, the theaters, the dance halls or the popular pleasure resorts. What moral and religious training they receive, the church gives. No, the average home of today can not be depended on as a dynamo to furnish spiritual power.

We look next to the Church and its allied agencies as spiritual dynamos. Particularly do we look to the church school as it affects the youth who are in the habit and ideal-forming period. Will not the church school, as it is now conducted, in time bring the religious dynamic to society? We know that it aims to enlighten and inspire the youth of our land with the knowledge and purpose to live right, to serve their fellows,

to show the spirit of brotherliness and co-operation for the good of all, and to live the abundant life. But if it has not been able to meet the needs of society in the past, can we expect it to be sufficient to care for increasingly complex and difficult situations? There are several very important handicaps we may mention which has limited its efficiency and influence.

The power it generates is weak because, first, it is too often supported by "the penny plan." Dr. Athearn explains this plan by which the church tells the children: "We can give you only so much religious training as you bring pennies to pay for. We have set aside most of our money to save souls that have fallen into sin. The only way we can do much for you, is for you to fall into sin, then we will try to save you." We remember too, that often such meager training is the only religious instruction these children ever receive. How we would scorn the idea of running our public schools on such a plan, or running a home for the blind or hospitals for the sick. Is the saving of a human soul of less consequence than learning the alphabet or saving of an arm or leg?

Another great handicap to the efficiency of the church school as a power plant is the small amount of time it has for operation. Of course attendance is merely voluntary, and it is right that it should be so. But frequently the encouragement of the home is lacking to give impetus to attendance and interest in the work. There are over twenty-seven million Protestants and nominal Protestants in this country under twenty-five years of age who have never attended a church school, or twice as many who do not attend as who do. The church school can not even hope to affect this large group. The average amount of time the attending pupil spends in this school is but twenty-four hours a year.

Many church schools are limited as spiritual dynamos because the courses of study they offer, the programs of worship they carry out, the extra-class and departmental activities—if there are any, are not carefully and wisely planned. This condition is not because of unwillingness on the part of leaders to give the young people what they need, but lack of knowledge of the principles and best methods of religious education.

Then too our church schools are not strong power plants because they are often

manned by teachers who, though willing and consecrated Christians, are not well prepared for this work and who do not fully realize the wonderful opportunity and responsibility that is theirs. We would not minimize the services of these volunteer teachers for upon them has depended in the past and will depend in the future, the instruction of the church schools. But they are often lacking in training. Many times these teachers are immature young people, as they are the only ones willing to undertake the task. With supervision, they have done their best, and can not be blamed if their efforts are not so successful as others might have been, who, though better equipped, are too busy or indifferent to accept the responsibility. Frequently too, the teachers are men and women of maturity who are overburdened with cares. In a recent religious education survey of Indiana, it was found that the average teacher there is a busy woman of thirty-seven years of age, with but eleven years of public school education, or less than the lowest requirement of the State for public school teachers; she has had no training for teaching religion; and besides her home work, and her task of teaching in the church school, she holds two other offices in the church. These teachers are unprepared, not because they are unwilling to study, but because they have not realized the need and opportunities to study.

(Concluded next week)

THE EXHILARATION OF SERVICE

"We lighten our burdens by taking on the burdens of others; find comfort in our sorrows when we carry comfort to other sorrowing hearts; find life worth living when we make life worth living. If we believe that the Son of God has come into the world to make out of our tangled life an ordered kingdom of justice and good-will and we volunteer to aid him in this age-long campaign, we find an unexpected exhilaration in the service, and the worse the tangle the greater the exhilaration."—*Lyman Abbott*.

"I have been looking largely into small colleges of late. I think a young man who goes into a small college receives a better education than in a large one."—*Andrew Carnegie*.

EDUCATION SOCIETY'S PAGE

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

THE IMPULSE FROM WITHIN

CLIFFORD A. BEEBE

A Study of the Rural Church Problem Among Seventh Day Baptists

(Second Prize in Rural Church Prize Essay
Contest)

The problem of leadership in the rural church has been much discussed in recent years, and much misunderstood. We often read articles in magazines, deploring the decadence of the rural church, and pointing to abandoned churches and forsaken pulpits scattered over the country, as evidence. But the rural church is not dead or dying. It, like all other religious institutions, is going through a period of readjustment and reconstruction, with a weeding out of the unfit, and a strengthening of the worthy. If churches have died, it has been, often, because they were not fit to live, because they have been based on an ideal of competition, and not of service. It has been a blessing from God that many country churches have died, because they have been crowding themselves into a niche where they were not needed. But other churches have died or become dormant through neglect. It is discouraging for the people of a small church to put forth their utmost effort to advance the Kingdom in their community, and have no one to help them along, no one to back them up. Then a church may die of discouragement or of a broken heart. This has often been the case with our Seventh Day Baptist churches.

That this has been true is due to a peculiarity in our rural church problem, which differentiates it from that of people of other faiths, and makes it more difficult. Other denominations look to the large city churches for the support of their rural home mission work; but we must look to the churches of the small villages, and of the open country. It is a task that should fall on the large city churches; but there are no large churches; and the lar-

gest are not in the cities, but in such villages as Shiloh, Alfred, Milton, North Loup. The cities, with a few exceptions, are for us missionary ground, and, until the world accepts the Sabbath, they must always be; for the industries, the business, the amusements of the cities are fatal to Sabbath-keeping. Our rural churches, then, are the backbone of our denomination.

The message of our Forward Movement to us today is that of the Hebrew prophet: "Lengthen thy cords and strengthen thy stakes." We must lengthen the cords by carrying our work into new fields—new rural communities, new cities—for only thus can we grow, and help in bringing in the Kingdom. But we must strengthen the stakes by infusing a new life and quickened spirit of service into our rural churches, and the impulse must come largely from within the rural church itself. This problem, then, is one of the most important to our denominational life, and may be stated thus: How can our rural churches support home mission work among themselves?

A church, to accomplish its part in this, must necessarily be highly efficient. There are three essential elements which go to make up a church of the first class: a spirit of service on the part of the church, efficient lay leadership, and a consecrated and capable pastor.

The spirit of community service is a thing which can not be bought or hired, and can not be put into every church. When it can not, the church is not advancing the cause of Christ, and deserves to die. This is sometimes the case when a community is over-churched, when competition, rivalry, and bitter feeling prevail, and the commandment, "Love one another," becomes void. This case is hopeless, unless one or more of the churches should serve God by dying, and give the other a chance. The spirit of service may also be lacking when a church is divided within itself, and the members quarrel with each other, and leave the souls of the rest of the community to the Devil. This is a case for a tactful pastor, who can unite the hearts of the community in the love of Christ and of each other. But there must be willingness on the part of the church, or it will die, however able

the pastor may be, or however promising the community.

A church is, or should be, the most representative institution that a rural community has; it is the only one that is free to all the people, and is a natural community center. If it serves the people thus, it is fulfilling the task to which Christ has called it and has met the first requisite of efficiency and renewed life.

"Community service," then, is the keynote of this internal impulse that we have been talking about. But the impulse must have leadership, or it can accomplish little; and the leadership must also come from within. Here we strike one of the most difficult problems of rural life. People, especially country people, have a strong prejudice against any one trying to "run things." Back in the hills near one of our larger churches, there is a little mission made up quite largely of Seventh Day Baptist people. They are devoted to the Lord's work, and will follow on wherever some one will lead. But they want their leadership from the outside. And this is the reason that nothing permanent has ever been established there—not a church, not even a permanent Sabbath school, although meetings have been held there, on and off, for years. The writer found this aversion to "somebody running things" a continual drawback to his own work there.

One of the best agencies for overcoming this prejudice, but one which is almost ignored by the leading workers of the Country Life Movement, is the Christian Endeavor society. This organization is especially fitted for work in the country because it can best give that training for leadership which is most needed there. It fills a place which can be taken neither by the organized Sabbath school class, nor by any other agency, because its fundamental purpose is training for Christian leadership. Most of our ministers in recent years have come into their work through the Christian Endeavor.

The deacons in our churches are usually the men best fitted for lay leaders, and they have an advantage in the fact that they are acknowledged leaders. On them, therefore; as well as upon the young

people of the Christian Endeavor, falls the responsibility for internal leadership in the church. At an ordination of deacons, one of our prominent ministers, in addressing the candidates, charged them to assume the duties of the pastoral office in case the pastor was absent, or the church was pastorless. It was a weighty responsibility to lay upon them, but they accepted it, and are living up to it in this little missionary church; and the people are back of them. These people know that, whatever may come, whether they have a pastor or not, they have three consecrated and faithful deacons, who will not let the cause of their Master languish. For a deacon is also ordained to the ministry. He may not be called upon to preach, to marry the living, to bury the dead, but he is none the less called to be a servant of the people.

In the old days at Hopkinton, when the pastorate became vacant, the church would choose one of its oldest and most consecrated deacons, ordain him as an elder, and make him pastor of the church, to serve for life, or until he retired because of old age. It was this service of devoted men to the church which made it strong.

The pastoral office is one which is vital to a church. No church can live long without a minister of some sort, be he an elder, deacon, or merely a consecrated layman. How can our rural churches secure efficient and competent pastors?

Our general missionary system was formulated to meet this need, and it has met it surprisingly well; it is a plan that other denominations would do well to adopt. There is a certain rural district of wonderful promise, where the way has recently been opened for the denomination located there to accomplish a mighty work for the Kingdom, but if they will not grasp the opportunity, the field will be lost, not only to them, but to Christ. Our own people have missed such opportunities too many times, and our general missionary plan aims to conserve them; but it can not serve as a permanent arrangement in any one field. The churches thus aided must become self-supporting as soon as possible, if for no other reason, because the Missionary Board depends on the rural churches for its own support.

It is these general missionary communities—Hebron, Middle Island, Stonefort and the rest,—which must produce our strong rural leadership in the future.

The general missionary has a broader field of influence than the local pastor, but, because of that very fact, he lacks the close personal contact with his people. His work broadens as he remains on a field, and thus the individual churches get less and less of his attention. This is not the missionary's fault, but is the inevitable results of the system, unless the churches sooner or later become self-supporting.

The permanent solution must come in another way, and the pastor must be, not some one sent in from outside, but a part of the internal impulse, a man produced by the rural church. The country minister, if he is to accomplish great and lasting results, must be resident. Our country churches will suffer if their pulpits have to be supplied by men from towns or cities, for the church is a community center. Its pastor must, therefore, be part of the centralizing influence, and to be so, he must live in the community. And he must stay long enough in the community that he may become a part of it. Our rural churches have gained the most strength under long continued pastorates in that way.

There are a few fundamental characteristics for a minister of the gospel. He should be a man of education, or of broad experiences, or both; but more than all, a man of consecration.

He should be educated, because, as a city minister, he will have to serve educated and cultured people: as a country minister, he will probably be the only professional man in the community, except the non-resident and transient school-teacher, and thus it will fall upon him to be the intellectual leader. And then, he must have education enough that he will not "run dry," will not tell all he knows, and so be obliged to move, after a short pastorate. His education should enable him to speak with authority.

But there is still in the ministry a place for the man of limited education. If he has seen much of the world, and learned to interpret its deeper truths, he may put his experience, in a measure, in the place

of education: for education has been called "concentrated human experience." And if he is educated, the experience will enable him better to interpret life. A retired minister, well past middle age, once said to me:

"I could go back into the ministry now, and do better work than I ever did before, for I have all my experience, all my mistakes, back of me, to profit by."

The minister should have education, if possible, and experience, if possible; but if he has not consecration, his education and experience will avail him little. An unlearned and ignorant man who has "been with Jesus" can accomplish more for his Master than a Doctor of Divinity who has not. A minister, especially in the country, is first of all a pastor. If he is a consecrated pastor, loving and caring for his people, entering into their lives, and bringing them nearer to the Father, he may be an indifferent public speaker, yet his people will support him none the less. Country folk appreciate true values, and what they want in a minister is a love of God, and of God's children. I believe this with all my heart; if not, I should not myself be in the ministry. What higher tribute could be given than this, which was said of one of our rural pastors: "He wasn't a great preacher, but he was a man who *lived* his religion."

One of our aged ministers once said to a country pastor: "You, as a pastor, should so impress yourself upon the hearts of your people, that, years from now, one who comes in contact with them will know, by their lives, that you were their pastor for a few years."

What a responsibility to fall upon the minister! But what an opportunity to bring Christ into people's lives! Are you, Brother Pastor, and am I, making the most of it?

"I have never entered into the pulpit, without feeling that I had a message from God," were the words of one of our home missionary workers. That is the secret of this man's grasp on people's hearts, and his ability in building up the cause of Christ where it has seemed hopeless. He has consecration—may we all have more of it!

These are the qualities of an ideal minister: but the country pastor must be more. He must be a man with country

sympathies—a farmer at heart. Would we send a green farmer boy into a city church? Why then send a city-bred pastor to minister to farmers? He can not be one of them. A man who, forgetting that his Lord and Master was born in a stable, is afraid to go into a barn or hitch up a horse, for fear of the odor on his clothes, has no place in a rural church. He is an outsider. The pastor must be a man who understands and sympathizes with country life. He must have the sympathy to begin with; and if he has not the understanding, he should develop it as a part of his training for the ministry. There need to be more theological schools in the country, and in connection with agricultural schools, for the purpose of training men especially for the rural ministry.

It is not a great misfortune that many country pastors are obliged to work with their hands, for the minister should be of the sort that will be glad to work with his hands, for the pure joy of the working, and of the out-of-doors. He may even work a small farm, without detriment to his ministry, but to the enriching of it. Country life and farm work are full of inspiration and beauty, which need an interpreter. This opportunity is the minister's, if he will take it. Could Christ have given his wonderful parables of country life, if he had not known, and lived it?

But what has all this to do with the internal impulse in the rural church? Is not the pastor an external agent for the strengthening and upholding of the local leadership? Not this pastor that I have pictured. He is a product of the rural church, and spends his life with it. If a farmer boy gains a vision of service in the Master's harvest-fields, develops his powers of leadership through the rural Christian Endeavor, and becomes the pastor of his church, he is certainly an internal force; if he goes to another rural community to serve, makes his home in it, and becomes a part of it, he is none the less so, but he must be contented to serve in the country, must not be watching for the call of a city church, to lure him away from his chosen field. If you, Brother Pastor, or if I, find a place where we fit—where the people understand us, and we understand them,—is it not our duty to

God and to them to stay by them and help lift them up closer to him? We need not get into a rut if we are on guard against it; and what if the salary is small? Can we not get a piece of God's green earth to till, and thus draw closer to the hearts of our people?

This internal impulse, then, is a complicated thing—easy to talk about but hard to get started. It must affect every class in the community. The church must get the vision of community service, it must be willing to accept leadership from among its own members. The community must be willing to make the church its center, the pastor must work to bring all into communion with each other, and with their Lord and Master. All must become united, and then all must pull—a long pull, a strong pull, and a pull all together.

INCREASED NUMBER OF STUDENTS ENTER

The opening of the school year is marked by an unusually large registration this year. The number of students registered up to the present time is one hundred thirty-eight, and are distributed among the various classes as follows: seniors, 10; junior, 26; sophomores, 41; freshmen, 55; specials, 6. Some peculiarities noted in the registration this year are the unusually small senior class and the large number of freshmen.—*Milton College Review*.

"The first thing that Christ wants to know about every man's Christianity is how it affects his relations with his fellow-men in politics, in social life and in industry. No man or institution bearing the name of Jesus Christ can be indifferent to the conditions under which men and women and little children live."—*Secretary McDowell of Presbyterian Home Board*.

The degree in which I bless the world is much more a question of what I am than of what I have. Sixteen ounces of gold are sufficient to gild a wire that will encircle the earth, but faith, love, and prayer make a very small bit of gold do far greater wonders in the moral and spiritual life of mankind.—*Watkinson*.

WOMAN'S WORK

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

THE SPIRIT OF MISSIONS—TO WHAT IT WILL LEAD US

MRS. H. C. VAN HORN

(Paper given at the Northwestern Association)

When our associational secretary wrote asking that I prepare something for this program she wanted me to suggest some new line of work, emphasizing the work near at hand; but as the days went by this seemed more and more impossible. And as Conference time drew near and it became increasingly evident that some of our boards would report a large indebtedness and others would scarcely "break even," it seemed more and more unwise to do so. After all then, this short paper will probably not present any line of thought concerning the work of women which is strikingly new.

We are all familiar with the definition of "mission", a sending forth, and of "missionary", one sent to do a special work for the Kingdom of God. Now if we are possessed of the spirit of missions—this realization that we are sent forth to do the work of God in the world—we shall be led to inquire into the different fields of service and to choose the one or the many which seem to lie nearest our hand, and into which the abilities we possess and the necessary circumstances in which we find ourselves most clearly lead us. If we thus seek for opportunities for work in the Kingdom of Heaven, it is certain that God will show us our task. What a wonderful thing it would be if all our young people would decide the question of their life-work with this clearly in view. Too often the all important decisions of life are made without taking God's plans for our lives definitely into account.

Let me say, early in this paper, that I am glad woman has so largely come to her own. Business, the professions, and even politics—for woman has long objected to being classed with the idiot, insane, and criminal in the Constitution of

the United States—are fields not too broad for her to enter. She often possesses, in common with her husband and brothers, God-given abilities for service along these lines. Moreover she has many times been driven forth by stern necessity to earn her daily bread. These facts are now universally recognized. So in this age when woman's "sphere" has been enlarged until it embraces nearly every field of opportunity, it is not amiss, perhaps, to emphasize again the importance, the unrivalled opportunities for wielding a far-reaching influence for good which are embraced in the home and family circle. It would seem to the thoughtful observer that the American home was never more seriously threatened than now. We know that all too often the marriage tie is lightly held, and deliberately childless homes are far too common. The increasing number of opportunities for woman outside the home which seem to the superficial mind to be more attractive—these interfere with the rearing of a family and threaten its very existence. The great appeal of outside amusements to the young, the automobile, bringing to all members of the family the possibility of constant change and travel, the American habit of haste and hurry make more and more difficult a real family life even after it has been established. For a large majority of women it would seem that the first and greatest opportunity lies within her own home—to be indeed a helpmeet to her husband, to walk with him side by side, and inspire him to highest and noblest endeavor, to bear and rear a family of children who shall be true to the highest ideals of life and who shall pass on the torch to still other children and children's children—this is woman's highest calling which must never be forgotten. The annual return of "Mother's Day" emphasizes again and again the indebtedness which the world owes to its mothers. Authors, statesmen, inventors,—men great in every avenue and activity of life unite in paying tribute to their mothers and ascribing a large share, if not all, of life's attainments to their inspiration and influence.

How pleasing it is to enter a real home! Some way there life's aspects present to us

their true values and relations, lofty aims seem more worth while and selfishness and greed slink wholly out of sight. Not only may the genius of the home make it pleasing and attractive to its own inmates but she can also make it a far-reaching force for good among others, and by exercising the pleasing grace of hospitality she may widely extend its benign influence.

But the woman of active brain and far-reaching sympathies finds time and opportunity for still other activities than these, as I have already suggested. In maintaining the activities of the church the best gifts and endowments are in demand. Musical talents, executive ability, aptitude for teaching,—every capability in fact may be used in the service of the church, and to this service she should consecrate her best endeavor. It is easy, indeed, for the housewife to allow the busy round of daily cares to become her whole existence and forget the Savior's warning against over-anxiety concerning food and clothing and his wonderful promise to add all needed blessings to those who "seek first the Kingdom of Heaven."

Sometimes Martha of the Bethany home has our sympathy as she is busy with her much serving, while Mary sits at the Master's feet. But it must be that Martha was occupied with cares not altogether necessary or she would not have merited the gentle rebuke of Jesus, nor would Mary have won his loving commendation when he said: "Mary hath chosen the better part which shall not be taken away from her."

Around every church lies the community of the great unchurched. Your circumstances, I believe, are different from the ordinary if within your immediate vicinity there are not from one to a half dozen families where the parents attend church but seldom and the children attend Bible school rarely if at all. One of the greatest problems of the church today is the reaching of these people right at our very doors. And the women of the church must help to solve this problem. Over and over again in the sermons which our pastors deliver and in articles in religious papers is emphasized the fact that the personal appeal, the personal touch is absolutely necessary in the win-

ning of souls to Christ. We are reminded that it was the personal call of Jesus to his disciples which won them to him. You remember that John the Baptist pointed two of his disciples personally to Jesus, and that Andrew found Peter, and John found James, that later in the work of the apostles men were brought to Christ one at a time. Philip alone with the Ethiopian eunuch preached to him Jesus, and individual work with individuals finds many illustrations in our own day. It may be that this personal effort is one of the great lacks in our relation with our friends and neighbors today.

We believe in the Sabbath of the Bible now practically unknown to the Christian world. The Christian church will never have a Sabbath till it returns to the Sabbath of Jesus Christ, and a Sabbathless church can not long exist. It is our privilege as a people to have a large part in presenting the Sabbath truth if we will; and the question is being asked more and more frequently among us as to how we can do more effective Sabbath reform work. It has been suggested that two of our pastors could go out together with an automobile and speak in each town as they pass. A little music quickly draws a crowd when the message could be given, literature given out and the car pass on to the next town. Our ladies' societies could offer to look after the church services and as much as possible carry on the pastor's activities for a month and encourage the churches to release their pastors for that length of time to engage in that sort of work sometime during the summer. Let us never look upon the Sabbath as a losing cause but believe that God's truth in regard to his holy day must triumph; and let us long with all our hearts to have a large share in that triumph.

The spirit of missions will give us a broad interest in the welfare of peoples both in this and other countries, and their well-being will be our great concern. Our home mission fields make their appeal to us. Our struggling frontier churches in various States: The Colorado field as yet unmanned but possessing great possibilities. The church at Boulder and the small groups of Sabbath-keepers in Denver and other nearby places arouse our interest. Who has not felt the appeal of the great Southwest whose open doors were so

graphically portrayed at our association one year ago by former Secretary Shaw? Two men besides the teachers at Fouke are upon this field which embraces the State of Arkansas and the contiguous territory. How we long to see an adequate number of workers upon this field. The Pacific Coast with its wide expanse of territory calls for other workers and so in our own land it sometimes seems that the calls overwhelm us. But our sympathies are as wide as the world and the needs of every land are as those of our own.

The spirit of missions, it seems to me, will lead us to enter one or more of these fields of service and keep us most deeply interested in the progress of the kingdom of heaven in every land. And let us never fail to use, in behalf of the coming of the kingdom, that most potent force in the hands of every Christian, prayer.

And may we, the women of our beloved denomination, so lay hold on God himself that our service shall not be barren nor unfruitful but worthy of the Master's longed-for commendation, "Well done."

A PROTEST

Mrs. Gene Stratton Porter, the famous author of the "Limberlost" books, which have sold, and still sell, in enormous numbers on both sides of the Atlantic, has written a protest against certain types of present day fiction, which will receive support from all parts of the English-speaking world. "Personally," she says, "it is difficult for me to understand why indecencies that would not be permitted in life, and characters that would not be admitted into a home or a family circle in person on any consideration, should be allowed to come there between the covers of a book. Why should men and women be allowed to scatter-broadcast on the pages of a book such matter as the Federal authorities would not allow for a minute on the pages of a letter? . . . No statistics are available to prove how many girls and boys have formed wrong conceptions of life and the real purposes of living through having had books filled with prurient descriptions and suggestive and intimate descriptions of men and women living illegally and immorally.

"If I do not want my daughter to carry a flask, smoke cigarettes, appear in public half-

clothed, and carry on illicit love affairs, then I should not put into her hands books, magazines or newspapers filled with descriptions of people who live such lives. There is a certain amount of authority that goes with matter which some one has thought enough of to set it in type and bind between the covers of a book. Printed matter has its influence even in magazine and newspaper form, and while the world has been going mad with unbridled sensualism, immodest dress and risqué dances in some quarters, it has gone equally far in others by putting these things into print. I could name half a dozen publications that shock my old-fashioned soul almost to paralysis."—*British Weekly*.

AN INTIMATE GLIMPSE OF PRESIDENT HARDING BY HIS PASTOR

The *Baptist Times*, of London, publishes interviews with the American Baptist celebrities now in England. The first group published are Northerners. Among them is Dr. W. S. Abernathy, of Washington, President Harding's pastor. Asked for his impressions of the President, Pastor Abernathy spoke as follows—and his words will be of broad interest concerning the distinguished Baptist who occupies the President's chair: "He is a man of striking personality, handsome, always well dressed. A man of great big heart; you are impressed with that at once. Very approachable. He receives every day at one o'clock 500 or 600 people. He will shake hands with them. He is intensely human. The auditorium of our church is on the second floor; the audience remain standing while the President retires and I meet him at the door, and he will sometimes offer some comment on the sermon. He said to me the other morning, 'You have got to preach another sermon on that point to amplify it.' That shows his interest in religious things. He is a devout worshiper. He never takes his eyes off me when I am preaching. He sings heartily. He is a man whom everybody loves; you cannot help but love him when you meet him. He is disappointing those who were afraid that he was too small a man for the place. He is proving himself bigger as the days go on. He is great in his selection of great men. He is willing to let other men have the limelight—not always been true of our Presidents."—*The Western Recorder*.

YOUNG PEOPLE'S WORK

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HOME MISSION WORK

Christian Endeavor Topic for Sabbath Day,
November 18, 1922

DAILY READINGS

Sunday—Sow the seed (Luke 8:1-8)
Monday—Talk to neighbors (John 4: 28-30, 39)
Tuesday—Pray for revival (Acts 1: 12-14, 24-26)
Wednesday—Support preachers (3 John)
Thursday—Relate our experiences (Acts 11: 1-18)
Friday—Missions in homes (Rom. 16: 1-5)
Sabbath Day—Topic, How can we help home mission work? (Gal. 6: 6-10) (Missionary meeting)

GAL. 6: 6-10

Those who are taught must share all the blessings of life with those who teach them the word. Make no mistake—God is not to be mocked—a man will reap just what he sows; he who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal from the Spirit. Never let us grow tired of doing what is right, for if we do not faint we shall reap our harvest at the opportune season. So then as we have opportunity, let us do good to all men and in particular to the household of the faith.—*Moffat's Translation of the New Testament.*

HOW CAN WE HELP HOME MISSION WORK?

While we have many home mission fields in our "household of faith," may we not for this lesson specialize on one of them. We have an "opportunity" to make this lesson a very interesting and practical one. There are needs of our school at Fouke which each society can help to meet.

There are three teachers at Fouke this year, Miss Fucia Randolph and Mr. and Mrs. Clifford Beebe. Mrs. Beebe teaches the first four grades and Miss Randolph and Mr. Beebe teach the four upper grades and some high school work. Mr. Beebe is also pastor of the church at Fouke. There are forty-six pupils enrolled, three of them being married women who are fitting themselves to teach in the country schools.

The teachers live at the "Hall," a six-room house where they board themselves and some of the children who come from a distance to attend the school.

Now for the needs which we can help supply.

For the "Hall" they need bedding, pillow-cases and sheets, especially for a cot bed (36 inches by 72 inches); and long tablecloths—there are eight in the family this year.

For the school—any books suitable for a school library will be welcome, but there is special need for books for outside reading in the upper grades and high school—Riverside Classics would be good. Look through your own bookshelves and see what you can spare, then ask your neighbors.

A few Perry pictures simply framed or passe-partouted would be a splendid addition to the school rooms.

Copies of good popular songs would be useful.

Why not have a miscellaneous shower, linen, books, pictures, songs, etc., for the Fouke School in connection with this meeting, or—

Have a work meeting sometime during the week to hem towels, make pillow-cases, sheets, or table cloths, or even piece a quilt, passe-partout pictures, or—

A special collection might be taken at the meeting to help buy needed laboratory equipment, tools, etc., or—

Try all of these plans.

Send the things to any of the teachers. The address is just Fouke, Ark.

For the meeting itself, look through the RECORDER for letters from Fouke. You will find quite a little information there. Perhaps you have in your church some one who has taught at Fouke. If so ask him to tell you about it.

The Daily Readings suggest several ways of helping home missions which may well be discussed in the meeting.

THE FOUKE SCHOOL

The village of Fouke is located in the southwest corner of the State of Arkansas.

A Seventh Day Baptist Church was founded there in 1890. When Rev. G. H. F. Randolph and family went to the Southwestern field in 1899, they found at Fouke a little "box" house in the woods that they called the church and a few peo-

OUR PART

COURTLAND V. DAVIS

(Address given in Young People's Hour at Conference)

The church needs trained men and women in its laity as well as in its clergy. It needs men and women trained in church organization so that the functions of the various parts of the church may be seen in their proper relation to each other and an intelligent appraisal of proposed measures be made, a training that is a prime essential in churches governed in the democratic manner of our own denomination. The church needs men and women trained in true Sabbath-keeping, Sabbath-keeping that makes the Sabbath not a day of prohibitions, of "thou shalt not's", but a welcomed day, a day of glorious service to God, a seventh of our time as fully consecrated and as carefully spent as is a tenth of our income. The church needs men and women trained in leadership that it may go forward with its goals clearly seen and its ideals unbefogged, men and women trained in prayer, for the prayer of one who has been much in prayer is a prayer of power, men and women trained in the technique of the one great business of the church, the winning of souls to Christ.

Our Christian Endeavor societies were primarily designed to act as training schools for the church, to train its young people for service in the church, and it is perhaps as such that they still perform their most important function. It is well then that we look to our societies to see how well they have performed this work. It will not take long, however, to convince the most skeptical that they are doing in this thing and doing it wonderfully well. Examine the charts on which they rate themselves, find out for yourself the percentage of tithers, or the percentage of those who devote a little time each day to the primary business of putting themselves a little more closely in touch with the infinite, and compare it with those in general who call themselves Christians. You will find a truly remarkable situation and one which reflects great credit upon the efficiency of the Christian Endeavor work.

If I may be pardoned for a reference to my own line of work, I have often found that teachers have come to me the fin-

ple that went there to worship on the Sabbath, so Mr. and Mrs. Randolph decided to make their home there.

The first three years, Mr. Randolph was away from home a great deal doing missionary work, and Mrs. Randolph had the care of the home and farm, besides taking an active part in the affairs of the village. The little meeting house was also used for a school when there was any school, but after a while Mr. Randolph built a house on his own land to be used as a church and for the school which he felt must be started.

The school was opened in December, 1901, with thirty-one pupils. Mr. Randolph started to teach it himself, but as he had so much to do, Miss Elizabeth Fisher, of Shiloh, N. J., took charge of the school in January, 1902. Later, Mr. Randolph developed it into an industrial school, the pupils doing the work on the farm and the proceeds of the farm products going toward the support of the school. Mrs. Randolph made a home for those who came to attend the school, giving them all a faithful mother's care.

Years passed and the school grew, rooms had to be added until there was an attractive four-room schoolhouse. Mr. and Mrs. Randolph sacrificed and labored here for seventeen years and left a fine school as a memorial. In 1916, the Fouke church took charge of the school and Mr. and Mrs. Randolph left Fouke because of poor health.

For a good many years the school was held in the building built by Mr. Randolph, but when this burned a few years ago, a new building of cement blocks was erected.

Young people from all over the denomination have given one or more years to the school, first as assistants to Mr. Randolph, and later taking entire charge of the school.

A NEW INTERMEDIATE SOCIETY

A new Intermediate Christian Endeavor society was organized at Ashaway, R. I., on October 14. It has nine active members.

The officers are as follows: President, Barbara Kenyon; vice president, Pearl Peckham; secretary, Ida Suprika; treasurer, Walter Lewis; superintendent, Rev. A. L. Davis.

ished product of successful and efficient training schools, who have been lamentably poor teachers. They have done well in their practice teaching in training school but have failed when they got into a normal classroom situation. Investigation has brought to light the fact that in most such cases the teacher has failed to carry over the training of the school to her classroom. She feels that she is through with normal school and heaving a sigh of relief, she casts aside all her training and settles down to "keeping school." She does not want to keep a plan book, she does not want to try any new plans, she makes no effort to adjust her curriculum to individual needs or to take advantage of the problems of the hour. All that is "normal school stuff" and to be forgotten as speedily as possible.

I wonder if anything of that sort ever happened to a product of the training school of the church? How many of those who never missed a business meeting of the Endeavor society never miss a business meeting of the church? How many of those who always had a testimony or a prayer to offer in the Christian Endeavor prayer meeting always have a testimony or prayer to offer in the church prayer meeting?

In the first place let us make special attempts to get Christian Endeavor attendance at church business meetings and to keep up the attendance in spite of the long drawn out debates over trivial matters and the strange lack of dispatch which seems to mark such occasions.

Let us make special attempts and award goal points for attendance of Christian Endeavorers upon joint meetings of the churches, upon associations, Conferences and the like, and especially upon the business meetings of such organizations. There is no reason why the few men so frequently the only ones who have a part in such things should have it all to themselves. We need them as leaders, but, if the denomination is to prosper, a much wider interest in the business of Christ's representative on earth should be manifest.

Let us make a special study of our own

problems as Sabbath-keepers and seek to reach solutions of individual problems of Sabbath-keeping. It should be possible to work out a program or programs of Sabbath activities (without resort to more Sabbath Day meetings) that would keep active adolescence interested and busy and help to avoid the troublesome "thou shalt not" of the never decided question, "Is it wrong to do *that* on Sabbath?"

Probably a small committee of the older church members, selected from the group that show an especial interest in the problems of the young people might be chosen for three very definite functions: First, to provide the materials for and arrange a course of study dealing with the various phases of church work and familiarizing the student with church organization and procedure as does the textbook of the Expert Endeavorer do for him; second, to act as tutors and instructors in such study; and third, to stand by with sympathy and encouragement while the newcomer is trying himself out in this unexplored territory, is trying to apply his Christian Endeavor training to the new situation.

How many of those who tithed their small incomes in the Christian Endeavor days have too large an income to bother about figuring out a tenth now? How many of those who were always eager for the Quiet Hour now find time every day for quiet communion with the Giver of all Good? Or is that all "perfectly fine training for the young people, but hardly practicable in the workaday world?"

Let's make our Christian Endeavor training carry over. We will find it worth our while, and the church will get the trained members that the purpose of Christian Endeavor has promised it. It is hard for even those who have been trained, to work into the duties and responsibilities of the church, however great the desire, and it should be the responsibility of the leaders in both Endeavor society and church that this transition be made as easily and as completely as may be. Now for some suggestions as to how this may be done. It is a subject that has been little studied from the lay standpoint and the technique has been, so far as I am able to find out, but

little developed. Hence these suggestions are only my own and in consequence crude, unfinished, incomplete, and untried. I hope, however, that they may be made the basis upon which experiments may be tried and a system worked out that may perhaps be placed on the charts and among the goals for which the societies work.

This work should be the work of laymen. It is a problem of laymen, and the responsibility for the successful planning and execution of such a program should rest entirely upon their shoulders. While the advice and assistance of the pastor will prove of great value, the problem is not primarily his, and he should not be allowed to assume it however great his willingness. Far too many matters of lay responsibility are already resting upon the over-burdened shoulders of the pastor. In the nature of the case he can not handle such problems as well as they could be handled by laymen, and he should not have to handle them at all. Do not leave this work, either, in the hands of the Life Work Recruit, the youngster who has pledged his life to full time Christian service. He is the fellow who is always willing to take any part of the work of Christian Endeavor, and he is, I am sorry to say, generally the fellow who is imposed upon. Give him a rest. Let this be a problem of the lay workers exclusively. They need it.

Then having laid our plans and organized our work, let every Christian Endeavorer get behind the big job of making Christian Endeavor carry over. Let us make Christian Endeavor training function in the church. The church needs trained men and women in its laity as well as in its clergy. It needs men and women trained in church organization, in true Sabbath-keeping, in Christian leadership, in testimony and prayer, in winning souls to Christ. We have such men and women in Christian Endeavor. Let us give them to the church. If we can do it, and with the help of Him for whose cause Christian Endeavor was founded, we can, we will have done our part and acquitted ourselves well in forwarding the ministry of the church in reconciliation.

CHRISTIAN ENDEAVOR NEWS NOTES

RIVERSIDE, CAL.—Just a small item of Christian Endeavor news that will possibly be of interest to the other societies of the East.

The night after the Sabbath the young people gathered at 290 Strong Street, the home of Mr. S. M. Babcock. Previously they had been instructed to wear their old clothes, red bandanas, and bright sashes, as it was going to be a pirate party. After due preparation had been made at the rendezvous and Mr. William Dodson appointed as captain, the hardy band of pirates started to search for buried treasure along the river bottom, about half a mile from the home of our host. After following a gloomy, ghostly trail, beset with dead men's bones, several murdered buccaneers, and numerous other terrors, we arrived at a spot on the sandy shore where we had been led to believe a great store of buried treasure was hidden. We searched industriously and finally found the booty which consisted of "hot dogs," buns, and pickles, with wires on which to roast the weiners.

The victims were soon finished to the accompaniment of a number of songs, piratical and otherwise.

After a variety of games had been played, an extremely enjoyable evening was closed with several fitting hymns and the Mizpah benediction.

The evening was planned by our social chairman, Miss Ethel Babcock, who, judging by her initial success, will give us a number of good times during the coming year.

NEIL MOORE,

Press Superintendent.

BUSINESS OPPORTUNITY IN ALFRED

The general merchandise business of V. A. Baggs and Co., Alfred, N. Y., is offered for cash sale at a very reasonable price. Mr. Baggs is moving to Marblehead, Mass., where he will join his son in the manufacture of pottery. The present steady growth of the University and town assure opportunity for profitable business developments. If interested write at once to

Vernon Baggs, Alfred, N. Y.

HOME NEWS

FARINA, ILL.—It was just one year ago that an article was sent to the SABBATH RECORDER from this place. The occasion was a visit from Rev. A. J. C. Bond and he gave the address at a banquet served by the Brotherhood. On October 22 a similar banquet was held at which we had another speaker who brought to us an address of great interest. I ought to go back and review something of what has taken place during the year since I last wrote. I will not attempt to tell all, but a few things which may not be in order.

Some time last spring the Stonefort church asked the Farina church to meet with them in a semiannual meeting, one to be held at each place. We accepted the invitation and a few of us met with them for a two-day meeting which was of a great deal of interest. Last Sabbath the pastor and four others came to meet with us. They were not able to reach here in time for the Sabbath evening service, but on Sabbath morning Pastor Lewis gave an inspiring sermon. Again in the evening he preached to us. Another service was held Sunday morning. In the evening a good company of men came together for a delicious luncheon prepared by some of the ladies. Charles E. Persels acted as toastmaster. Several were called upon, but the principal address was by Pastor Lewis. By request he spoke on the coal situation in southern Illinois. Mr. Lewis lives in the second of three counties which produce more than half of the coal mined in the State. There are miners who work on his farm. He has several relatives who are miners. He was prepared to give us the most comprehensive view of the coal situation that we have ever received. He told us that it is not the wish of the miners generally to strike, but the responsibility rests upon the operators and the propaganda which is spread by the officials of the miners' union. The miners are well paid if they could have steady work. But there is a method in the operators bringing on a strike. In the

recent strike it was to raise the price of coal and to be able to get rid of millions of tons of inferior coal which could never have been disposed of when the mines were running at capacity. He predicts a similar strike next April for the conditions will be just the same. I can not begin to tell all the enlightening things he said, but wish that he would reproduce his address for the SABBATH RECORDER.

The farmers of this community have been materially affected by the hot, dry weather. It has been the driest season since the Conference was held here in 1881 according to the words of the oldest inhabitants. However, there has been an abundance of fruit of all kinds, some of which it has been hard to dispose of due to the high rates which must be paid to the poor railroads. One fruit grower sent a shipment of peaches and received a bill for two dollars to pay charges. But generally we have much to be thankful for.

An interesting feature of our church work was union meetings which were held Sunday nights during the summer. A platform was built on the school grounds where people could attend in autos or takes seats which were provided for many. The most of the work fell to one other pastor and the writer, but we enjoyed the work as the meetings were well attended.

Some of the residents of other days may enjoy knowing that the Crescent orchestra was revived under the leadership of Mrs. Mabel Allen. It is called upon to play a good deal for community affairs.

Another interesting item of our church work was the Vacation Bible School conducted under the efficient direction of Mary Lou Ogden. There were over forty children enrolled for the work, many of whom were from the other churches. It was very hot weather most of the time, yet there was a splendid attendance and interest in the work. There is little question but that the Vacation Bible School has come to be a regular part of our church program. PASTOR.

"The home without good books and good periodicals is a Mother Hubbard's cupboard for the children's souls."

OUR WEEKLY SERMON

POWERS THAT RECONCILE

REV. EDGAR D. VAN HORN

(Sermon preached at Conference)

Text: *But now abideth faith, hope, love, these three; but the greatest of these is love.* I Corinthians 13:13.

It is significant that at the close of the world's great war most of the Protestant denominations immediately undertook a carefully worked out forward movement plan. The moral and religious conditions of the times challenged the church to a new and thoroughly organized effort. With our vaunted civilization lying in ruins, with faith and confidence in human achievement broken, with a wave of pessimism and hopelessness sweeping over the world, with hate still rankling in human breasts it was unavoidable that we should set ourselves anew to the high and holy task of declaring the gospel of *Reconciliation*. With all the estrangements in which the war issued, the broken faith, the lost confidence, interrupted friendships between men and God, there was only one thing the church of Jesus Christ could do and that was to declare anew the gospel of *Faith, Hope, and Love*; that in these Christian graces alone lies the hope of the world. Kingdoms may rise and fall, political powers flourish like the green bay tree, and then vanish over night, civilization itself may undergo rapid changes and decay, yet amidst all the confusion of changing orders there are certain great indestructible powers that remain unchanged, for "Now abideth faith, hope, love, these three, but the greatest of these is love."

FAITH

Paul tells us that the "Just live by faith" and he might have said the world lives by faith, for without it the world must die. The loss of faith resulting in suspicion and distrust has always been a paralyzing influence. Indeed it lies at the very basis of all human undertaking, social, economic, moral and religious. It is an essential element of all man's activities.

Without it all moral activity becomes vitiated and unworthy. Without it our church life, our fraternal ties would disintegrate and fall in ruin. How essential it is then that we arm ourselves with *faith*, faith in ourselves, our higher selves; in each other, especially our brethren; faith in our mission, in God and the ultimate triumph of all good.

Can anything be more reasonable than faith? It is not as one little boy expressed it, "believing a thing whether it is so or not so." Neither is it a blind acceptance of what the church may claim to be so. Nor is it submission to authority; but it is a simple trust in God and his goodness, and as some one has expressed it, "It is the resolution to stand or fall by the noblest and highest hypothesis that we can conceive. It is the spirit of Athanasius when he stood 'against the world'; of Luther when he said, 'God help me I can do no otherwise'; of Job when he said, 'Though he slay me yet will I trust him'; of the Three Children in the furnace when they said, 'He will deliver us out of thy hand, O king, but if not we will not serve thy gods'. It is the spirit which has given courage to martyrs to face death. Faith is the confidence that somehow or other the right must triumph, that God is stronger than satan." Faith is the spirit in which John James, the first martyr to Sabbath truth in England, faced death at the hands of the bloody tyrant, Charles II, saying when sentence was pronounced, "As for me, behold, I am in your hands: do with me as seemeth meet and good to you. But know ye for certain that if ye put me to death, ye shall surely bring innocent blood upon yourselves and upon this city and upon the inhabitants thereof. Precious in the sight of the Lord is the death of his saints. Blessed be God: whom man hath condemned the Lord hath justified." Faith was the spirit in which our fathers came to these shores and true to their convictions planted the Sabbath truth, founded Seventh Day Baptist churches and pioneered for Sabbath truth in this country. Faith is the spirit in which we are gathered here tonight in celebration of their love for and their loyalty to Sabbath truth and the principles that have made our history bright for two and a half centuries.

That we need to let that faith glow in

and warm anew our own hearts goes without saying. We need faith, that strong bouyant confidence in God which gives energy and spirit to do the right without doubt or despondency, the faith that counts all trials and difficulties, disguised blessings coming to us from the hand of our wise and loving heavenly Father and that says, Come weal or woe, I will walk with him, I will love him, I will trust him.

I know that our faith has passed through some severe trials in recent years. God's revelation has been a growing revelation. This has been true in all generations. History, science, experience have made it necessary to readjust our doctrines somewhat, and readjust ourselves to new truth and new conditions, and yet through all the shocks and trials through which faith has passed it has learned, humbly and without reserve, to trust in God, in Christ and in eternal goodness. "That surely is the truest faith of all the ages, to have lived in an atmosphere of unbelief, to have faced and endured all the assaults of modern doubt, and still to trust while in afflictions, in necessities, in distresses, by honor and dishonor, by evil report and good report, as dying and behold we live, as chastened and not killed—still with deeper intensity than ever, to believe in God, and Christ, and eternal life."

But there is one more phase of faith that I wish to mention, and that is its spiritual insight. Paul describes it as the "substance of things hoped for and the evidence of things not seen." Faith looks out with spiritual vision and instinctively feels that corresponding to all the outgoings of the soul, its desires, its yearnings, its aspirations, its earnest strivings to be Christlike and divine, there are indeed glorious realities. Faith says I know that these upspringing desires shall not be frustrated. I know "that the soul which remains steadfast in hope, which clings with brave perseverance to the hopeful yearnings which from time to time unfold themselves to the consciousness within its inward recesses, shall begin by and by to feel, by anticipation, that the very substance for which it has hoped lies within its grasp; and by and by it attains to the power of seeing as in mystic vision, the glorious spiritual realities, the

thoughts of which presented themselves at first only as dimly discerned but irrepressible desires. Faith then is spiritual insight. It has been called the eye of the soul. It is more than this; it is the soul seeing, the soul beholding the things of heaven; the soul looking upon things not seen by the bodily eye—looking upon the glories of the spiritual world, upon the wonders of that invisible world which is ever around us, ever underlying the natural world." Yes, faith "is the substance of things hoped for and the evidence of things not seen." But we must pass on to the thought of

HOPE

We sometimes wonder why Paul should have given such a prominent place to the element of *hope* in the Christian life. We can appreciate somewhat the place which he assigns to faith for faith is the very foundation upon which we build our religion. It is the channel through which God comes to us and the gateway through which we pass into his kingdom of grace. It is the ground on which we render our obedience and devotion. Yes, we can appreciate why Paul elevates this grace to so high a place. Much more can we appreciate the place he assigns to love for love we feel. We love because he first loved us. There is an irresistible pull in love and we are drawn out of ourselves into him in whom we believe and whom we worship. And in our communion and fellowship with him we become more like him. But *hope* is such a delusive thing. It oftentimes tempts us into the pursuit of things we never realize. It deludes, and deceives us sometimes into fruitless wanderings and we say, "I had hoped but now I know better."

But when we really come to understand the power of this grace we do not wonder that Paul should exalt it to such a place in the Christian's life and struggles. Paul was a student of the Bible and he was familiar with the history of his people. As that history stretches away behind him he sees it, not as one great unbroken progressive advance in the divine life, but a strangely checkered and broken struggle under the law and the prophets. Here he witnesses great achievement and there unexpected failure; there he sees goodness with heartfelt

devotion followed by a sudden collapse into sin and defeat. Here shines the eternal goodness and patience of God, and there the exasperations and provocations of a wayward people. Today he sees recovery, firmness, heroic resolve, high endeavor; tomorrow softness, ease, retrogression, selfish indulgence, apostasy and ignominious defeat. What a kaleidoscopic succession of lights and shadows, achievements and defeats! The outcome would have been doubtful indeed had it not been for just one element which was both tenacious and unconquerable—and that was hope. Hope never gave up. Though crushed to earth, often obscured in the dust of ruin, it would never down; and after each storm it rose with new light to lead God's people on out of darkness and despair to new endeavor, and finally to new heights of achievement. Yes, hope is the great characteristic of the Old Testament and Paul knew it. In fact from first to last, from Genesis to Revelation the one dominant, unbroken, persistent call is that of hope. And how frequently Paul strikes this cord in his epistles:—"The God of hope", "We are saved by hope", "Jesus Christ who is our hope", "Christ in you the hope of glory", "Begotten again into a living hope".

How poor and shrunken would life become if it were not for hope. Our energies would become paralyzed and our efforts would be neutralized. We can succeed in no enterprise if we have no hope as a stimulus to activity. Hope is the minister of strength. Dr. N. D. Hillis, of Brooklyn, says, "Millions of men are digging and toiling each day and God hath sent forth hope to emancipate them from drudgery. The man digging with is pick hath a far-a-way look as he toils. Hope is drawing pictures of a cottage with vines over the doorway, with some one standing at the gate, a sweet voice singing over the cradle. Hope makes this home his; it rests the laborer and saves him from despair. Multitudes working in the deep mines sweeten their labor and exalt their toil by aspiring thoughts. Thinking of his little ones at home the miner says: 'My children shall not be as their father was; my drudgery is not for self, but for love's sake; the sweat of my brow is oil in the lamp of love; I will light it tonight on the altar of home.' Here is the secret of

the rise and reign of the people. This explains all man's progress in knowledge and culture. As the flowers and fruits rise rank upon rank in response to advancing summer, so all that is most refined and exalted in man's mind or heart bursts forth in new ideals, reforms, revolutions in response to the revelation of that personal presence from whom all hope and aspiration incessantly proceeds."

What untold blessings would come to humanity if as St. Paul expressed it they should abound in hope, hope for themselves, for their neighbors, hope for the world. If we could all look forward to the time when sin shall have no more dominion over us, what zest and what vigor it would impart to our waning efforts. Why should we not hope? We know whom we have believed, that his arm is not shortened that he can not save, neither is his ear heavy that he can not hear the great and bitter cry that goes up from earth to heaven. We may give up hope when the Savior of the world confesses himself defeated, and all-ruling love retires, forever baffled, from the battle-field of human wickedness; but until then Christ calls us to set our hope on him and to bear witness of it to the world.

LOVE

I need not tell you what love is. No knowledge of Greek or Hebrew is needed to explain what Paul means by love. Consult your own heart in relation to your own family or those nearest and dearest to you. Read the thirteenth chapter of 1 Corinthians and see how this grace acts. John tells us that "God is love." "Herein is love, not that we love God, but that he loved us and sent his Son to be the propitiation for our sins. . . . We love him because he first loved us." Love is a wonderful power. No wonder Paul said it was greater than faith or hope. Once a man opens his heart to its strangely beneficent power it will redeem him no matter how bad he may be or how far he may have wandered into the far country. Love will take a life from which the divine image has been all but effaced, awaken it, transform it, beautify it, glorify it and make it like unto the divine. Love has taken many a soul from the very

slums of society, loveless and loathsome, and made them sweet, lovable, saintly souls, redeemed from a state of demons to angels of light. Such love, such power is not from earth, but cometh down from above. Indeed its mission is to rescue men from their sinful ways from a state of enmity against God and against one another, to restore them not only to divine favor but to the divine image and then to write upon their hearts the law of love and thus make them cheerful and obedient to all the commandments of God.

Do we think of these virtues as something we need in a fuller measure in our own hearts and lives? Have we that faith, that living faith that links us up to all that is good and true in life? Have we faith in ourselves, in our fellow-men, in God and the ultimate triumph of his purposes? Does this faith link us to the great kingdom tasks? Are we working in that hope that holds us true to our mission? Does our hope anchor our souls and keep us from drifting? Have we been touched, awakened, softened, subdued, transformed by the love of God until we like our Savior can put our hearts over against the cold, loveless, lifeless lives of God's other children and thus awaken and quicken them into new life and action? Jesus came in order that men might have life and have it more abundantly, and you and I are called into the glorious work of helping him accomplish that plan.

How do these virtues affect our denominational attitude? Do we have faith in our mission, faith in the cause for which our fathers lived and died? Do we have faith in our boards, in the men who give of their means and time and strength to plan for and lead us in our God-given tasks? Do we, like Paul, know our past history and experience a thrill of hope as we see how God has led us up to this present moment? Can we not face the future with hope and courage and with our strength renewed? "They that wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

Has there been any lack of co-operation this year as our church has tried to go over the top in the goals of the New Forward Movement? Have we been out

of joint with those ideals and those goals? Have we given of our time, our prayers, our means, our strength to make our church one hundred per cent? Or, have we felt like criticising, finding fault, holding back, shirking our part? If so I fear we have been lacking in this one grace, the greatest of all, love. We may speak with the tongues of men and angels, we may be gifted in prophecy, we may have all faith, but if we have not love we are nothing. Love seeketh not her own, beareth all things, hopeth all things, endureth all things, *Love never faileth.*

"Faith of our fathers, living still
In spite of dungeon, fire and sword,
O how our hearts beat high with joy,
When'er we hear that glorious word!
Faith of our fathers, holy faith,
We will be true to thee till death.

"Faith of our fathers, faith and prayer
Have kept our country brave and free,
And through the truth that comes from God,
Her children have true liberty!
Faith of our fathers, holy faith,
We will be true to thee till death.

"Faith of our fathers we will love
Both friend and foe in all our strife,
And preach thee too, as love knows how,
By kindly word and virtuous life;
Faith of our fathers, holy faith,
We will be true to thee till death"

THE CHOICE OF FRIENDS AND READING

Your family is worth the best you can give it. You desire for their enjoyment the best house, the best food, the best clothes that you can afford. And you are very careful that they cultivate the right kind of friends. But are you just as careful about choosing the right kind of reading? You should be, for reading has a marked influence upon character, especially the reading that comes under the eyes of the young and impressionable. If you choose The Youth's Companion you are giving your family an acquaintance with the best there is in periodical literature. If you see The Companion in a house you may be sure it is a safe family to tie up to—a family worth knowing. Try it for a year and see.

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DEATHS

HENRY.—Sarah French Henry died at the home of her son Charles in Fayetteville, N. Y., October 5, 1922, in her eighty-fourth year.

Sister Henry's home in former years had been in De Ruyter and vicinity, and for many years she was a member, faithful attendant and loyal supporter of the Seventh Day Baptist Church. October 4, (the day before her death), was the sixty-eighth anniversary of her marriage to Orrin Henry, who died some years ago.

Mrs. Henry was the mother of six children: Eugene, who died about two years ago; Lamott, of DeRuyter; Charles and Pearley, of Fayetteville; Mrs. Della Grady, and Mrs. Rose Cassler, of Syracuse. These five children with grandchildren and great-grandchildren survive.

Funeral services were held on Sunday in the Seventh Day Baptist church conducted by Pastor H. R. Crandall who used as a text Psalm 17: 15 which had been selected for the occasion by sister Henry, as had also the hymns, "Nearer My God to Thee" and "I Shall Be Satisfied." Burial was in Hill Crest Cemetery. H. R. C.

AN UNTIDY PEOPLE

When the American people go anywhere for an outing, they always need some one to pick up after them. We do not know whether in this regard Americans are different from

any other people or not; we suspect that people everywhere are likely to manifest careless and untidy tendencies when they feel that they will not thereby damage their own possessions or cause themselves discomfort. Indeed, some of the persons who leave newspapers in public parks or on public beaches, or bottles and tin cans in the pleasant forest glades where they have picnicked, may not fully realize that they are doing anything reprehensible. Perhaps litter does not offend their eyes very much, and it does not occur to them that it may offend the eyes of others.

More often the persons who leave newspapers, banana peels, bottles, tin cans, paper bags and other rubbish by the roadside or in the parks do it because of laziness and pigishness.

Industrial necessity is a defiler of beauty. Mills and factories have destroyed the loveliness of many a stream; the sawmill has ruined many a beautiful hillside; and to at least some of these ravages it is necessary to submit.

But the pleasure seeker need not spoil the scene in which he takes his pleasure. It should be a point of personal pride with him as well as a civic duty to leave such a place at least none the worse for his presence.—*Youth's Companion.*

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

Sabbath School. Lesson VIII.—Nov. 18, 1922

JESUS THE FRIEND OF SINNERS. LUKE 7.

Golden Text.—"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15.

DAILY READINGS

Nov. 12—Luke 7: 37-48. Jesus the Friend of Sinners.

Nov. 13—Luke 19: 1-10. He Came to Seek and to Save.

Nov. 14—Luke 15: 1-7. The Lost Sheep.

Nov. 15—Luke 15: 11-32. The Erring Son.

Nov. 16—Rom. 3: 19-23. "All have sinned."

Nov. 17—Rom. 8: 1-11. Jesus Saves.

Nov. 18—Psalm 51: 1-10. A Prayer for Pardon.

(For Lesson Notes, see *Helping Hand*)

The little boy in this story was evidently a firm believer in the old adage, "Of two evils choose the less." Turning a corner at full speed he collided with the minister.

"Where are you running to, my little man?" asked the minister, when he had regained his breath.

"Home!" panted the boy. "Ma's going to spank me."

"What!" gasped the astonished minister. "Are you eager to have your mother spank you that you run home so fast?"

"No," shouted the boy over his shoulder, as he resumed his homeward flight, "but if I don't get there before pa, he'll do it."—*Touche a Tout.*

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Theodore L. Gardiner, D.D., Editor

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The soul must be filled before it can overflow to others. It must seek God and receive from him if it is not to remain empty or shallow.—*Young People.*

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“I am not offering Christian education as a protector of property, because nearly all the great progressive and liberal movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters as they go out on the streets this very night, is due to the influence of the preachers rather than to the influence of the policemen and lawmakers. Yes, the safety of our nation, including all groups, depends on Christian education.”

—Roger Babson.

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