

The Sabbath Recorder

Seventh Day Baptist
Annual Simultaneous Every-Member Canvass

“Better”

CHRISTIAN EDUCATION

Selected by Paul E. Titsworth

THE need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus.

“We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.”

“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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The Sabbath Recorder

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

VOL. 93, NO. 20

PLAINFIELD, N. J., NOVEMBER 13, 1922

WHOLE NO. 4,054

Theodore Roosevelt on the Eighteenth Amendment

It is election morning. The battle is on in New Jersey with lines closely drawn between the wet and the dry. It has been years since this State has faced a more important battle of the ballots. Thousands feel deeply upon the vital question concerning nullification now being forced upon the State by the outlaw gang that makes no effort to conceal its contempt for the Fundamental Law of the nation.

As we contemplate the situation filled with misgivings as to the outcome, our attention becomes fixed upon a full page picture on the cover of the *Christian Advocate*, of a bronze bust tablet of Theodore Roosevelt. It bears this inscription: "Aggressive Fighting for the Right Is the Noblest Sport the World Affords."

In view of the pussy-footed, side-stepping, policy-scheming characteristics of many political leaders in these momentous times, one's heart yearns for more Roosevelts to lift up clarion voices against the disgraceful methods of men who ignore the laws, and who encourage wholesome boot-legging outlaws against our government.

On the day after the Eighteenth Amendment was submitted to the States by Congress, Mr. Roosevelt wrote Dr. Ferdinand C. Ingelhart as follows:

New York, December 19, 1917.

MY DEAR MR. INGELHART: I wish to congratulate you on what has happened in Congress and the success that is crowning your long fight against alcoholism.

The American saloon has been one of the most mischievous elements in American social, political and industrial life. No man has warred more valiantly against it than you have, and I am glad that it has been my privilege to stand with you in the contest.

Faithfully yours,

THEODORE ROOSEVELT.

Thank God, there are noble leaders left who speak with no uncertain sound. But leaders can not do it all. Today the burden rests upon the common people—the loyal citizens who must stand up and be counted on the side of right. How well they do this will be known by tomorrow.

Another characteristic of Roosevelt is brought out in the *Christian Advocate*. When the Bible Society requested him to suggest something to be written in the New Testaments which were to be given to the diers; after referring to Micah 6:8, in which men are enjoined: To "do justly, to love mercy, and to walk humbly with God," Mr. Roosevelt wrote:

Love mercy, treat prisoners well; succor the wounded, treat every woman as if she was your sister; care for the little children, and be tender with the old and helpless. Walk humbly; you will do so if you study the life and the teachings of the Savior. May the God of justice and mercy have you in his keeping."

In the language of Harry Webb Farrington on: "Roosevelt the Righteous" we too would say:

"Let thy example still abide,
That all the youth be fortified
With chaste and sober life a shield
Against the secret foes, who wield
With slimy hand, the poisoned pen,
To undermine our public men.

"We crave thy tender, strenuous heart,
To play the fearless, stalwart part;
Transforming wishes into deeds,
And grievance into laws, for needs
Of Government, that all be free
From every type of slavery,
To grow, and learn, to strive, aspire,
To make the Land of Our Desire,
A place of civic friendliness,
A House of Social Righteousness."

A Card of Thanks From a Grateful Heart The following card from Miss Jansz was forwarded to Treasurer Hubbard by a friend in Tennessee who had received it. This friend also sent fifty dollars to be forwarded to Miss Jansz for her work in Java:

MY VERY DEAR FRIEND:

Oh, how good of you to send me so much money for our Lord's work over here! It was such a happy surprise to receive such a big draft, especially as I got such a great disappointment, learning that the Seventh Day Baptist Missionary Society has stopped its definite appropriation towards my work,—only sending now what gifts would come in for me. I felt so sad; but now the Lord has made it good. Oh, how

merciful he is! He knows I need a house for the orphans up here, and how the prices of wood and bamboo, etc., have gone up twice and three times as much as half a year ago. This is on account of the repairing of all the Javanese and European buildings by order of the government. Till now we didn't have sufficient money for the orphan home; but I believe it will come. As soon as it will be ready I will take the orphans from Pangoengsen over here. Now I have five with me, and they are doing very well indeed. My dear friend, I do thank you with all my heart for your generosity. May our Lord reward you a thousandfold.

Yours in his love,

M. JANSZ.

New Malix,
August 31, 1922,
c/o S. D. Jansz,
Magelang, Java.

Fouke School The Southwestern Association at Fouke, Ark., was greatly enjoyed by the friends of the Southwest. Such meetings with delegates from the North and from the scattered churches in that association are looked forward to with great anticipation and for years afterward they will be looked back upon with precious memories.

We had expected to publish a cut of the association group taken by Miss Fucia F. Randolph; but the cut-makers have disappointed us, and the cut must come later.

Contributions given in the Young People's hour appear in this issue, and others are waiting for a place in the RECORDER. They are fighting a good fight in Fouke.

A Message From Argentina Elsewhere in this issue we publish an interesting letter from a friend in Argentina where Brother Robinson and wife were sent by the Pacific Coast Association. We are glad to learn that the outlook there is promising and that the missionaries have received a warm welcome.

Our readers will enjoy the letter, and fervent spirits will pray for God's blessing to attend their every effort.

One More Response To Dean Main's Request Rev. William Clayton, of Syracuse, N. Y., gives his views upon the work of the ministry on another page, in response to Dean Main's request for ministers and ministers' wives to write upon the blessings and opportunities that await those who devote their lives to this noble work.

We can but hope that many others will

be glad to offer cheering messages in this line—messages full of attraction for young people looking for a noble life work. There is a sunny side, very attractive. Show it up.

The Passing of Rev. Ira S. Goff We were sorry to hear of the death of Rev. Ira S. Goff, which occurred in Ordway, Colo., on September 21, 1922. Obituary notice appears in another part of this RECORDER.

We have pleasant memories of Brother Goff as a student in Salem College. His early education had been quite limited, and after embracing the Sabbath and hearing God's call to preach the gospel, he felt the need of preparation for such a work. Therefore he made such business changes as were necessary, and moved to Salem with his wife and children to enter the college as a student.

It was up-hill work for a man grown to go forward in student-life, and out of the question for him to complete a full college course. We helped him to choose such studies as would be most helpful in his work, and he applied himself with commendable zeal, working with his hands as best he could to gain a living, and studying hard for class work.

We were impressed by his sincerity and honesty of purpose. Some years spent in the West had given him an experience with frontier men, which developed in him a gift for work with those who seemed alienated from church people.

He came out from the back country in Ritchie County, West Virginia, and by force of his natural endowments, made good in the work whereunto God had called him.

A Great Student Conference To Be Held in Toronto There is to be a great inter-collegiate Student Prohibition Convention in Toronto, Canada, November 24-29. Students of all lands are invited. Delegates from sixty nations are expected to attend.

There is a growing feeling among students the world over, that the time is ripe for aggressive and united efforts in the struggle against the liquor business as humanity's greatest enemy.

It looks like the greatest and most far-flung social welfare movement of the age.

"Happiness comes chiefly through helpfulness."

A LETTER FROM ARGENTINA.

[This letter was forwarded from Plainfield to me at Milton. Not being able to read the Dutch I sent it to Brother F. J. Bakker, who made a translation, which I have arranged for publication. This explains the delay.—E. S.]

Rev. Edwin Shaw,
Plainfield, N. J.

MY DEAR BROTHER SHAW:

I presume that you already know that a few weeks ago Brother William Robinson and family arrived here at Cerro Cora. He is to be our teacher and minister. And so our prayers of many years are answered. Have we sometimes been discouraged and almost doubted that our prayers would find fulfilment? And now God has shown that he will not recompense us according to our weak faith, and we are ashamed in the light of his faithfulness. To him be all honor and praise!

We already call Brother Robinson our teacher, for during these few weeks we have discovered that he *can* and *will* teach, —teaching us about the spiritual needs of our lives, and our place in the service of the gospel of God's kingdom. In his sermons he may not stand as a star of the first magnitude, and he is not a great orator, but his speech is convincing; and what is more, and a thing we need, he puts us to work in the vineyard of Christ. He is himself a worker, and he sets others to work, and, so it seems to me, he knows how in a practical way to divide and oversee the work.

He is also through and through an optimist, sometimes it would almost seem too much so; but we are devoutly praying that God will fill out his far-visions, wide stretching program. May be to doubt in this is a sin.

There are indications and promises that we shall before long have additions to our church, some by baptism and some by confession of faith. One young man, before now a zealous adherent and worker for another denomination, has already come over to us, and a married couple formerly strong in their beliefs with another church are now regular attendants at our meetings and take a part in our Sabbath schools.

Yea, and we are now again to have a Sabbath school, with a superintendent and four teachers, one for the Spanish-speaking peo-

ple, one for the women, one for the children and one for the Swedes. But of course each class has but a few members. We are taking as our study the Acts of Apostles and are trying to get therefrom help to guide us wisely in our missionary work.

Mrs. Robinson is also capable, a woman of gifts, and shows an earnest zeal for the cause of our Lord. She will be able to do much good among the women and children. Perhaps it may not be too much to say "she is the right missionary on the right field, calm and tactful." This may be said of both, in words and actions, and they are fervent in spirit, with hearts full of love for those who are lost.

It was my great privilege to have them in our home for a month, and so we have come to appreciate and love them the better. We received a letter from Brother E. S. Ballenger to introduce Brother and Sister Robinson. This letter I read at a meeting of our people. I should like very much to write to Brother Ballenger. But I can not write English; I should be obliged to write him in Spanish or Dutch, and he might have difficulty in finding some one to translate my letters for him.

I shall be very thankful and grateful to you if you will have a translation made of this letter for publication in the SABBATH RECORDER, and will send a copy to the Pacific Coast Association.

We sincerely ask the prayers of you people for the needs of this field, for lost men; God desires all men to be saved and to come into the knowledge of the truth.

May all the churches of our faith in the United States pray earnestly for our people. May the Lord so direct and help. Then shall come to pass in this country also the fulfilment of the first part of the thirty-fifth chapter of the words of Isaiah.

With prayers for you and all the American brothers and sisters, I remain

Your servant in Jesus Christ,

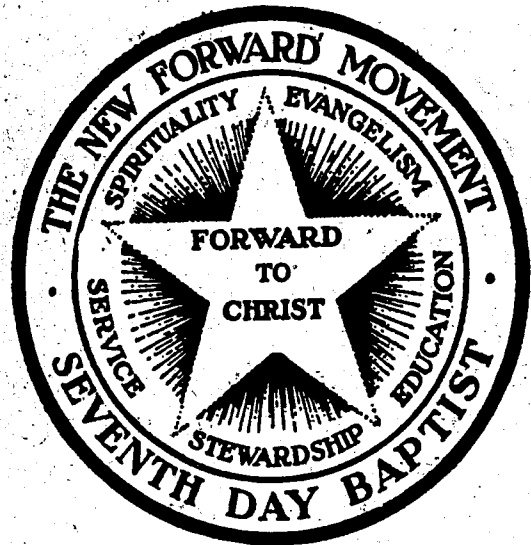
J. J. VAN YSSELDYK.

Cerro Cora, Misiones, Argentina,
September 18, 1922.

I am the bread of life. He that believeth on me, as the scripture hath said, from within him shall flow rivers of living water. I am come a light into the world that whosoever believeth on me may not abide in darkness.—Saint John.

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.

THE STANDING OF THE CHURCHES

"Now faith is the substance of things hoped for, the evidence of things not seen."

"Hope deferred maketh the heart sick."

I still have faith to believe the churches will do better this year in their support of the Forward Movement than they did last year, although the *substance* is still *hoped for* and the *evidence* is still *not seen*.

My faith does not rest upon the amount of money received during the first four months of the Conference year. If it had rested there it would have been shattered by this time. My faith carries over because November and December are still ahead of us. November, the month of the canvass in many churches, and December, the month that closes the first half of the year.

If these months do not bring a material increase in the offerings of the people for the work of the denomination the boards may well lose hope and heart. But we will wait and hope, and still have faith, and trust and pray that the good work may no longer suffer from lack of the support we ought to give, but that unitedly and wholeheartedly we shall come up to the help of the

Lord, and to the support of the work that he has committed to us.

Surely there is some one in every church who will take it upon himself to stir his own church to action before these months pass. Much of the success of the present year's work depends, it seems to me, upon what the churches do for the New Forward Movement during November and December.

AHVA J. C. BOND.

Salem, W. Va.,
November 6, 1922.

SEVENTH DAY BAPTIST GENERAL CONFERENCE

Receipts for October, 1922

Forward Movement:	
Adams Center	\$ 80 13
First Alfred	131 35
Second Alfred	295 25
Berlin	65 00
Boulder	200 00
First Brookfield	113 35
Chicago	112 50
Dodge Center	29 25
First Genesee	150 00
Gentry	25 00
Farina	20 00
First Hopkinton	109 25
Second Hopkinton	10 66
Little Prairie	20 00
Marlboro	30 00
Milton Junction	100 00
Minneapolis	6 75
Nortonville	100 00
Plainfield	124 50
Richburg	15 00
Riverside	65 50
Roanoke	20 00
Rockville	37 00
Waterford	139 00
	<hr/>
	\$1,999 49

All but Young People's Board, Sabbath School Board and Woman's Board:	
Shiloh	\$361 88
Milton College:	
First Hopkinton	2 50
Salem College:	
First Hopkinton	2 50
Tract Society:	
Lost Creek	50 00
First Hopkinton	6 00
Missionary Society:	
Lost Creek	119 16
First Hopkinton	17 00
China Mission:	
First Hopkinton	15 00
Miss Jansz:	
Fouke Junior Christian Endeavor	5 00
	<hr/>
	\$579 04

WILLIAM C. WHITFORD, Treasurer.
Alfred, N. Y.,
November 1, 1922.

THE STANDING OF THE CHURCHES

October 31, 1922

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla	\$ 340	\$ 17.00	\$.....	\$.....	\$.....
Adams Center	1,530	1,230.98	708.00	710.85	84.38
First Alfred	5,890	3,335.61	3,376.42	4,121.00	397.35
Second Alfred	2,940	768.34	1,145.90	1,358.13	338.40
Albion	1,870	622.27	279.83	95.00	43.33
Andover	620	148.49	201.25	63.35	48.67
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	.....
Boulder	920	460.00	920.00	460.00	100.00
Berlin	970	.....	308.37	541.01	65.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	205.70
Second Brookfield	1,240	987.56	1,157.50	613.63	77.45
Cartwright	770	400.00	258.65	211.28	25.00
Chicago	830	1,009.60	926.60	884.16	367.50
Cosmos	220	46.00	88.00	40.00	40.00
Carlton	960	352.97	247.39	182.88	.....
DeRuyter	910	910.00	677.00	814.50	.....
Detroit .....	.....	.....	.....	140.00	.....
(Joined Conference 1921)					
Dodge Center	1,240	1,250.00	458.45	275.58	70.50
Exeland	220	45.00	20.00	50.00	.....
Farina	1,650	1,650.00	1,019.95	1,161.64	116.00
Fouke	720	664.38	88.00	115.00	5.00
Friendship	1,200	430.00	679.83	536.00	.....
First Genesee	1,970	985.00	1,895.79	1,197.17	350.00
Gentry	650	480.50	375.66	167.50	25.00
Grand Marsh	280	.....	98.01	25.00	.....
Greenbrier	340	.....	70.00	50.00	.....
Hammond	460	703.00	619.54	575.01	.....
First Hopkinton	2,860	114.53	1,178.68	1,351.29	152.25
Second Hopkinton	880	132.15	75.00	184.23	78.32
First Hebron	520	.....	150.00	520.00	.....
Second Hebron	370	.....	67.00	22.00	.....
Hartsville	700	80.00	110.10	62.00	.....
Independence	1,070	1,360.00	1,100.00	565.00	50.00
Jackson Center	1,180	200.00	95.00	160.00	.....
Lost Creek	910	910.00	910.00	910.04	169.16
Little Prairie	370	.....	150.00	66.60	20.00
Los Angeles	240	275.00	240.00	240.00	.....
Middle Island	730	90.00	100.00	190.25	30.00
Marlboro	990	1,030.00	1,004.51	443.77	30.00
Milton	4,460	2,300.00	3,501.24	3,345.00	155.61
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	100.00
Muskegon .....	.....	.....	.....	25.00	.....
(Joined Conference 1921)					
New York	660	1,075.00	948.06	1,077.41	.....
Nortonville	2,240	2,240.00	1,440.00	749.00	200.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	.....
Piscataway	930	571.62	412.20	931.16	69.71
Plainfield	2,440	2,071.62	2,975.30	2,884.91	398.50
Pawcatuck	3,840	3,483.29	3,993.17	3,902.01	1,000.00
Portville	210	210.00	210.00	210.00	.....
Roanoke	400	97.00	114.00	75.00	20.00
Rockville	1,340	172.00	135.00	245.00	57.00
Richburg	390	293.00	390.00	192.10	15.00
Riverside	1,030	925.00	820.05	1,216.61	65.50
Ritchie	900	650.00	69.50	271.52	.....
Rock Creek .....	.....	.....	.....	13.00	.....
(Joined Conference 1921)					
Salem	3,220	3,213.50	2,634.55	3,309.20	550.00
Salemville	580	80.46	290.00	142.50	.....
Shiloh	3,550	1,344.04	3,674.30	1,637.01	361.88
Scott	490	.....	1.00	33.00	.....
Syracuse	270	88.99	107.72	78.22	8.00
Southampton	90	120.00	40.00	20.00	.....
Stonefort	350	107.00	100.00	159.00	.....
Scioto	180	7.71	.....	5.00	.....
First Verona	820	800.00	827.12	820.00	44.95
Waterford	490	540.00	512.25	428.67	251.83
Second Westerly	220	275.00	230.00	230.00	.....
West Edmeston	550	550.00	345.00	300.00	.....
Walworth	880	248.60	499.56	248.50	60.00
Welton	700	610.00	700.00	700.00	.....
White Cloud	1,020	185.00	26.73	203.25	.....

A CHALLENGE

With the annual church canvass, to be carried out next Sunday, we enter upon the fourth lap of the five-lap race of the Seventh Day Baptist Forward Movement. Our pace has been gradually accelerating as we have approached the goal. What shall be our finish—at the end of the five-year period—depends largely upon our pocket nerve.

During the first year of the Forward Movement—according to the figures published by the Forward Movement director in the SABBATH RECORDER—we paid \$3,300 plus of our pledge of \$5,890; the second year we paid \$3,800 plus; last year we paid \$4,100 plus. This increase last year was achieved in the face of discouraging business conditions and financial pessimism. This year we should do somewhat better.

Already the Forward Movement director reports that some of the churches which last year did not meet their quota, this year expect to pay in full and also to make up what they lacked last year. When we have done our duty and other churches theirs it will not be necessary for the Missionary Society to query whether they should keep Miss Susie Burdick at home another twelve months or whether they can send her back to her work where she is greatly needed.

It has been whispered that one or two members of the church feel that they should pay less to the Forward Movement and more to the local church. Let's see. Most of the members of our congregation have obligated themselves to the movement for the five-year period. Our church, by approving the program of the movement, has obligated itself to support the denominational program. Our Conference has obligated itself to the workers on the field. Our denomination has obligated itself for a pretty definite share of the Christian business which is to be done in the world. In the face of these facts, we can scarcely do less, in honor, as individuals, as a church, as a denomination, than meet our obligations.

What does the Forward Movement mean to us?

To begin with, the impetus in giving which enthusiasm for the movement has called forth, has practically doubled our gifts to the First Alfred Church. This is no small item.

Again, the movement has given us im-

proved denominational machinery, which we already possessed, making it run less squeaky and more efficiently.

Again, the movement, by our gifts through one channel and another to education, whether religious or secular—it is all fundamentally Christian—means a better educated denominational and world Christian citizenship. Ask Milton and Salem what the Forward Movement has meant to them! Ask the Sabbath School Board what the movement has done for them!

Again, the Forward Movement clearly promises a better-trained leadership. This is vital. Leadership of the right sort means vision of the right sort. And without vision we perish.

Again, the success of the movement thus far gives us a denominational self-respect which comes from knowing that as a people we, too, are erecting substantial dikes against the over-flooding waves of ignorance, greed, hatred, disease, crime, and sin that are threatening the existence of the world. We have the right to feel, more than ever before, that we are shouldering our portion of the Christian white-man's burden.

Lastly, the movement is good for us because it means sacrifice. I know none of us like to contemplate sacrifice, but it is under sacrifice that we grow. In the celestial arithmetic, God multiplies by subtraction. Former President Harris of Northwestern University said once that those churches in the Methodist denomination prospered most that carried colleges on their backs. We shall prosper most when we carry not only colleges, but missionary work at home and abroad; on our backs.

We might liken the denominational situation now as compared with that of ten years ago to the fairly well-fed and well-clothed who has a real business which in the natural course of events should expand and for which he has an assured income to do business on, and to the ill-clad beggar who sitting on the street corner thrusts out his cap and piteously asks for alms. It is almost true that denominationally we are having our first taste of applying business methods to Kingdom business. We have a right to be proud of the progress we have already made, to be more self-respecting than ever before. Also we have the responsibility of keeping up our end of the great game, and it is no light end, either.

If any one questions what shall be his attitude toward the Forward Movement, let him ponder deeply the question put many hundreds of years ago, "Am I my brother's keeper?"—*Alfred Sun.*

RELIGIOUS EDUCATION, THE HOPE OF A NEW DAY

RUTH L. PHILLIPS

(Concluded)

Where then shall we look for prepared leaders of our church schools, of our spiritual dynamos? We seek such leaders naturally among the products of the public school system and the colleges, particularly those established and partially at least maintained by the churches. But we are doomed to disappointment in the result of our search, for we find that but few college students during their college work elect courses in Bible or religious education. Let me quote from this recent survey of Indiana, the conclusions of which are thought to be typical of our country:

"The church colleges of Indiana have made little contribution to the Biblical or professional training of the Sunday-school teachers of the State. They have established special departments for the training of public-school teachers, but they have given little attention to the task of preparing teachers for the church schools of Indiana.

"The leading denominational colleges of Indiana devote more than thirteen times as much energy to the preparation of teachers for the State as they do to the preparation of teachers for the church.

"Only about one in six students who attend the leading denominational colleges of Indiana enters the classes in Bible religion, or religious education, and only one out of sixty-four students enters the classes in religious education."

The conclusion was reached that:

"Church school teachers are recruited from children and adults. Public school teachers are recruited from middle and later adolescents. The church school neglects the young men and women at the very time that they are making their vocational choices."

If then, we decide, that, though excellent in many respects, the present spiritual dynamos are not giving us a sufficiently strong current of spiritual energy; if the present system of religious instruction and motivation fails to meet the needs and to influence sufficiently the trend of society today; if, by actual exam-

ination, we find that our homes, our church schools, our public school system and our colleges are not adequate to inspire the youth of our land with unselfish and uplifting motives of life in every sphere, how shall we acquire the needed religious knowledge and spiritual power?

We turn with hope to evidences of greater life, greater power in these existing agencies, which are, in the third place, the signs of a new and brighter day.

One of the most favorable indications is that leaders of education and of religion and of all social progress are studying this matter seriously and systematically. They are not only deeply and reverently in earnest about it, but are using their best efforts to bring about improvements in the sphere of religious education. Prejudice, that evil monster which has ever been so destructive of religious efficiency, is giving way to truth and knowledge.

As an evidence, may I tell you in a few words some of the happenings at the religious education convention held in Kansas City, June 20-27. The organization under whose auspices it was held has been known for many years as the International Sunday School Association. At the convention, this organization with its rival, the Sunday School Council of Evangelical Denominations, buried the hatchet and combined to become more useful and less wasteful of effort.

"During the past four years a quiet movement of reform has been going on within the Bible school enterprise, which now reveals itself in the splendid achievements of the recent convention in Kansas City. The election of Dr. W. O. Thompson, president of Ohio State University, as president of the Bible school organizations for North America was destined to be the beginning of a new epoch. Christian business men of good intentions have led this mighty army of Bible students from time to time, but the hour has struck for the schoolmaster. The church is convinced at last that the Bible school should be in reality what it always has been in name, a school. The election of Professor Hugh S. McGill, field secretary of the National Education Association, as secretary of the International Council of Religious Education, is in accord with the new movement. The latter is the name by which we will know the organization which directs the Bible school work of North America henceforth. The change of name is in itself symbolical of a change of ideals. The declared purpose of the lesson committee to work in the direction of graded lessons for all schools is of large significance. This movement is being re-

sisted by a few reactionary voices, but the policy is so well established that it is no longer seriously debated. The period for debate is over. Of course the reform in leadership must yet be carried down through denominational units to the local school. The denominational secretaries are in many instances former ministers and business men instead of trained educators. Many of them carry on their work in blissful ignorance of the things taught in the religious education department of a first class college. In the local church the superintendent of the Bible school is more often chosen for his ability as a 'booster' than for his knowledge of education. The hour for the schoolmaster in religious education has arrived, and the reform that has been accomplished at the top should be carried all the way down to the local school until the religious education of the church can really deserve the ambitious title by which it is designated."

And again:

"A large committee on educational policy, headed by Professor Walter S. Athearn, of Boston, and on which some of the most advanced leaders in religious education in the country are to be found, made a report on educational policy in the sessions of the convention. It is proposed to set the *child* in the midst and make *his* interests primary instead of finding the chief interest in the *curriculum*. Professor Charters, teacher of educational research of the Carnegie Institute of Technology, (in a speech) demanded that the Bible school come right up to day school standards in education.

"Professor H. Augustine Smith was the music leader of the convention. For once the convention was singing "O Love That Wilt Not Let Me Go" in place of the "Glory Song." Nothing but the best church music was used, and the effect both on the enthusiasm and the piety of the convention was the most marked in a decade. The Rainbow Chorus of Kansas City children was a striking feature. Ten thousand people saw Mr. Smith's pageant in which the spirit of Christianity was presented as calling into service the various groups of the Christian church and sending them out to the various tasks of the world. "No friend of progress in religious education went home discouraged. The very things that experts have been advocating for years are now in process of being realized just so rapidly as so great an organization may be changed."

There are several things concerning these editorials to which I wish to call your attention. First, please note that the work of religious education is going to be undertaken as systematically and in as thorough-going manner as secular education. Second, that the newer emphasis of religious education is on the needs of the child. The Bible is and ever will be the most important source of study, but it is used as a means to the end and not the end in itself. It is to be used as it was intended, a source of strength

and guidance in the development of Christian character. The emphasis on graded lessons is proof of the endeavor to meet the needs of the developing child. In the third place, men of fine Christian character and pedagogical knowledge, skill, and vision, such as Mr. McGill and President Thompson, are among the great leaders of this movement, and find it worthy of personal sacrifice to carry it on. In the fourth place, a high standard of the fine arts—music, art, and pageantry—are lending their invaluable aid in educating through appeal to the eye, the ear, the tactile senses; and, by stimulating and vitalizing the thoughts and emotions, they tend to make the impressions of religious education more intense and permanent. In the fifth place, it is a hopeful sign that the denominational and the interdenominational agencies of religious education are working together happily for the success of their common aim.

A further sign of a new and better day is the program of the leaders for an improved system of religious education which is more inclusive than these convention minutes could indicate. This program is so sane and convincing that we can but believe it will eventually become general in operation.

It begins with the home. It emphasizes the great responsibility of the parents for the religious nurture of the child, because, first of all, the child normally spends more time at home, particularly during his early years, than anywhere else. These early years are very important in his spiritual development, for as one of our great educators has said: "What is put into the first of life, is put into all of life."

The responsibility of the home is very great, secondly, because through close acquaintance and affection that is natural between members of a family, the parents have a greater impetus to help the child and can more easily mold his life than can any other influence.

In the third place, the parents have opportunity in the home to test and apply in the actual, everyday life of the child, the religious principles he is taught.

In former days, the family altar was generally observed in our homes, and although usually conducted from the adult point of view, had a good influence on the

life of the child. Today this observance is the exception, not the rule. Can we not institute in our homes, a daily worship and study period for the child wherein the parents are the guides? Is there anything that would bind the family together in a firmer bond than for the home group to sit about the table with their Bibles, studying, talking over, expressing in song, story or by written word, the truths of life learned from the Master Teacher?

"But," some parents interpose, "we haven't time to study and plan for that work. It is enough to feed and clothe the child and attend to his physical well-being." In reply I will simply put Christ's question: "Is not the life more than food?"

Of course, we can not expect the home to give all the religious training that is needed, except in unusual cases. Because there is strength and inspiration in groups of young people of the same age who gather together for instruction, and because the Church is the natural promoter of spiritual nurture, the church school has and always will have an important place in a system of religious education.

As long, however, as our church schools are not as efficient as they should be at present, we will make those changes which are necessary for the welfare of the children. There will be suitable and sufficient rooms and equipment at the disposal of the school. Since the children and young people are our first consideration, we adults will see to it that their class and departmental rooms are the best lighted, heated, ventilated, and the safest in the church; taking for ourselves, if need be, the basement, the cramped gallery or pews of the church auditorium. The church school hour, if it has been set at a time when the children are tired and hungry and their vitality is at a low ebb, will be changed to the earlier morning or to the afternoon when they are refreshed after their noon meal. The teachers will study to perform their work, not only with deep consecration and zeal, but with an informed intelligence, that they may be of greater assistance in the developing of young lives for their Master's service. New and better courses of study will be prepared and will be widely used, that will fit the needs of boys and girls at their

particular age. The Church will adequately support a church school that will be worthy the respect of the children, and their parents, and will be worthy the name of "school." The Church, besides instructing its young people for one hour a week, will endeavor to influence and help them in every way possible throughout the week—in their recreations, in their desire to be of service by providing and planning opportunities for them to serve their church, community, home land and foreign lands. It will supply their craving for the beautiful by the use of music, art, pageantry or dramatization in its program. In every way it will seek to aid the development of the abundant life for every child in its school; and also to reach out to the youth who have hitherto seemed indifferent to the appeals of the Church.

But since the church schools theoretically give only fifty-two hours and actually average only twenty-four hours of religious instruction a year for each pupil, earnest leaders of religious education reform, advocate the institution of religious day schools. A few years ago, the permanency and success of such an innovation seemed almost unbelievable; but the rapidity with which such schools are increasing and the enthusiasm which has been created by the success of their operation, gives us courage to believe they will soon become a regular part of our religious education system.

There are still a good many problems concerning such schools which remain to be solved. But there are signs of a new day even in these problems pressing for solution, because they require that constantly better ways be worked out. Any good system of religious education will not be static, but will always have provision for improvement.

We may take courage by the emphasis that is being placed on religious education in our colleges and universities today. Many of our church colleges such as Alfred, Milton and Salem have departments or courses in religion which receive college credit. That the registration of these courses has not been very large, is due in part, at least, to the indifference of the churches and church people to the subject in general. Personally, I am very sure that there is every reason

why young people should not only be interested but thoroughly engrossed in the subject of religious education, the fascination and worthiness of which nothing can excel. I have seen in our School of Religious Education in Boston and in summer schools of this nature, scores, yes, hundreds of red-blooded, healthy, happy young people, vitally interested in all that pertains to life, who have voluntarily chosen religious education as a vocation or as a life work, because of its supreme appeal. When this field of activity is presented to young people as a live issue which requires every bit of brain and brawn they possess, they are not slow to respond to its challenge.

The church and day schools and the departments of religious education in colleges and universities, as they grow more numerous and more efficient, will need to be more systematically and uniformly organized. In other words, there will develop a system of religious education, not merely local, but national, and corresponding with an increasingly efficient national system of secular education. In this national system of religious education, there will be kindergartens doing work of equal merit with the public school kindergarten; there will be courses of religious instruction corresponding to the grammar school, junior, and senior high schools and beyond these, departments in all colleges and universities. In the higher institutions, these advanced, intensive courses will be not only for the sake of developing the abundant life, but this work will prepare the students for religious leadership. Even now in connection with the large state universities, the denominations are building schools of religious education whose work is of such merit that state university credit is given for it. There are also a very few, but there will be an increasing number, of professional schools for advanced study and for the research work of specialists in religious pedagogy.

Not only will there be a complete and unified plan of religious education beginning with the kindergarten and ending with the research laboratory of the professional school or large university, but there will be an association of religious workers and those interested in religious education. This will be a democratic or-

ganization in which the voices of all may be heard and by which all who are in touch with the work will have opportunity to help determine the policies and aims of this national system.

May we not hope much from such a program—not because religious education is thus systematized, carried on according to some man-made plan, but because religious leaders have for the first time harnessed their best efforts, their trained intelligence, their consecrated will to the task of aiding the youth of our land to develop into the abundant life of Christ, which will overflow in love and service to all mankind; because our aim is not the acquirement of so much knowledge, the exhibition of so much work done, but the possession by our youth of the highest Christian ideals and conduct? Is here not hope in the fact that for the first time, in placing the spiritual nurture of our youth in a position of prime importance, we are putting first things first? May we not rejoice to see hundreds of young men and women preparing to give to the task of religious education, not only thought, but trained intelligence; not only consecrated effort, but their *best* consecrated effort; because they are not simply seeking to follow in the way of their predecessors, but are seeking the *best* way? Is not the ministry of reconciliation of saving our young people before they have fallen into sin, more profitable than to try to rescue them after they have fallen?

Again we ask whether or not religious education is a fad? Is it not rather God's way of pointing out to us the hope of a new day?

Do we realize when we pray "Thy kingdom come" that we thereby pledge ourselves to bring in that kingdom in our every-day life? Every day and every environment bring opportunity to each of us to widen the horizon of Christ's kingdom. "To the dreamer who can work and the worker who can dream, life surrenders all things."
—*Girls' Year Book.*

Clear thinking and kind thinking Americans need not fear to enter a league of peace, but had better fear not entering if they desire peace.—*Lady Astor.*

MISSIONS

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

LETTER FROM JAVA

MY DEAR FRIENDS:

The other day I saw my letter from March 17 this year in the RECORDER. I had quite forgotten that I wrote all that; and I should have written to you, how the plans have altered since. But I hope you will forgive me, as my head is so weak of late. I got quite mixed up, and I really do not know what I have written before.

Sister Slagter did not succeed in buying that house in Medana, and Brother and Sister Davids at Soerabaja did not agree with me in starting a colony for poor Javanese people. I do not know if I have written to you about my leaving Pangoengsen. I got so dreadfully run down there that it was quite impossible for me to go on with that work. So I asked Sister Slagter to come and take my place for the present, till a man will be found to come at the head of it. Much of the work of the colony is stopped, for instance, the making of wadding and ropes and the binding of books. Some forty poor and feeble ones are taken to another institute, where they are well looked after. So there is not so very much to be done in the colony now. Sister Slagter can not speak Javanese; still her presence there will be a help to our overseer Kerta in what has to be done there still. There are left about sixty needy people; and then there are the converts, who are to be dealt with. Kerta could not do this alone, as a Javanese is not considered so very much by his countrymen. But, although Sister Slagter is willing to do all she can I am afraid she can not stay there all alone; and if God does not send a man (better still a married couple) to be at the head of the work, I do not know what will become of it.

I have left Pangoengsen the twentieth of June, and I am now living with my boy (Schieferli Malix) at his place (named New Malix) in the village Medana. I took some Javanese from Pan-

goengsen with me to live here,—two men (one of them is very deaf, so that he can not find work elsewhere), six orphans and a poor feeble widow. The orphans are living in our little cottage for the present. But we hope to get money, if the dear friends will continue to help me, for building an orphan home, and then we can take the other little ones from Pangoengsen up here, and they surely will get on much nicer in this beautiful climate. I am feeling much better already; still I am far from strong yet. I am waiting how the Lord will lead us. If the work will prosper here, then in a few years we shall need no more financial help for our orphans. Although it was the first crop of vanilla we had this year, yet it was the best of the whole neighborhood. Of course, it was only a little, but it helps us to build a better house to live in. We are very thankful to God who has helped us thus far; and we are a happy family together, trying to serve our dear Lord and to extend his kingdom in this village, where the people never have heard anything about the Gospel.

I hope, dear friends, you will continue to pray for us,—for Pangoengsen and for New Malix—and for the poor dark souls we are living among.

May our heavenly Father bless you all abundantly.

Yours to do his blessed will,

M. JANSZ.

New Malix, August 2, 1922.

P. S.—God willing, I mean to go and visit our people in Pangoengsen now and again.

My address: c/o Mr. S. D. Jansz, Magelang, Java.

M. J.

Courage isn't the last resort
In the work of life or the game of Sport;
It isn't a thing that a man can call
At some future time when he's apt to fall.
If he hasn't it now he will have it not
When the strain is great and the pace is hot,
For who would strive for a distant goal
Must always have courage within his soul.
—Edgar A. Guest.

Critics may be divided into two classes, constructive and destructive. The former is your friend; appreciate him; the latter is your enemy, shun him.—J. E. B.

GOOD REPORT FROM NORTONVILLE

FROM CHURCH QUARTERLY REVIEW

[The first number of the *Quarterly Review* published by the church at Nortonville, Kan., is so full of good things that we give our other churches the benefit of some of it here.—Ed.]

EDITORIAL

With this issue, the *Quarterly Review* of the Nortonville Seventh Day Baptist Church makes its first appearance before the public. It does not aspire to occupy any great place in the field of literature and journalism nor would it for a moment have the heart to intend to woo any reader away from his favorite newspaper or magazine by the excellent articles which will doubtless appear in these pages. It is not our purpose to compete with the *Christian Advocate*, the *Gospel Herald*, or the *Christian Endeavor World*, nor do we expect our circulation to run over 20,000, but now, laying all joking aside, we feel that this little quarterly paper has a special field to which it may minister, a purpose which justifies its existence, and a great opportunity to answer a felt need of many who will read its pages. Its field is represented by the homes and hearts of the resident and non-resident members of the Nortonville Seventh Day Baptist Church, other Seventh Day Baptists, who are interested not only in the Nortonville Church and her people, but also in the progress of the denomination as a whole, and many friends who, because of the ties of friendship, are interested in keeping in touch with one another; its purpose is to keep its readers informed as to the work and need and ideals of the church and the actions, both good and bad (?), of all its members. As it fulfills this purpose, it will, we believe, supply a want which as been felt in the heart of many a one far away from the old home church, a want which often finds expression in some such words as these, "I wonder how the folks are getting along at home, and how the old home church is prospering." Dear readers, if you will help us, we will try to answer this want and fulfill the purpose for which this little quarterly paper is started.

THE PASTOR'S REPORT

The pastor and his family arrived in Nortonville just before Christmas last year, in

good time to enjoy all of the festivities and the good cheer of the Christmas and New Year season. They then made their first acquaintance with a good sample of Nortonville hospitality, and after about ten months' experience, they can testify to the fact that it is the kind that wears.

As a result of a conference between the different pastors, all of the Protestant churches of the village united in observing the week of prayer. The attendance and interest were so unusually good that the meetings were continued through the second week. The services were held in the different churches and the ministers took turns in bringing the messages to the people. It was in these union meetings that the union revival that has just come to a close took its birth. About this revival you will hear a little later.

We have enjoyed visits from several of our denominational leaders during the year. Rev. E. M. Holston was with us over the Sabbath of February 18. Rev. A. J. C. Bond made us a visit in the interests of the New Forward Movement. We kept him quite busy making calls the second day to the tune of 37.

Rev. R. B. St. Clair came Sunday, June 4, and arranged for the coming of the Prince of Ethiopia who arrived here on June 8 and remained here until June 12. He spoke four times in our church, also sang some songs in his own language, playing his own accompaniment, spoke once in the Christian Church and once at a mass meeting in the City Hall. Our people very much appreciated him. They were deeply impressed by his lovable disposition, his broad knowledge and culture and his sweet Christian spirit.

Dr. Rosa W. Palmberg, Misses Eling Waung and Helen Su were with us July 7-11. Miss Palmberg spoke Friday evening, Sabbath morning, and Monday afternoon, both the young ladies spoke in the Christian Endeavor society Sabbath afternoon and a reception was given for them Monday evening by the society. We were glad to have all these denominational representatives with us. They always deepen our interest in things divine, broaden our knowledge and enlarge our vision.

Decision Day was observed on the Sabbath of June 14, when the pastor had a sermon on Decision, at the close of which

four people offered themselves for baptism and church membership. On July 15, baptism was administered, and on the following Sabbath, these four candidates, together with one who was received into the church by letter, were given the right hand of fellowship.

UNION REVIVAL IN NORTONVILLE

One of the greatest revivals ever held in our city came to a close Sunday evening, October 1. The evangelist was Rev. H. B. DeLay, of Tyler, Texas, a man of God, fearless, uncompromising and consecrated, hewing to the line and leaving the results with God. The Holy Spirit was in every service in mighty power. There were about sixty who came forward and many more who gave their hearts to God where they sat or stood, while scores of others were revived and brought back to a vital Christian experience. A men's meeting was held on the last Sunday afternoon. Many stated that they were never in such a meeting before. Strong men wept and many made a new stand for God and right. Every church will receive new members as a result of these meetings. Evangelist DeLay had with him J. Quincy Adams, a good song leader and personal worker, and his part contributed much to the success of the meetings. At the closing service a voluntary offering was taken and \$667.31 was raised for DeLay and Adams in a short time. This was a fine expression of appreciation.

A GOOD TESTIMONY

DEAR BROTHER GARDINER:

"Quench not the Spirit," 1 Thess. 5: 19.

I have always wanted to hear a sermon from this text, and while I have no doubt but that it has often been used as a text, it has never been my good fortune to hear such a discourse. This verse it seems was written especially for me, for if my idea of its meaning is correct, I have deprived myself of some of the richest blessings in Christian experience, by "quenching" the Spirit.

Oftentimes the Spirit has bade me speak out in the prayer meeting, in Endeavor, in the covenant meeting or in conversation with some one with whom I came in contact in everyday life, and being of a rather emotional nature and fearing that a tear or trembling lip might

convey the impression that I was weak or effeminate, I have crushed the impulse until I could be sure of having perfect control of myself, only to find that the thought was crushed out with the impulse.

We just had a union revival here in Nortonville and during these meetings the men of the different churches held thirty-minute prayer meetings each day at the places of business. When the meeting was held at my shop I was asked to lead the meeting the following day, which I consented to do. As it was left to the leader to choose the Scripture to be read I knew instantly what scripture I should use and I resolved that I would break down forever the barrier that had robbed me of much of the joy that is to be found in the service of the Lord Jesus Christ. I went through with it holding nothing back and expressing the resolve that hereafter, when the Spirit bids me speak or act, I will obey. I have had some wonderful experiences since, some hard struggles too, but I know that it is better farther on.

I have no doubt that there are many who have had experiences the same or similar to mine. Have you not? I can not find words to express all I feel; language at the best is a poor medium of expression for the innermost feelings and emotions, and I believe that in the future life we will find better means of expression.

Hoping that these few words may strengthen or encourage some one, I am,
Yours in the Master's service,

G. C. BOND.

Nortonville, Kan.,
October 10, 1922.

A CORRECTION

In the RECORDER for October 30, 1922, page 548, near the bottom of the first column, 1235 should be 1225.

The grumbler gets nowhere in life. Nothing is so useless and so negative as the "grouch." Energy, willingness, forgetfulness of all discomfort in the joy of work—these are the marks of the young man or woman who is going to amount to something in the world.—*Sunday School Herald*.

EDUCATION SOCIETY'S PAGE

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

SELLING AN EDUCATION

DIRECTOR CHARLES F. BINNS

(Delivered at the weekly assembly of Alfred College, October 18, 1922)

"When I use a word," Humpty Dumpty said, in rather a scornful tone, "it means just what I choose it to mean—neither more nor less."

"The question is," said Alice, "whether you can make words mean so many different things."

"The question is," said Humpty Dumpty, "which is to be master that's all." "They have a temper, some of them—particularly verbs: they are the proudest—adjectives you can do anything with, but not verbs—however, I can manage the whole lot of them! Impenetrability! That's what I say!"

"Would you tell me, please," said Alice, "what that means?"

"Now you talk like a reasonable child," said Humpty Dumpty, looking very much pleased. "I meant by 'impenetrability' that we have had enough of that subject, and it would be just as well if you would mention what you mean to do next, as I suppose you don't mean to stop here all the rest of your life."

"That is a great deal to make one word mean," Alice said, in a thoughtful tone.

"When I make a word do a lot of work like that," said Humpty Dumpty, "I always pay it extra."

The habit of making a word do a lot of work is growing upon us. And some words, such as "listen" which has quite supplanted "say" must be earning quite a lot of money.

The word "sell", which may be classed as one of Humpty Dumpty's proud verbs, has undergone several changes and must have gathered a good deal of experience. At one time it referred simply to mercantile transactions, but it is used now in the sense of "convince" or sometimes in the meaning of the expressive phrase "put over". Not, however, in the sense of gaining an unearned advantage but rather as connoting the persuasion of one person as exercised over

another. The art of the salesman consists in convincing his customer that the article offered is so desirable that its possession would be an asset.

"You sell a coat to a man who wants a coat," said Isadore to his son, "that nothing." "You sell a coat to a man that don't want a coat, that's business."

So one speaks of selling an idea or a belief when no money is involved. One sells an organization when persons are persuaded to join as members. In this sense the business of the college is selling an education. Of course, somebody pays the bill but in this country from the kindergarten to the college it is not the purchaser who pays, that is to say the price in money is not paid by those who receive the goods. And yet there is a price to be paid by the student. In the lower grades children go to school because they are sent but as the higher grades, the high school and ultimately the college are reached, the students are more and more actuated by a personal desire to purchase an education and the price they pay is in terms of study, effort, and perseverance.

It is the business of the faculty so to adorn and display the wares they have to sell that the pupils will not grudge the required price but this does not mean that they are to offer easy work as a bait. The college should have no bargain counter but after all, the value of a thing is exactly what you pay for it.

The faculty are the servants of the students. The students call the tune and pay the piper. This may seem to some a misstatement but I think it can be proved by the evidence that if the faculty should be incompetent the college halls would soon be empty.

It is recorded of a certain school in Germany that the pupils were so incensed at the failure of the instructors to furnish them with the mental food they desired and needed that they discharged the whole faculty and hired another group of men.

What, then is it that the faculty has to sell and of which the pupils are the consumers? We can call it "Education", but there are many and various definitions of the term. What is Education? The ground may be cleared perhaps by first stating what it is not. It is not merely the imparting of information. It is not a process of cram-

ming with facts. It is not simply reading a number of books.

Herbert Spencer, the English philosopher, once formulated a definition of life which is about as complete as a definition can be. He said, life is "Correspondence with Environment". These seem large words but if they were not used they would have to be replaced by sentences. If you trace out this thought through all forms of life you will see how true and how simple it is. Inanimate things such as stone and steel do not correspond with their environment. They may be affected by it. By heat and moisture, but they give forth no answer. In living matter, on the other hand, the action is reciprocal. Living things take in and give out, that is they correspond. Education is the process which fits men and women to correspond with the world in which they are placed. This correspondence may be mental, the correspondence of thought and language, it may be practical, the correspondence of hand and skill, but in either case it is the reaction of the intellect for we express ourselves not by words alone but by every act and deed.

In the process of education there must necessarily be a good deal of drill which even becomes drudgery. The selling of an education does not mean making everything so easy that the students will think it as pleasant as play. It rather consists in making the attainment so attractive that the drudgery appears very small in proportion. Jacob served seven years for Rachel and they seemed to him but a few days for the love he had for her. That statement contains the essence of achievement in any field of endeavor. Every one passes through experiences which illustrate this. I remember when I learned to swim. By the river side a large barge was moored and the boys were one by one fitted with a belt under the arms while the instructor held the rope. In this way the head was held above water while the urchin diligently kicked out as he was told. I didn't like it a bit. I always thought that the teacher would slacken the rope on purpose and I should be ducked under. One day on emerging from the ordeal I noticed that the man was grinning in a knowing way and then he told me that the rope had been slack all the time and that I had been swimming without knowing it.

So it comes to every one. One day we

are gasping beneath an overwhelming flood of verbs and adjectives, participles and conjunctions and suddenly the light breaks and we find ourselves swimming placidly amid the stately periods of the classic writers.

What student of algebra has not felt the thrill of solving his first equation? Can any play or pastime equal in interest the pursuit of the elusive X? And the same thought may be followed in every study. The more persistent the drill, the more courageously the drudgery is faced, the greater will be the joy of realized power.

Of course, one acquires a knowledge of facts, but these come as the harvest and not as the seed corn. The accumulation of facts is never a prime purpose of education.

How then may we define an educated man? But this question must be guarded because no man, if he be worth anything, ever finishes his education. The environment with which he is to maintain a correspondence is always changing and the variations must be dealt with as they rise. Touch must be kept with the conditions of life notwithstanding the changes, sometimes elusive and subtle, which are going on. And further yet, before we can define an educated man we must analyze education itself a little more closely. I have said it is a process of adjustment but we must, also, make it clear that this process works upon and develops inward possibilities. The word itself in its derivation means the leading out of things which are within. That is, it is not like a varnish laid on the outer surface but like a polish drawn out of and dependent upon the inner quality of the material. The cabinet maker will say of a certain wood "it will not take a polish" and consequently soft and easily worked lumber is veneered with a thin stratum of hard wood so that the desired finish may be secured. One might carry this simile a little further and say that there is found now and then a form of so-called education which is nothing but a veneer but I am thinking of the real thing and not of a pretense.

The figure may be changed to that of tempering of a metal. I once took a rod to a blacksmith and asked him to draw it out to a point. He placed it in the forge and when hot enough he laid it on the anvil. At the first blow of the hammer he said, "This is nothing but soft iron, it will not

keep its point." If it had been steel it could have been sharpened and tempered so that it would be an efficient tool. Nothing but soft wood or soft iron! Does not that tell the story of many young people who think they would like to acquire an education but are not prepared to put themselves under the necessary discipline?

It is evident that if the education is really to be drawn out there must be something to draw upon. I am not claiming equality of mind or capacity but I am quite sure that there is in every one some latent power, some potential ability, which can be developed and used. I am quite sure also that the greatest factor in this development is the individual himself.

Now to return to the question, "What is an educated man or an educated woman?" The question can not be answered in a sentence because such a man has many parts. He is not necessarily brilliant, a good talker or a good mixer, he is not a pedant, one who is fond of showing his powers. He is well read in the sense that he is familiar with good writers of the past and the present. He is usually skilled in some specialty of study or craft or both, but he is not narrowed to this for he has a general interest in the activities of others. He has acquired the habit of work whether he is paid for it or not. Usually he has a hobby. He has respect for others especially for women and children and he has reverence for things divine. He is sure of himself and stands among men four square to every wind that blows.

Have I drawn too large a specification? There are thousands who can fill it and I have no desire to set before you anything less than the highest. And yet I would not deny education to any one. The higher we aim the higher we will strike even if we do not quite reach the mark.

Those who have graduated from high school have reached a certain stage in their aspirations. You have entered college and are building upon the foundation laid in the grades and in the high school.

In entering college you had to sell your education, as far as it has gone, to the college through the appointed officers. You had to convince the registrar and perhaps the president or the dean that you have something which the college desires. I recall here a common but expressive phrase.

One sometimes hears a person say, "I have no use for him or for her." This means that the individual referred to has not sold himself.

It is the first business of the student to make himself desirable to the college, that is, to sell himself and his education to those who can use them. The college is in the market for young men and women who have the latent ability of which I have spoken. The high school demands, develops and uses some of it; the college likewise demands more and the graduate school still more, each one building upon the foundation laid by its predecessor.

Now you are probably thinking that the student goes to college to benefit himself and not to improve the college. He does both. If every student were a liability and not an asset the college would speedily collapse and I am thinking not in terms of fees and endowments but of that wonderful and elusive thing called morale. The quality of which, like that of mercy "is twice blessed, it bleaseth him that gives and him that takes."

The young man who becomes a college student finds himself in the presence of a larger liberty than he has hitherto found. He is no longer confined to one building and to the constant presence of a faculty. He ranges the campus at will, he meets new companions and can choose his own way. This is a condition calculated to test a man's morale. From the Garden of Eden to the present day the power of choice has been the touchstone for the testing of character.

"I call heaven and earth to witness against you this day," said Moses to Israel, "that I have set before you life and death the blessing and the curse: therefore choose life."

It is not easy. Nothing that is worth while is easy but afterwards, "it yieldeth the peaceable fruit of righteousness."

It is, of course, possible to slide through college or to limp through or even to ride a pony if such an animal can be captured and tamed, but when it is done and commencement time is reached the college diploma will be worth only what you have paid for it in study and self-denial. This condition of choice is one of the most potent influences of college. I have spoken of the element of selection in going to high school. This is much more evident in college. Al-

most all of you are here because you want to be. You may not be certain as to your motives. Some may be here for the joy of achievement, some for pleasure in study and some for simply a good time. The point is you are where you like to be.

It is perhaps trite to say that there is no liberty which does not involve a parallel and equal responsibility but it is true just the same. It is true in every walk of life from marbles to matrimony and the sooner one sets his teeth into it the better. You are answerable to your country, your city, your parents and above all to yourselves for the use you make of your liberty. A course of unrestrained liberty leads to license and the penitentiary but the path of self-restraint leads upward to the seats of the Mighty for, "better is he that ruleth his spirit than he that taketh a city."

If the education you are acquiring is to be of value to you, you must sell it or you must sell yourself in terms of it. What have you or what do you expect to have to offer that the other man does not have? First of all you have or should have, character. If you have not this prime requisite you have not improved your opportunities. If you have it not and are not interested in gaining it, neither I nor anyone else can help you much. If you find that you lack it you should leave no stone unturned until it is yours.

"Wisdom is the principal thing," wrote the wise man, "therefore, get wisdom and with all thy getting, get understanding."

Wisdom is not the same thing as education, necessarily, but it is closely allied to character and education should lead to both.

I say then that the first thing you should have to sell is character. But character is many sided and includes such a multitude of qualities that it deserves more than a passing thought. An employer must make a profit from the labor of his employees. This is so obvious a fact that it seems unnecessary to discuss it but if a man were paid all he is worth what would the employer do for a profit? The man of character will look after the interests of his employer even more closely than if they were his own. He will be loyal, jealous for the honor of the house. One has a perfect right to resign a position in order to accept another but he has no right to be mean to his employer because he thinks he is being un-

fairly treated. The man who values character will be dependable. There is nothing more eagerly sought for by employers, there is nothing that can place a man more quickly upon the up-grade than the quality we call *dependability*. I have dealt with a great many men in the course of my life, business men, employers and employees, teachers and students, and I know the deep chagrin of finding that a man is unreliable as well as the profound satisfaction of dealing with one who is absolutely dependable. Elbert Hubbard brought this out in his well known "Message to Garcia", which no doubt every one of you has read. If a man can earn this reputation "the world is all before him where to choose."

This is the most precious of the wares you can offer for sale but this does not mean that, like many high priced things, it is a luxury. On the contrary, it is a necessity of such universal and overwhelming appeal that if you have it not, nothing that you can offer is of much value. Perhaps you have never seriously cultivated this quality of dependability. If so I counsel you to begin at once. It can be acquired. I believe it always has to be acquired. No part of your education comes naturally though some parts may be more easily cultivated than others. Make no promise unless you are sure you can perform it. Undertake nothing unless you know you can do it. This does not mean that you are to shirk responsibility but rather that you should realize the importance of it and be prepared to shoulder your share of the burdens of life. If you do this you will have no difficulty in selling your education and in obtaining for it a good price. Finally I will point out that you must sell yourself and your education to the world at large. The finest things in a man's life and work are those for which he receives no pay. The World War was won partly by "dollar a day" men and partly by men who received nothing at all. Men who were able to earn hundreds of thousands of dollars gave freely of their time and energy. In fact, nobody, if we except a few unworthy profiteers, received anything at all commensurate with his money value. We prove our acceptance of this fact by the contempt which attaches to the name "profiteer".

You will be presently called upon to assume duties and responsibilities in your re-

spective communities. There is public service to be performed. There are the duties of citizenship, of home and of church. By the stand you take and by the service you render you will sell yourselves to those who need you and the profit which will accrue will be the love and esteem of your neighbors and friends.

While writing this I came across a passage in a recently published book which is so apt in this connection that I pass it on to you, "Observation of nature, love of beautiful things, delight in noble literature, gratitude for the highest forms of wit and humor, sympathy with all sorts and conditions of men, reverence for the majesty of the universe, kindness to all, love of children, and devotion to the home, these operations of the human spirit bring peace to the heart of man and continue their ministrations to his happiness with an increasing power of joy as his personality enlarges itself to receive the highest revelations of life."

I will add a word about the attitude you should assume and part you should take in the activities of the church. It is my firm conviction that no man can properly fulfill the purpose of his life unless he realizes that the most important part of his environment is the Almighty God himself and that the cords of life are bound up in correspondence with him. The men whom we most admire as Americans and whose names are emblazoned in gold on our national consciousness, Washington, Lincoln, and Roosevelt, were truly and deeply religious. They esteemed godliness above gain and suffered reproach for what they knew to be right.

I counsel you to strive for the good, the pure and the noble, to accept responsibility and to render a faithful account of it, to resist evil and to deny yourselves the easy way and so in college, in business and before the world you will stand strong and self-reliant, respected and beloved by those amid whom your lot may be cast.

The great task of the present-day pulpit is to restore to men this lost sense of God. Men and women need to see God not as an abstraction but as a living, dominating presence. They need a God who is a providence, a father, to whom they can pray and from whom they can confidently expect an answer.—*Christian Work.*

RELIGIOUS EDUCATION AND THE CHURCH

Jesus was a master teacher. He has been called the "unexampled Rabbi." The greater part of his ministry was given to teaching. His aims and purposes were impossible of achievement apart from intelligent understanding. The church of Jesus Christ, if she is to be true to herself, must give the same place and put the same emphasis upon education in her ministry as was given it by her Lord in his. This is only another way of saying that education is the fundamental function of the church. Every pastor, therefore, as a faithful undershepherd, must build his plans for the local church around a comprehensive educational program, designed to meet as adequately as possible both the needs of the members of the church and all the reachable folk of the community.

Because the educational function of the local church is primary and fundamental, all its resources must be capitalized for this ministry. The whole body of believers must give itself to this task. The church must be carefully organized for this ministry, and responsibility delegated to a committee or board for carrying it on. Care must be taken, however, to secure an abiding consciousness on the part of the church that this ministry is not the function of the pastor or a board to which it may be delegated, but of the church as a whole. The committee or board responsible for the performance of this function of the church should be made up of the most intellectually alert and spiritually competent folk to be found in its entire membership.—*E. LeRoy Dakin.*

AN AUTUMN MORNING

MARY S. ANDREWS

The day is dawning
With promise untold;
The bright sunrise sky
Is all blue and gold.

The air, cool and pure,
The trees tinted bright,
And refreshing dew,
Make dawn a delight.

We begin the new day
With heart brave and strong,
Hopeful and happy,
And chanting a song.

We know that our Father
Is with us each day,
And we trust in his love
And protection alway.

WOMAN'S WORK

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

CHRISTIAN LOVE

MRS. R. J. SEVERANCE

(Paper read at Woman's Hour, Southwestern Association, at Fouke, Ark.)

We hear it said that the need of the world today is service. But what kind of service?

Taking Christ as our example each Christian should be working for the salvation of lost souls. Over us today hang the same heavens that looked down upon Abraham, upon David, upon Christ, and upon Paul. These heavens declare to us, as they did to them, the glory of God; while the firmament showeth his handiwork. Day unto day uttereth speech to our hearts, as to theirs; while the passing year is as full of him now as ever before.

The work of Christ was emphatically and pre-eminently that of revealing God to men; but Christ's heart was full of love—of love for humanity. What will our service amount to if it is not prompted by love?

Christian love is unselfish and does not work for reward, or think about the reflex influences and personal return. The moment these ideas predominate it ceases to be Christian love. Christ said, "If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?" The desire to bring salvation to lost souls is begotten by the Holy Spirit. It will lead one to imitate God who sendeth his rain upon the just and the unjust, expecting no return; in the words of Paul, "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things," that God may be honored and souls may be saved.

"I love thee, oh my God, but not
For what I hope, thereby,
Nor yet because who loves thee not
Must die eternally.

"Not with the hope of earning aught,
Nor seeking a reward;
But fully, freely, as thyself
Hast loved me, O Lord."

Love, such as Christ had, may lead us to those who are personally repulsive to us. When on earth Christ mingled freely with the despised outcast as well as with the chief priests and scribes. If filled with the spirit of Christ we may be moved to do as he did and not be affected or governed by the person or position while having the highest regard for character, moral worth, and earnest need and want. I believe Christ expects of us, who would be his followers, not a love that equals his, as that would be impossible, but a love that resembles it; perhaps not a love of the same strength but a love of the same kind.

If we could only realize that there is an ideal more worthy to live for and strive for than dollars and cents, or material possessions of any kind! Temporal possessions have a necessary place in life, but only a subordinate place after all. We are so busily engaged in worldly pursuits that we are apt to forget that a part of our time, energy, money and prayers should be given to bringing the world to Christ.

Suppose we stop thinking of self. Let us think of those across the sea who know not Christ—and think of those all around us who are lost unless you and I send or carry the gospel to them.

If we take Christ as our example we shall all be missionaries. Christ was both a home missionary and a foreign missionary, a home missionary when he was in the home of Lazarus, a foreign missionary when the Greeks came to him. He was doing missionary work when he opened the eyes of the poor blind beggar, when he opened up the spiritual eyes of Zaccheus, and when he opened up the Scriptures and set men to studying the word of God.

In speaking of missions it is hard to separate the subject of Home Missions from that of Foreign Missions; and that is as it should be, for if we are interested in one we will be in the other. When we speak of doing home missionary work we are not only to think of bringing the gospel to the foreigner in our midst, but to every unconverted man or woman, girl or boy.

The all-engrossing object of the world today is money-making, and then after it is

made we are very much concerned about keeping it. But, friends, we shall have to learn to dig deep down into our pockets. Our money and our prayers are needed now as never before; let us give both. Perhaps I should have mentioned the prayers first; but if we begin praying for missions and missionaries the money is sure to follow the prayer.

Little Johnnie Jones was asked by his mother one night why he did not pray for the missionaries. "I don't want to pray for the missionaries, mamma," replied Johnny. "I only have twenty-five cents and I want all that for the picnic." "But what has that to do with it?" asked Mrs. Jones. "Why, don't you see, mamma? If I pray for the missionaries I'll just have to give them part of my money and I want every bit of it myself." It might have the same effect on some older people as it did on Johnny. If we really have a desire that souls shall be saved we shall save them. It has been truly said, "Christ alone can save the world, but Christ can not save the world alone."

Joseph N. Shenston said: "You can't take your money to heaven with you, but you can send it on ahead of you."

Unselfish endeavor should characterize all our thoughts and purposes. Let us have our hearts filled to overflowing with Christian love; and let us seek as never before to win men, women and children to Christ.

I once read of a young artist who painted a picture of a poor forlorn woman and child out in a storm. This picture took such a hold on him that he laid by palette and brush, saying, "I must go to the lost instead of painting them." He prepared for the ministry and worked for some time in the slums of the city. At length he said, "I must go to that part of the world where men seem to be helplessly lost." Perhaps some of you may have heard of that young artist as Bishop Tucker of Uganda, Africa.

Saving the masses is but a question of saving man or woman. Some one has said, "The problem of saving the world is to find a saved man who is willing to go after an unsaved man." It is a question of Andrew bringing his brother.

A young woman moved with her husband into a pioneer community. "Poor, poor Adeline," wrote one of the sisters to the

mother at home. "She was always so active in Christian work, and I venture to say she has gone where there isn't another Christian in the place. She won't know what to do with herself." Presently a letter came from Adeline herself. "Mother! can you believe it? We are the only Christians in the place—Frank and I. Think of our opportunity!"

What a vast amount of good, men and women of average ability can do when all their powers are consecrated to God and his cause! That is what God is calling for today—men and women who are ready to do their duty in whatever path he may call them. It is the earnest life which achieves for both God and man. God wants men and women who think clearly and act promptly; who are heroic in bringing things to pass and stand firm on the side of right, and who do not change every time the wind changes. Half hearted disciples accomplish but little and suck the life-blood from the church. We need men and women in our churches who are so filled with the love of Jesus Christ that they can not help being missionaries. Paul was such a man. His one purpose in life was saving souls; and his tireless energy accomplished great things for Christ. Let us say with him, "This one thing I do."

Christianity is a missionary religion. Take that element out and how much Christianity is left?

Christ is calling the church to follow him. The Ladies' Missionary society is a part of the church, an auxiliary body of the church. The name, "Missionary Society", implies the kind of service for which the society is organized. It is composed of individual members, and each may have a part in this great work of saving souls.

Women have always performed a noble part in spreading the gospel. It was a company of women, who, after the crucifixion of Christ, marked the place where they laid him, and these same women were the first to visit the tomb on the resurrection morning. It was a woman who announced to the disciples the message, "He is risen." Paul tells us of Phebe, who had the honor of carrying his epistle to the Romans from Corinth to the church in the imperial city.

Let us pray that our hearts may be filled with the love and the desire to save souls; that we may seek for the door of oppor-

tunity which is continually opening before us, and say with Paul, "We are laborers together with God."

Gentry, Ark.

THE MINISTER A TEACHER

REV. WILLIAM CLAYTON

The work of the ministry—or of the true minister—is so well and clearly defined in the Holy Scriptures that no one need be uncertain of its nature or purpose. And the person who is called to this great work will have no difficulty in discerning its true character. The closer the fellowship with his Lord, the happier will be his relationship to his work, and the perception of it will be clearer and fuller; and the joy of it, under all conditions, will be the joy of his Lord, which he will experience, so long as this "closer" fellowship continues.

It is not my purpose in this short article to go into the rich and bright experiences of this life and work, although much—very much—may be said on this line, but I must say, that the person called to this work of the ministry, is called to minister in "holy things". In the pulpit, by the wayside, or in the homes of his people, the nature of the work is the same, and they who thus labor shall be called "the ministers of our God". Isa. 61:6.

But the minister is of necessity a teacher. His commission is to teach. The world is in very great need of instruction. And he is called into this world service to teach. "Go ye into all the world and teach all nations." The world's great need is the gospel message and the injunction is to teach it. "Teach all nations whatsoever I have said unto you." His work is to teach what he has been taught, what the Lord has said to him during their fellowship, and by the study of his Holy Word. Therefore, the minister is a teacher of the Word of his Lord, and it is this Word of which all mankind is in need.

The minister as a teacher should understand the problems of everyday life at least to some extent, of those who come under the influence of his teaching, so that the message he bears may be fitted to their especial need, and their need find its supply in the divine Word.

How much ministerial teaching we need of a practical character, the nature of

which by the operation of the Divine Spirit on the human life impresses itself so deeply that a reconciliation takes place and God through Christ justifies the believer.

This is very practical work, and the minister who faithfully performs it, is a teacher sent from God.

Syracuse, N. Y.

PEACE-TIME CAMPS

"Before the war," a secretary in France writes, "a Y. M. C. A. secretary had some idea of what was expected of him. But since that time many of the calls for service are so extraordinary that one is in a constant state of wondering anticipation. What would you say if you found yourself in charge of the athletics for 5,000 girls, your helpers seven directresses whose acquaintance with athletics until lately had been limited to croquet and the mild battledore and shuttlecock that enlivens the nursery side of the Luxemburg Gardens?"

"This is the task that confronted one of the 'Y' secretaries on his arrival at Dannes Camier, where the French Government is holding for the third season its camp for the children of the devastated regions, who are in need of change of air and outdoor life. Boys come to the camp later."

This camp was the Government's daring answer to the appalling conditions of thousands of poor French children, and it is a compliment to the American system of physical training that the association secretaries have each year been asked to take charge of all the sports and formal gymnastics.

This is our day of judgment as a generation. The one great opportunity of this generation is to put out of business the ancient institutions of war. If we fail, or if we do not heroically try, then, in spite of all our seeming triumphs and achievements, we will be a hissing and a shame to all who follow us. They will say that we accepted the sacrifice of millions of men and did not even try to exact a true price.—*Hugh Black.*

"Being extra good tomorrow can not make up for carelessness and shirking in today's Christian duty. Besides, tomorrow generally does not come up to schedule either, but sags even lower."

YOUNG PEOPLE'S WORK

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

PRAISE GOD

Christian Endeavor Topic for Sabbath Day,
November 25, 1922

DAILY READINGS

Sunday—Praise God for health (Exod. 15: 23-27)

Monday—For prosperity (Ps. 65: 1-13)

Tuesday—For harvests (Gen. 8: 15-22)

Wednesday—For friends (Prov. 17: 17)

Thursday—For sanity (2 Tim. 1-7)

Friday—For His goodness (Ps. 103: 1-13)

Sabbath Day—Topic, Praise God! (Ps. 145: 1-21)
(Thanksgiving meeting)

“It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High!”

A THANKSGIVING HYMN

For all the blessings of the night,
For moon, for stars, for dawning light,
Father, we thank thee!

And for the day, now made anew,
For sun, for rain, for morning dew,
We thank thee!

For birds that sing their sweetest lay
At eventide or break of day,
We thank thee!

For grass and flowers, in vale, on hill,
For river, lake and murmuring rill,
We thank thee!

For storms that sweep the mountain side,
For gales that on the billows ride,
We thank thee!

For home and friends that thou hast given,
For joys of life, for hope of heaven,
We thank thee!

And e'en for sorrow's chastening rod
That lifts the thought and heart to God,
We thank thee!

But most of all, for thy great love
That sent a Savior from above,
Father, we thank thee!

Eliza Bassett Stillman.

THE THINGS I MISS

An easy thing, O Power divine,
To thank thee for these gifts of thine,
For summer's sunshine, winter's snow,
The hearts that kindle, thoughts that glow;
But when shall I attain to this,—
To thank thee for the things I miss?

For all young Fancy's early gleams,
The dreamed of joys that still are dreams,
Hopes unfulfilled,—and pleasures known

Through others' fortunes, not my own,
And blessings seen, that are not given,
And never will be, this side heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt thy presence near,
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown perchance from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A Power that works above my will
Still leads me onward, upward still.
And then my heart attains to this,—
To thank thee for the things I miss.

THOMAS WENTWORTH HIGGINSON.

THE MEETING

Make it a real praise service. There are many songs of praise and thanksgiving. Sing them, but sing them from the heart; mean the praise you are expressing.

Let the prayers be prayers of thanksgiving,—too often they are nothing but requests. This is a praise service.

Continue this thought in the testimony meeting. Encourage each one to tell his special reasons for thanksgiving and praise.

ITS APPLICATION

Translate this praise service into actual helpfulness to some one in need,—baskets of food to the poor,—flowers to the sick,—calls on the shut-ins,—letters to your absent members.

R. C. B.

MORE ABOUT THE TENTH LEGION

DEAR YOUNG PEOPLE:

Greetings from the Upper Peninsula of Michigan! It has been some time since you have heard from me; but I come before you again to plead the cause of the Tenth Legion.

We have just held one of the greatest, if not the *greatest*, General Conferences in our history, in which we celebrated the two hundred fiftieth anniversary of the first Seventh Day Baptist church in America. During the past year many things have been accomplished in all departments of church work, but we have not accomplished as much for our Master as we wish. We have now entered upon a new Conference year, a year full of opportunities for service in the Master's work. Are we going to accomplish more during this year than we have in the past?

My heart was saddened when I read in an article of the SABBATH RECORDER, by our

Forward Movement director, that only sixty per cent of the budget was raised last year. What is the cause for this condition, and where is the remedy? If every Seventh Day Baptist would tithe his income this condition would not exist. It is our duty as Christian Endeavorers to do all in our power, to improve this situation so that our cause may go forward with “leaps and bounds”.

Courtland Davis, in his Conference address, said, “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?” If there are any such people in our Christian Endeavor societies now, let me say to you, resume your tithing and see how the Lord will bless you. If your income is so large that you can not figure out a tenth, then give more than a tenth and you will receive a greater blessing.

I wish that each society would kindly report to me your Tenth Legion superintendent and the number of Tenth Legioners as soon as possible.

Let us adopt for our motto this year, “Better” for the Tenth Legion.

Yours for C. E.,

O. LYLE CRANDALL,

Tenth Legion Superintendent.

Chatham, Mich.,

October 21, 1922.

A LETTER FROM THE EFFICIENCY SUPERINTENDENT

DEAR ENDEAVORERS:

Efficiency in Christian Endeavor work is one of our ideals. As an aid toward this goal I am sending to each society a miniature chart. Your society will find it beneficial for each of your committee chairmen to have one of these charts to study, in this way he will become more familiar with the work outlined for his individual committee. Please consider this plan carefully. The charts may be secured from the United Society of Christian Endeavor at one cent each.

Is your society among the twenty-one using the Efficiency chart? If so, good, keep at it! If you are one of the nineteen not using it, will you not study the sample chart carefully? Do you not think that following the plans as outlined would be worth

trying? I am sure that it would amply repay you for the extra cost (\$1.75) of securing a large chart so you can plan and record your work according to the outline presented there. Your society may find it practical to do work which is not specified on the chart. Such work may be substituted for work which is specified providing you use the same rating.

You know that the Young People's Board has been awarding an “Expert Banner” each year to the society having the largest percentage of Experts among its active members. We have decided to award a new Expert banner this year to the society having the largest percentage of gains in Experts. This will give an equal chance to all societies each year.

Two other banners are awarded at Conference by this department. One is for the highest Efficiency and the other for the greatest gain in Efficiency during the year. Our first rating will be taken January 1, 1923.

If there is anything about the chart you do not understand or if there is any other way I can help you, please write me. I will be more than glad to assist in any way I can.

Yours for Efficiency,

EMMA MAXSON.

233 N. Wood Street,

Battle Creek, Mich.,

October 30, 1922.

NOTE.—Miss Emma Maxson, the new Efficiency Superintendent, is an active worker in the Battle Creek Christian Endeavor Society. Her energy and faithfulness in the local society are a good recommendation for the larger work she is taking up.

R. C. B.

SERVICE FOR OUR MASTER

MARGARET STILLMAN

(Associational Secretary, Southwestern Association)

With the theme for our association, “Service,” and our Scripture lesson for the Young People's hour, the Christian Endeavor chapter, Romans 12, we ought to be able to find many helpful thoughts for all of us that we may go from this association more ready to serve our Master. For what is more personal than the word “service”?

We all realize that we have many ways

in which to serve. Paul tells us that we each have gifts differing according to the grace that is given to us. It falls to some to be teachers, others to be preachers, some to be missionaries, while many have no special calling for service, yet they can find along life's pathway many opportunities to do little kindnesses in the Master's name. We are told that even a cup of cold water given in his name will be blessed.

We may sometimes feel that God's work is too great and beyond our power, but let us not forget that every little kind and helpful deed counts. The pleasant smile, the cheerful word, a bouquet of flowers, a call on the sick, or even a friendly letter, all these are blessed by the Father when done in his name.

Paul's instruction to the Romans is quite applicable to us. We are told to present our bodies a living sacrifice, holy and acceptable unto the Lord which is our reasonable service. We see there must be sacrifice in service, we must be willing to give ourselves unreservedly to him. Christ is looking to us Christian Endeavorers to help him in his great work, and we should feel it an honor to serve him, and to be a colaborer with him in his great vineyard. Indeed it is a noble partnership to work with God, for every good work is his.

Everything in nature teaches us to be of service to humanity. The birds with their sweet songs to cheer us, their beautiful colors to please the eye, and their more practical use, the eating of the numerous insects which would destroy the farmer's crops; the beautiful grass and flowers which grow and bloom all about us, all these surely teach us lessons of usefulness. The wonderful trees that grace our hills and valleys,—what would our country be without them all!

Each is striving in his own way to bring joy and helpfulness to mankind. Surely we can learn lessons of service from them all, especially from the trees. It seems we are brought nearer our Maker when we linger among them; it seems incredible that any one could see the trees and doubt that there is a God and that he made them. Men have made many wonderful things, but only God can make a tree, says Joyce Kilmer. Perhaps one reason that it is so beautiful is be-

cause it is always *giving*, and we are always richer by what we give, since that is the only way to live.

I like to think of the many things that can be made from a tree. From them we build the house in which we live, the ships that sail our oceans, the cars on which we ride, our churches, our schools. Many trees give us fruit, some give healing medicines, from the bark and leaves many useful things are made. Trees afford us protection and shelter from sun and rain. Everybody loves trees and admires them for their beauty and usefulness. So we, if we would be admired and honored, must strive to bring service to our fellow-men.

We are told that those who think of others most are the happiest folks that live. "Be happy,—Real happiness is found by passing a little happiness around," is a motto that might help us in our every day living. And after all, is it not our *every day* religion that counts? The real test of a Christian life is whether we are willing to serve every day for our Master.

"Are you serving Jesus with your might,
Are you scattering sunshine through the night,
Serving your Master as you onward go,
Serve him faithful till the end."

Then let us as Endeavorers of Dixie determine to enlist in the service of our King, and in the coming year make more progress along the lines of work mapped out for us by our Christian leaders, and let the world know we are shining for him. May we resolve as Henry Drummond did when he said, "I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer, nor neglect it, for I shall not pass this way again."

WHY YOUNG PEOPLE NEED CHRIST

MISS PAULINE DAVIS

(Read in Young People's Hour, Southwestern Association)

We all remember the story of Antaeus—the mystical giant—whose strength redoubled when he touched the earth, but whom Hercules finally defeated by holding him off the ground. Each time we go to Christ in prayer and communion our strength is redoubled. The Master says no matter whether a man's house be built

on sand or rock he will yet experience the blasts of adversity, and it is only he who has a strong refuge in Christ who can stand.

In a few days now the young people all over the land will be starting off to school, to learn, to be educated. Hidden within each of us is a bit of the infinite. It is this part that is to be educated, but it can not be educated until it is found. Education means finding one's self. During the first six years of a child's life more is learned in a shorter time than any other period in life. The tiny baby learns of his fist and mouth and eyes and ears and nose. He watches the beautiful sunsets. He listens to the little wild things in the grass. He becomes a friend to the animals about the yard. These are the tools. School teaches him how to use them to find his self that is hidden deep within his body.

Angelo Patri says, "When God sends a soul into the world he sets a pilot inside it. Steadily the pilot leads the way, shows the path, urges you on."

The child who grows up under the instruction of a Christian mother, listens to the Bible stories, and each night repeats his baby prayer at her knee, finds it easy and natural to meet life smiling and stretching out a friendly hand. With his faith in God early established, as the mighty universe grows great around him so his God grows and fills his life completely.

The young man who early learns the great commandment "To love God with all thy heart, and thy neighbor as thyself" is armed sufficiently to meet any adversity. It has been beautifully stated that a soul makes its own universe as a spider spins its web out of the juices of its own body. This is why faith is so essential. By it one builds the house in which one's soul lives.

"When one is thoroughly alive to the consciousness that he is supported by divine power, which will rush to him in any emergency or trouble, he is neither afraid nor discouraged."

Whitman loved men and women. Good and sinful alike were dear to him. Referring to mankind in general he says:

"Not till the sun excludes you do I exclude you."

"Not till the waters refuse to glisten for you, and the leaves to rustle for you do my words refuse to glisten and rustle for you."

"Whoever you are, you are he or she for whom the earth is solid and liquid, you are he or she for whom the sun and moon hang in the sky."

"For none more than you are the present and the past."

"For none more than you is immortality."

Is this not the spirit of the Christ?

Surely with such a conception of the love of God for us, no person could wish to live apart from his love. This is the reason young people need Christ.

CIRCULAR LETTER FROM SOUTHWESTERN ASSOCIATION

The Southwestern Association to sister associations sends Christian greetings.

The thirty-third annual session is drawing to a close. The theme of the association is Service and we are feeling more and more the call to the service of our Master as we listen to the inspiring sermons that have been delivered during this time. Reading of the letters from the churches indicates that they too are responding to the call of service.

We desire to express our hearty appreciation for the attendance and earnest cooperation of your delegates to our body: Dr. Gardiner, representing the SABBATH RECORDER and American Sabbath Tract Society; Rev. A. Clyde Ehret, of Alfred, N. Y., representing the Eastern, Central, and Western associations; Rev. W. D. Tichner, of Jackson Center, Ohio, representing the Northwestern Association; and Rev. R. J. Severance, the missionary pastor of the Southwestern field.

In addition to the representatives from the boards and other associations we are very fortunate in having with us Brother and Sister Beebe who are to take charge of the church and also work in the school the coming year. Also Pastor C. C. Van Horn and family, Brother Mitchel and Sister Munro, of the Little Prairie Church, as well as Brother D. S. Allen, of Port Lavaca, Texas, who is a member of the Fouke Church. Their inspiring messages and presence have helped us to a higher conception of life with its privileges and responsibilities.

Rev. A. Clyde Ehret goes from this association as a delegate to the Northwestern Association 1922, and Dr. Gardiner represents this association in the other associations for the year of 1923.

MISS ELVA SCOUTEN,
Corresponding Secretary.

GOOD NEWS FROM MILTON

[The News Letter by Pastor Jordan of the Milton Church contains many interesting items.—Ed.]

PASTOR'S MESSAGE

No News Letter was written in July, so this is the first letter since April, that has been sent to our non-resident brethren scattered over the country from Westerly, R. I., to Riverside, Cal., and from Lakota, N. D., to Lamesa, Texas. Our family of non-residents is a large one,—about 140—enough to make a strong vigorous church if they were all in one locality. Inasmuch as they are lone Sabbath-keepers, their church and our church tries to lend real Christian strength and encouragement and to keep them informed as to our interests and work.

Milton church is a firm believer in the principle of teamwork, every member playing the game of life, socially, religiously and spiritually, in a winning manner. The members do not all of them see all things alike. It is right and natural that there should be differing opinions on any subject. But the splendid feature about the work they undertake is that they almost unanimously get behind and boost the projects agreed upon by the majority as best for the church. They show a fine spirit of Christian unity and effort which, after all, is the real secret of strength and success.

At the last quarterly business meeting of the church, October 1, it was unanimously voted to adopt the recommendation made by the Conference Commission to the General Conference, and adopted by the last-named body regarding the simultaneous, every-member canvass to be made each year by the churches to provide for the local and denominational finances. This financial plan is used by other religious bodies and by some of our churches with great success. Our present financial policy is to apportion the

budget among our members. It has received excellent support and has worked well, for the most part. Yet the every-member canvass has features which are superior. The canvass, which will be preceded by weeks of information and preparation, will be made during the first week of December, and will extend to all our non-resident members. This will be in harmony with Christian teachings and practice, and sound business sense.

The condition and purpose of every department of the church is progressive. Yet the motto, "Better," is our ambition and goal. Brethren, join us in the constant, earnest prayer that our faith and loyalty fail not. Pray for the success of the church, for the success of the new work and the new goals of the church, for a new year of greater endeavor, beginning with the annual meeting, January 7. Pray also, that our beloved church may have a wide sweeping revival.

Please read thoughtfully the message from Milton College, prepared by acting President Whitford. In that brief statement you will find much to make you glad. You will find occasion to make a concrete expression of your love and loyalty to the dear old college.

MILTON COLLEGE

A close relation has always existed between the Milton church and Milton College; therefore it is very fitting that this bulletin should contain the important facts concerning the opening of the present college year.

Milton College has begun its work with an increased enrolment. The present number in the college classes is 138. Of these over 60 are new students. The freshman class numbers 56. The students on the average seem to be an unusually earnest, thoughtful body of young people. The interest in the Christian Associations has grown materially. The attendance at all the religious meetings of the students is large. The college lyceums are very active, and are having good programs.

Fifty-eight per cent of the student body come from Seventh Day Baptist homes. These homes are connected with our churches in Rhode Island, New Jersey, and New York, as well as in the Northwestern Association.

The faculty are enjoying greatly the

fellowship and co-operation of Dr. Edwin Shaw, who is again a member of the teaching force of the college.

The Board of Trustees are making plans again to ask the churches of the Northwestern Association to make a Thanksgiving offering to Milton College, of at least an average day's wage for each member. These contributions in the last two years have made it possible for the college to close each year without a deficit. The visits of the representatives of the college have, we believe, brought about a more sympathetic understanding between the churches and the college. This fall there is a special reason why Milton College needs the support of the churches. For excellent reasons recognized by all, the share of Milton College in the Forward Movement budget was reduced 30 per cent by the last General Conference. This action will make our income from that source about \$900 less than the amount received last year. We hope therefore that Milton Church as well as the other churches of the Northwestern Association will rally to our support in this special way.

JUST JOTTINGS

After an absence of fourteen years, Dr. Edwin Shaw, with his family, has returned to Milton. During this time he has been successively the pastor of the Plainfield church, the corresponding secretary of the Tract Society, the joint secretary of the Tract and Missionary societies, the corresponding secretary of the General Conference and secretary of the Commission.

Dr. Shaw is again a member of the college faculty, having charge of the department of philosophy and religious education. The church, community and college have a welcome for the Shaws.

The church extends a welcome hand to the families of Willard Van Horn and Luin Lippincott, formerly of Garwin; of Clark Todd, from Brookfield; and of Russell Burdick, from Dunellen. Messrs. Van Horn and Todd are employed with the Davis Printing Company; Mr. Burdick and wife are attending college; Mr. Lippincott expects to take up college work later on.

Since the return of the students, the senior C. E. society has taken on new

inspiration and is actively engaged in regular C. E. training. Their devotional meetings are interesting and usually very practical.

At the annual meeting of the Sabbath school, Prof. John N. Daland was elected superintendent in place of Lou A. Babcock, who has served the church and school so efficiently for several years. Miss Leta Lanphere is now the primary superintendent to succeed Mrs. Letta Babcock, who has been the successful leader of the primary department.

On September 16, five of the Intermediate C. E. group who had had four or more years of training in this department were graduated into the senior society. These were Rose Stillman, Ted Stillman, Albert Whitford, Hattie Stewart and Merton Sayre. Promotion exercises will again be held on November 4, when seven Juniors will be advanced to the Intermediate group.

Several of our families made excursions by auto to the East at Conference time or later. Those who had the pleasure of sight-seeing from the trackless vehicles were Dr. and Mrs. Crosley, Dr. and Mrs. A. L. Burdick, Mr. and Mrs. Dayton B. Coon, Mr. and Mrs. Elam Coon and the family of S. Norton Lowther. Mrs. J. D. Clarke also had the treat, as the guest of Mr. and Mrs. W. M. Davis, of visiting her former home friends in Salem. By the way, "they do say" that Dr. Burdick took on weight and size on beholding the picture of the heroic Gen. A. L. Burdick in the historical building in Newport, R. I.

Conference goes to North Loup next year. This will be the time for the celebration of the semi-centennial anniversary of the organization of the church, and will add greatly to the impressiveness of the occasion.

Contrary to the usual custom of omitting the associational meeting the year that Conference is held within its district, there will be a meeting of the Northwestern Association at Battle Creek next September. In deciding to hold the association it was the opinion that there would be little or no interference with the attendance at Conference and would give that much interest and meaning to our denominational work.

CHILDREN'S PAGE

WHEN POLLY PRUE PRETENDED

ALICE ANNETTE LARKIN

"May I go right now, please?" asked Polly Prue anxiously, when the last dish had been wiped and put carefully away. "It's not so very far, and I'd just love the walk."

Mrs. Barker had to wipe several tears from her eyes before answering—not real sorry tears, of course, only onion tears, as Polly Prue Manners was wont to call them. A big dish of onions stood on the kitchen table, and Mrs. Barker was hurrying to get them peeled.

"Why, yes, I suppose so," she said as she smiled at Polly Prue over the tops of her spectacles, "but I'm afraid that you're going to be dreadfully disappointed, child. You don't know boarders as well as I do. But run along, if you must. I'll do my part, and I'm very sure that Mary'll do hers."

Polly Prue needed no second bidding. "Thank you ever and ever so much," she called back as she hurried up the stairs. "Maybe you're right and I'm wrong, but anyway I'm quite sure that even boarders like to be folks to somebody else."

This was a wonderful plan of Polly Prue's. She had thought of it by day and dreamed of it by night ever since she had come to stay in the big old-fashioned house on Chestnut Street, while father and mother were away; in fact, ever since she had noticed that the new little clerk had eaten scarcely any supper that first night.

Everybody seemed to be new—the young man with the red hair and freckled face; the old man with the long white beard, and the little old lady who was his wife. Even the dressmaker on the opposite side of the dining room seemed to be a stranger to everyone else. Polly Prue herself was homesick for mother and father and the pretty house at the other end of the town. Perhaps that was why she had thought of the splendid little plan that must be carried out this very night, for she was going home tomorrow.

Polly Prue was so full of the plan she could hardly walk soberly down the

street. Her feet wanted to run, but she wouldn't let them this time. "My, but it's a dreadfully blowy day!" she said as she watched the hundreds and hundreds of leaves that were flying here, there and everywhere. "But it's just the right kind of a day to make people feel folksy and friendly. Oh, but I do hope everybody'll like the chicken and the apple turnovers and the flowers and everything. If it'll only seem like really and truly coming home, I'll be gladder than I've ever been before."

So this was Polly Prue's plan—to have a really true home-coming just this one windy, chilly night. Just as if the people who lived in the big old-fashioned house were not boarders at all, but brothers and sisters or cousins or aunts to everybody else.

"Mrs. Barker'd make the very nicest kind of an aunt," thought Polly Prue, as she hurried down the street. "And I guess the freckled-faced boy needs one. Maybe if he'd only play she was related to him, he wouldn't be so homesick. Then he wouldn't gulp his coffee down so fast or hurry out before he had given anybody a chance to see whether his eyes are blue or black. Maybe I'll see them tonight, and perhaps he'll say, 'Whew, but these turnovers are great, Aunt Gene!'"

Mrs. Barker had studied boarders for ten years, and she said if they had any gratitude to anybody they kept it locked tight in their hearts or their trunks. Polly Prue had studied them for ten days, and she didn't quite agree with her.

Polly Prue was thinking about this when she reached the little flower store where she meant to spend the two shiny half dollars father had given her just before he left her at the door of the big old-fashioned house. One dollar would buy carnations, great beautiful red ones that would brighten the long, gloomy dining room, and there would be enough for each one of the boarders to have one afterward. The half dollars were to have bought gloves, but Polly Prue thought that her old ones would do quite well, and the money was hers.

"My but I'll have to hurry," she said, as she looked at the clock in one end of the store. "I really must get there in time to fix them, and the knives and forks

and spoons might be in the wrong places. Mary forgets sometimes." So Polly Prue Manners went hopskipping back to the house on Chestnut Street. In the box that she carried so carefully were twelve beautiful red carnations, while in her heart was a wonderful happiness that somehow seemed to be as catching as the chickenpox.

Mary Barker must have caught it, for she met Polly Prue with a cheery little smile on her usually sober face. "Hurry, hurry Polly Prue!" she said as she opened the front door. "It's going to work splendidly. The new clerk's just gone upstairs, and she's been crying, I know she has; but wait till she looks around her room. There's a fire in her fireplace—the first we've had in years—and there's a pink geranium on her stand, and the lovely spread Auth Ruth gave mother is on her bed. And Mr. Dennison's chair is waiting for him right where he likes to have it, and I found his slippers and reading glass and put them close by. You might discover other surprises if you should hunt for them."

"Mary Barker, you're a dear," declared Polly Prue, when she could say anything at all. "And oh, isn't it fun!"

"It certainly is," laughed Mary, as she placed the carnations in the center of the table. "Only it seems funny to be doing so much just for boarders. I hope they'll try to be folksy."

"They're coming, oh, they're coming!" announced Polly Prue, as the front door opened and shut and then opened again. A minute later still other doors were opened and closed. Then an anxious, creepy little thrill began to go from the top of Polly Prue's brown head to the tips of her newly polished brown shoes. "Will they like it?" was the question that fairly flew to her lips. "What if they don't!" came next. "Did you put the notes in every one of the rooms, Mary?" she finally asked.

"In every single one of them," Mary replied as steps were heard in the front hall. "I'm glad you asked them to pretend they were related to each other. My, but I wouldn't have dared, though! Just think of old Mr. Dennison's being my uncle or cousin! why, he's as cross as a bear, crosser, I guess, and we never get his eggs right. They're either too hard

or too soft or too dry or too something. I expect he'll throw them at me some time."

"He won't tonight anyway," said Polly Prue, encouragingly. "I asked him to play for us after dinner, and see, he has his music. Mary Barker, did you know he could play splendidly? Well, he can. I've heard Uncle Fred tell about him, but I didn't dream he lived so near. And here your piano hasn't been used half as much as it ought to be. He lost all his things in a fire, piano and everything. He told me."

"Everybody tells you things," sighed Mary Barker. The sigh didn't last very long, however, for Polly Prue's finger was pointing to the door by which big men and little men, old ladies and middle-aged ladies were entering the dining room.

"Oh, but they do look folksy and friendly, and they're all there," whispered Polly Prue exultantly, as she and Mary hurried away to wait on the table. "And the freckled-faced boy looks as if he might say something about those turnovers. Yes, he does."

Polly Prue was right, though some people might have thought for a few minutes that she was altogether wrong, for the freckled-faced boy said very little while the chicken and vegetables were being served. But he listened and ate, and this meant a great deal. And after the second or perhaps the third apple turnover had disappeared, he did say bashfully, "Whew, but those turnovers tasted like home!"

"Everything seems like home tonight," beamed Mr. Dennison from his seat at the other side of the table. "I don't know when I have enjoyed such a meal. It is pleasant to belong to a large family; I have always thought so, and now I am sure of it."

There were several who agreed with him. The little clerk's eyes sparkled, and there were pink spots on her cheeks. The little old man looked down at his frail wife and smiled happily. Even Mrs. Barker looked rested and relieved. After the last turnover had been eaten and the red carnations had been pinned on dresses and coats Mr. Dennison stole away to the parlor from whence soon came the most

beautiful music Polly Prue had ever heard.

"It's wonderful!" she whispered as she and Mary watched the last boarder leave the dining room.

"It's a shame we didn't know he could play long before this," replied Mary. "I guess that piano will be used after tonight. Polly Prue Manners, you're a wonder! I wish you could stay here forever and ever and ever."

"Why, I haven't done much," protested Polly Prue earnestly. "I only tried to remember that everybody likes to be folks to somebody else sometimes. And anybody can remember that."

"It's nice to be folks, even if you have to be pretend folks," laughed Mary, as she and Polly Prue sat down to a belated dinner. "And this is going to be a folksy, friendly home instead of just a boarding house."

"It is already," said Polly Prue happily. And the cheery songs that soon came floating out from the parlor proved that Polly Prue was right.—*The Girls' Weekly*.

THE MOTHERS CAN SAVE THE GIRLS

The Church can win the girls to the paths of the right, but I believe that first the mothers must do their part. I am not at all harsh when I say that I think the mothers of today have failed, that they have disregarded their sacred trust. Most women do not realize that a child is a gift of God, that not only must be fed and clothed but whose soul must be loved and cherished.

Many mothers sit back with hands folded when a daughter has reached the age of fourteen and say, "Yes, May is getting old enough to take care of herself now."

May God pity such a mother! It is then that the child is needing her most. The girl, greatly disappointed and honestly believing that no one understands her, turns to others in search of a confidant. Many school teachers today are dearer to some girls than their own mothers. They are better mothers than the mothers themselves.

I am only seventeen myself but old enough to think, and I have done some deep thinking on this subject. I have studied other girls in my own town, and

I can say honestly that about one out of every ten has a real mother. If every mother performed her sacred duty there would be no "Lonely Hearts Corner" or "Advice to the Lovelorn" section in the newspapers.

A girl friend of mine said, "My mother hasn't time for me. She goes to the picture show almost every night, and when it isn't that it's lodge night."

Another girl said, "Mother doesn't understand me. We seldom sit down and talk, but when we do she elaborates on all my shortcomings and the evening is far from pleasant."

I have heard several grandmothers sigh and wonder "what the next generation is coming to." I, too, often wonder what the outcome will be. The girls of today are the mothers of tomorrow. Is any one preparing them for that time? I can not imagine a greater ideal than to be a true Christian mother, but there are few examples today. There are too many bridge clubs and sewing circles. If half of these were mothers' clubs where the members met to study their own children life would be much sweeter for every one.

Then, too, the gossiping element of every town must be squelched. Scandal generally starts in a sewing society where several ladies meet to discuss you and me—our faults and our shortcomings. Many of these women are mothers, yet blindly they ruin the character of some woman's daughter.

I do not mean to say that the girls of today are perfect. They are not, but the fault lies in a careless parent as well as a willful child. The Bible says to the youth, "Honor thy father and mother." Somewhere we should read, "Mothers and fathers love and cherish thy children—be their best friends."

Not until every mother comes to a realization of her trust and duty can we hope to have girls who are pure and sweet and good.—*The Continent, by permission.*

Christ promises power and opportunity—the highest power, the widest opportunity. To think that following him will narrow a man's or woman's life is a tragically ludicrous mistake. "I am come that they might have life, and that they might have it more abundantly."—*Sunday School Herald.*

DEATHS

BURDICK.—Adelaide Frances Burdick was born in Westerly, R. I., October 25, 1857, and died in the same town June 24, 1922.

She was the daughter of Robert and Frances A. G. (Crandall) Burdick. In early life the family moved to the vicinity of what is now Bradford, R. I., where she lived until some twenty-two years ago, when they returned to Westerly, where she has since resided. When about fourteen years of age she confessed her faith in the Savior, was baptized and united with the church at Westerly. The last few years she has lived with her sister, Mrs. Nellie D. Grant, at whose home, 30 Newton Avenue, the funeral services were held, June 26, 1922, conducted by her pastor, Rev. Clayton A. Burdick.

Our sister was a woman of deep Christian faith. On account of ill health she had not attended the services of the church for some time; but her interest was great in it, and she always sent in her testimony to the covenant meeting. She was quiet and unassuming but faithful to her Master. She leaves of her immediate family, four brothers, Wayland G., of Potter Hill, R. I., Julius R. and Walter A., of Providence, R. I., and Elmer C., of Pittsfield, Mass., also one sister Mrs. Nellie D. Grant, wife of William Grant, of Westerly, R. I.

C. A. B.

ALDRICH.—Mrs. Francis Vars Aldrich was born in the town of Stonington, Conn., December 25, 1829, and died in Westerly, R. I., September 1, 1922, thus being in the ninety-third year of her age.

She was one of a family of six sons and five daughters all of whom are now deceased. Practically, all her life had been spent in Westerly and its vicinity and her acquaintance with the community was very wide and complete.

June 22, 1885, she was married to James M. Aldrich, who survives her.

She was the oldest member of the Pawcatuck Seventh Day Baptist Church of Westerly and up to the last two years she was regular in attendance upon its services. She was one of the oldest members of the Ladies' Aid Society and a life member of the W. C. T. U. She was quiet in speech but strong in conviction and consistent in action. She is survived by her husband, nine nephews, five nieces and a stepson, Dr. Aldrich of New York City.

The funeral service was held at her home, 13 Newton Avenue, Westerly, conducted by her pastor Clayton A. Burdick.

C. A. B.

GOFF.—Rev. Ira S. Goff died at his home in Ordway, Colo., on September 21, 1922, being a little over 47 years of age.

Ira was the son of Thomas M. and Sara Goff, of Harrisville, Ritchie County, West Virginia. He was the fourth in a family of twelve children, eight of whom are still living.

In 1898 he married Miss Alice Bee, of Berea W. Va. To them were born five children: Hayward R., of Boulder, Colo.; Vernon Paul, of

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Alfred, N. Y.; Saravena, Eva, and Leroy Ira, the three last named being with their mother in Ordway, Colo.

For some years Brother Goff was pastor at Second Alfred, or served other churches in the Western Association. Being in poor health and feeling the need of a change, he went West with his family in 1918. Although at times his health seemed to improve, it gradually failed until the end came. On Wednesday evening he bore a beautiful testimony of the love of God and of his goodness to his children; and on the next day sitting in his chair, he passed peacefully away. For two months he had been compelled to rest in the chair; but no one thought the end so near.

His bereaved companion writes: "The passing was sweet and beautiful. I feel so helpless; but I know I have a heavenly Father who has promised to care for us. In him the children and I are trusting. Just before Ira's going he repeated Isaiah 40: 31. 'They that wait upon 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.'"

Brother Goff was a member of the Boulder Seventh Day Baptist Church, and his body was laid to rest in the Boulder cemetery.

T. L. G.

THE ESTHONIAN REPUBLIC

Esthonia, which received recognition by the United States only a few weeks ago as a sovereign nation, is one of the Baltic provinces of the old Russian Empire. The country is chiefly agricultural, and its people are ninety per cent Esths, a Finnish people, speaking a language of their own. German and Russian are also generally spoken in Esthonia.

The new constitution which went into effect December 20, 1921, provides for universal, direct and secret suffrage. Reval is the chief city and capital, with one-third of the total population of the country, which is about that of Kansas, 1,700,000. The area of the new republic is about half that of Ohio, 20,000 square miles.

Most of the Esths are Protestants, and for centuries they have been powerfully influenced by Germany and Russia.—*The Baptist*.

A stranger in town said: "Mister, can you tell me where the churches of the town are located?" The wag replied:

The synagogue is next to the bank; the Episcopalian is over by the theater; the Presbyterian is within two doors of the cold storage; the Baptist is down by the river; the Methodist is next door to the gas plant.—*Green and White*.

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor

Lucius P. Burch, Business Manager

Entered as second-class matter at Plainfield, N. J.

Terms of Subscription

Per Year \$2.50

Per Copy05

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

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

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

All communications, whether on business or for publication, should be addressed to the Sabbath Recorder, Plainfield, N. J.

Advertising rates furnished on request.

Sabbath School. Lesson IX.—Nov. 25, 1922

JESUS THE GREAT MISSIONARY. LUKE 8.

Golden Text.—"The Son of man came to seek and to save that which was lost." Luke 19: 10.

DAILY READINGS

Nov. 19—Luke 8: 26-39. Jesus the Great Missionary.

Nov. 20—Luke 8: 4-15. The Parable of the Sower.

Nov. 21—Matt. 15: 21-28. A Gentile Believer.

Nov. 22—Matt. 28: 16-20. The Great Commission.

Nov. 23—Rom. 1: 8-17. The Missionary Spirit.

Nov. 24—Acts 26: 12-20. The Missionary Call.

Nov. 25—Psalm 47. "God reigneth over the nations."

(For Lesson Notes, see *Helping Hand*)

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