

The Sabbath Recorder

The New Forward Movement
and
Sabbath Study and Promotion



AHVA J. C. BOND, DIRECTOR
207 WEST SIXTH STREET
PLAINFIELD, N. J.

SUPPORT THE CONSTITUTION

IN every community men and women have had an opportunity now to know what prohibition means. They know that debts are more promptly paid, that men take home the wages that once were wasted in saloons; that families are better clothed and fed, and more money finds its way into the savings bank. The liquor traffic was destructive of much that was most precious in American life. In the face of so much evidence on that point what conscientious man would want to let his own selfish desires influence him to vote to bring it back? In another generation I believe that liquor will have disappeared, not merely from our politics, but from our memories—President Warren G. Harding.

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

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Our Reasonable Service The one word being emphasized in these days, in almost every conference of Christians is the word, "Service". The Bible too has much to say about serving the Lord. Most people think of specific religious exercises in prayer meeting and in church work; or of comforting words and prayers with the sick; or of personal efforts to persuade a friend to accept Christ, whenever they speak of acceptable service to the Lord. Beautiful and excellent are all these good works when put forth by a soul truly consecrated to Christ.

But this kind of work is not all that God requires of a practical Christian in this needy, sin-cursed world. He needs much more from us than hymn singing, praying and love raptures. There must be a living sacrifice that consecrates to his service all we possess that can avail for the upbuilding of his kingdom. Our natural endowments; our acquired powers; our gains in wealth; our gifts and blessings should be laid in consecration at the Master's feet. And when he has touched them with the hand of blessing and given them back to us for use in his work of uplifting humanity, we should regard such use as acceptable service unto him.

Take money. God has blessed you with it. It is a part of your equipment for service. You are just as responsible to God for its proper use as you are for your gift of speech or your personal influence. God has honored you by making you his agent to use your money-influence for him as certainly as you use any personal power.

The rich fool in Christ's parable was condemned, not because he was rich, but because he selfishly hoarded his wealth rather than to make it a blessing to others and a power for good in his Master's work.

It is worth our while to study God's word more than we do in regard to his requirements concerning our money. Acceptable service in giving must be well pleasing to him who enjoined upon his people the grace of liberality, and urged them to abound in this grace also. It is significant that the

very first gift of devout men to the Christ of Bethlehem was a gift of gold.

The Grace of Liberality Paul counted liberal giving as a Christian grace, one of the fruits of the Spirit. In writing of the liberal giving of a certain church he assured those to whom he appealed for money, that the Lord loves a cheerful giver. A consecrated people, willing of themselves to share in ministering unto the saints—in supporting the cause of Christ—, found as a result of their giving, the grace of God abundantly bestowed upon their churches.

The apostle found many of the fruits of the Spirit abounding in the churches to whom he wrote. They had faith, utterance, knowledge, diligence, and love; but it would seem that in the grace of liberality they were wanting, and he pleaded with them: "See that ye abound in this grace also."

We wonder if the church of today has lost one of the essential Christian graces that belonged to the early church? We wonder if rich blessings are being withheld from us today, as in olden times, because our tithes and offerings are withheld until the cause of God suffers? We wonder if robbing God today is not just as ruinous as in the days of the prophets?

What, think you, would be the result; what blessings would come to us as a people and as individuals, if we should cheerfully accept the teachings of our Bible on liberal giving so that, instead of having to be entreated to give God his dues, we should entreat our leaders to accept our gifts as evidence of our consecration to the Master's service?

If we are real stewards of Christ, filled with the spirit of service, we will not wish to escape from the calls that include our pocketbooks as belonging to our God-given ability to serve.

When stewardship and system shall take the place of selfishness and spasms in the use of our income, we may look for a wonderful uplift in spiritual life, and for a forward movement that will not have to be discounted.

True liberality brings out the higher personality of the giver and helps to develop a higher spiritual life. Every gift that costs something promotes the spirit of self-denial. We are passing some of our own vitality over to another who receives it and is blessed thereby. We are giving a part of ourselves to God's good work. Thus liberality gives a tone to the whole life; and promotes a deeper sense of brotherhood.

The finest result of giving comes in that elevation of character which belongs to the sincere giver; it brings a purification of spirit which spreads to others, making them generous toward their Master's work. The subtle power of generosity is far-reaching, passing from man to man, making a brighter and better world.

The Worst Reaction After extended visits of the World War to War-cursed Europe, Dr. Macfarland, writing of America's responsibility says:

Contrast for a moment the spirit of America in 1918 with the spirit of America as it is manifested commercially and politically today. The selfishness into which we have fallen is the worst of all the reactions of the war. Our tourists go to Europe for pleasure, capitalize the weakness of our European brethren, boast in one breath that they have saved enough by exchange in one single country to meet the expense of their pleasure tour, and then put long interviews in the newspapers complaining that they were overcharged by dishonest Europeans. Small commercial men, who profited without conscience in America during the war, are now disappointed in their efforts to exploit poor old Europe through the fluctuation of exchange and the consequent instability of European trade and commerce and then come back to us spreading their hateful propaganda.

Many things in Dr. Macfarland's report regarding the longings of Europeans for America's help in these terrible times are truly pathetic. On every hand in his report were seen signs of deep disappointment because America stood aloof from the League of Nations. There is a strong feeling across the Atlantic that America is the hope of the world, and as the years go by the hope that she will yet come to the rescue persists in a marvelous way.

Such faith in our ability to save the nations from war is enough to stir the soul of any high-minded American who investigates the conditions in Europe. There is a persistent feeling that Europe could be made new almost over night if word could be

given that America has come to the rescue. Had our country stood squarely with the Allies in a society of nations, it is probable that the present Turkish trouble would have been avoided.

Great statesmen in France express the opinion that Europe's problems can never be settled without the help of the United States. The great question seems to be: "Will the United States act before the awful crash comes?"

One of Dr. Macfarland's clear messages closes with these words:

Can we rise above our partisan politics? Can America face something more than what our government calls her "interest," and visualize her duties and opportunities? Are nations responsible for things that they might prevent? Men everywhere are talking and writing and prophesying about "the next war." If there should be a next war, could the United States make use of Pilate's basin, as to her participation in it or measure of responsibility for it? Is the assertion of the Master just a few foolish words, or is it an eternal truth, that "he that saveth his life shall lose it; he that loseth his life for my sake shall find it?"

I shall never forget the words of a great European leader as we closed our interview. He had been urging that our nation should utter its voice and tell the nations of Europe the moral terms on which America would consent to sit down with them for conference and he closed with these pregnant sentences: "If not, and Europe goes down with a mighty crash, a large measure of responsibility is at your door. On the other hand, a proposal expressing the best conscience of America would command the assent of Europe and would determine her destiny."

An Overwhelming Response The Methodist Episcopal church has practically met its forward movement deficit of some \$2,000,000, which deficit seemed unavoidable a little time ago. How did the churches do it? They simply united heart and hand to put across the "I Will Maintain" movement, inaugurated a few weeks ago, which came to a successful close on the last day of October. The *Christian Advocate* announces an overwhelming avalanche of checks and cash and money telegrams, resulting in the payment to the Centenary Fund of about \$2,000,000.

It is wonderful what a great work can be done when churches and people go forward as one man in the Master's work. Such a movement well carried out among our own people, would bring most happy results.

If we fail it will be from lack of interest and enthusiasm in the work—sheer indiffer-

ence. For we are *well able* to carry the Forward Movement to a glorious success if we will. Nobody can make us really believe that Seventh Day Baptists are not able to give an average of ten dollars per member required by our budget.

We are waiting, watching, and hoping for the grand rally that proves our loyalty to the causes we profess to love.

This Is a Good Testimony One of the younger Japanese who attended the great Washington Conference on Armaments told Dr. Gulick that he went home to Japan a Christian because of what he saw and heard in America.

The opening statement of Secretary Hughes, and especially the opening prayer of that great Conference, convinced some of the Japanese of the value of Christianity, and they went home impressed with its power over Christian America.

Dr. Gulick, now on a mission of Christian friendship in Japan, sends back to America some echoes of the stirring events in Washington one year ago, which have made their imprint on spiritual life in the Island Kingdom beyond the Pacific.

Welcome Responses In response to our plea in the RECORDER of November 6, three good letters from lone Sabbath-keepers have come to hand. One from Wisconsin brings a gift of ten dollars, one from New York State with a gift of five, and a third from Tennessee bringing twenty dollars. Two editorials: "Are We Satisfied with the Retrenchment?" in the RECORDER of October 30, and "How Easy We Could, if Only We Would", in the issue of November 6, have touched some hearts and some are responding. We can but think that others will answer the call, and we wish there might be enough to cancel the deficit.

When we realize how easily this could be done without making a burden to any one, how can we help hoping that it will come to pass. If all our readers would take this matter to heart, Thanksgiving Day might be a day of great rejoicing in all our churches.

Can we be satisfied with the retrenchments proposed when it lies within our power to so easily prevent them?

Please read once more the editorials referred to above.

Dr. Wallfisch Several years ago there was **In Germany** a German convert to the Sabbath in one of our western churches, whose name became familiar to our people through the columns of the SABBATH RECORDER. Many of our older readers will remember the name. He was a friend of Dr. William C. Daland and received his diploma in music at Milton College.

For years we have heard nothing of Dr. Wallfisch until a few months ago. It happened that a copy of the memorial to Dr. Daland fell in Dr. Wallfisch's hands in his German home, by which he learned of Daland's death. He then wrote the tribute found on another page, which has been kindly furnished us by Prof. A. E. Whitford whose letter of explanation also accompanies the tribute. Professor Whitford furnished the picture for the cut.

We understand that Dr. Wallfisch would be glad to be set to work in Germany in the interest of the Seventh Day Baptist cause and under the auspices of one of our boards.

THE BOOK OF BOOKS

ARTHUR E. MAIN, D.D.

XIII

HISTORY OF ISRAEL

A brief survey or outline is enough here. Our study will be more in detail when we come to the great historical books.

Saul the first king, Jonathan his noble son, Samuel the judge and prophet, and the gifted David, are the chief men at this time.

During the reign of Saul the Philistines greatly-disturbed the country by their invasions. The king was supported by his brave son; but both were slain at Mt. Gilboa. 2 Samuel, Chapter I.

In his later life the king suffered from some kind of mental disorder. Young David, skillful on the harp, quieted him at times; won Saul's esteem; and was made armor-bearer. But the success and popularity of the youthful warrior aroused the king's envy, suspicion, and hatred, and David had to leave the king's service.

Of course men of kindred spirit would follow him; and he became the leader of a predatory band. Nearby districts were raided; and of the spoils David diplomatically sent presents "Unto the elders of

Judah, even to his friends, saying, Behold, a present for you of the spoil of the enemies of Jehovah." This made it all the easier for them, upon the death of Saul and Jonathan, to make him king, with Hebron as his capital for several years. After a short civil war between Abner, Saul's great captain, and Joab, David's captain, the way was open for David to become king over all Israel.

One of his first and most important steps was to drive the Jebusites from the stronghold of Jerusalem and make that city his new capital.

David "waxed greater and greater." Successful campaigns against the Philistines made them no longer a dreaded peril to Israel. He also conquered the neighboring countries of Moab, Zobah, Syria, Ammon, and Amalek.

But the brave and brilliant son of Jesse became a selfish, cruel, and immoral Oriental monarch. The following are some of the outstanding aspects of his reign: his crime in the case of Bathsheba and Uriah; polygamy with its evil consequences in his own family; his favorite, popular, and rebellious son Absalom; a revolt of the northern section of the kingdom under Sheba a "base fellow" of the tribe of Saul; distressing famine and pestilence, due, the historian thought, to Jehovah's anger against abounding iniquity; his unsatisfied desire to build a temple of Jehovah; and the intrigue of Adonijah, a son of one of his concubines, who, "exalted himself, saying, I will be king." This would have defeated David's promise to Bathsheba that her son Solomon should succeed him on the throne.

As his death drew nigh David "charged Solomon his son saying, I am going the way of all the earth; be thou strong therefore, and show thyself a man; and keep the charge of Jehovah thy God to walk in his ways."

Fortunate would it have been had the gifted son heeded the wise words of his dying father.

The reign of Solomon was one of tyrannical outward splendor. He married foreign wives, including the daughter of a Pharaoh, partly, no doubt, for political ends; fortified towns at important points; traded with ships along the Arabian coasts; levied heavy taxes; and erected buildings by forced labor. But great wealth, luxury,

corruption, and oppression, were individually, socially, and nationally ruinous.

Widespread and deep discontent prepared the way for a divided kingdom; class hatred between the powerful rich and the suffering poor was a foe to the nation's unity and strength. But the temple that Solomon built was a gift to the future of great value when used as a symbol of Jehovah's presence among his people and of a spiritual religion.

Upon the death of Solomon, 937 B. C., Rehoboam his son began to reign.

Israel said to him, If you will make our heavy yokes of taxation and forced labor lighter and easier we will serve you.

Disregarding the advice of the old men and following that of his young companions he replied that it was his purpose to make their burdens even heavier.

No wonder that the Northern tribes, under the leadership of one Jeroboam a former officer of government in Solomon's reign, flung back their answer in words to which modern social, economic, and political oppressors of every kind would do well to give heed:—"And when all Israel saw the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents" (1 Kings 12:16).

We are told that there was continual war between Rehoboam and Jeroboam (1 Kings 14:30).

But Jeroboam was a wise ruler and politician from his point of view. He said essentially this: If Israel should go up to Jerusalem regularly to worship it is likely that their hearts and the hearts of Judah would be knit together under the influence of companionship in feasts and in worship; therefore I will establish religious and social centers within my own kingdom; otherwise I might lose my throne.

From better motives and with higher ends it may be said, I am sure, that the social, educational, moral, and religious value of our Conference, association, and other group gatherings, is not easy of estimation.

The following table of Hebrew kings, with a few slight changes, is from Peake's Commentary. It will be helpful to our un-

derstanding of the history of each kingdom to divide it into four parts as follows:

ISRAEL

1. Kings of different families, 937-887 B. C. Jeroboam I
Nadab
Baasha
Elah
Zimri
2. House of Omri, 887-842 .. Omri
Ahab
Ahaziah
Jehoram
3. House of Jehu, 842-745 .. Jehu
Jehoahaz
Jehoash
Jeroboam II
Zechariah
4. Kings of different families, 745-722 Shallum
Menahem
Pekahiah
Pekah
Hoshea

JUDAH

1. Struggle for prosperity, 937-851 Rehoboam
Abijah
Asa
Jehoshaphat
2. Idolatry and national weakness, 851-836 Jehoram
Ahaziah
Athaliah
3. Vigorously attempted advance, 836-735 Joash
Amaziah
Azariah (Uzziah)
Jotham
4. Decline and fall, 735-586 Ahaz
Hezekiah
Manasseh
Amon
Josiah
Jehoahaz
Jehoiakim
Jehoiachin
Zedekiah

Biblical sources for the period of the Two Kingdoms, Israel and Judah, from the death of Solomon to the Assyrian Conquest of Israel, the Northern kingdom, 937-722 B. C.:

- 1 Kings 12-22.
- 2 Kings 1-17.
- 2 Chronicles 10-28.

Sources for the period of One Kingdom, Judah, from 722 to the Babylonian Captivity, 586 B. C.:

- 2 Kings 18-23.
- 2 Chronicles 29-35.

(To be continued)

OBSERVATIONS OF JAPAN AFTER SEVEN YEARS' ABSENCE

A letter from Miyazaki, Japan, under date of October 8, from Dr. Sidney L. Gulick, Secretary of the Federal Council's Commission on International Justice and Goodwill, records his warm reception on arriving in his old home. In company with Mr. Frederick Moore, Foreign Counselor to the Japanese Ministry of Affairs, he has had conferences with many of the most prominent figures in Japan, including Prince Tokugawa, the Premier, the Minister of Foreign Affairs, Viscount Shibusawa, and Dr. Soyeda, discussing with them present tendencies in Japanese life and in American-Japanese relations. With the leading Japanese Christians Dr. Gulick has also had many conferences.

Of especial interest is his account, reported to him by the most responsible observers, "of the bewildering effects on the Japanese delegates to the Washington Conference of Secretary Hughes' 'bolt from the blue', and especially of the opening prayer—which two episodes convinced them that they were in the presence of Christian America." This last was told in a private meeting by one of the younger men who said he came home a Christian because of what he saw and heard while in America.

Japan, according to Dr. Gulick, is carrying out both the letter and the spirit of the Washington agreements.

When Dr. Gulick spoke of the fact that he was to spend several months in China he was asked to give frankly, on his return, his impressions of Chinese-Japanese relations. "Several (of the Japanese leaders) said with much emphasis that they well knew that matters are not all right; that they are trying to correct mistakes; and that they especially desire to have suggestions that would help them."

Dr. Gulick is to spend most of his time abroad in China and Korea, studying the situation in the Orient from their standpoint.

"You haven't much space for a garden here, old man." "I have all I need. You've no idea how much backache you can get out of a few square feet of ground."—*New York Sun*.

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.

MESSAGE FROM WELTON, IOWA

Rev. T. L. Gardiner,
Plainfield, N. J.

DEAR FRIEND:

Yesterday was one of the great days in my life and the church life here at Welton, even if it was a rainy day (it almost always rains in Iowa when there is a church undertaking of any kind). The canvassers for the every-member canvass, rain or no rain, mud or no mud, spent the day among the members with their lists and when they gathered at the parsonage at five o'clock to compare notes, they found that \$1,700.24 had been pledged. There were some that could not be reached and there were a few that did not care to pledge but will do their part anyway, so we could say that the financial matters of the church for the present Conference year have been attended to. It was rather a happy and almost hilarious committee that received this good news. I think that the feelings of the committee were pretty well expressed by one present who is more than seventy years young, when he said, after hearing this report, "Well I would never have thought it, I just feel

like singing, 'Praise God from whom all blessings flow.'" Don't you believe, Dr. Gardiner, if there were more of that kind of singing, real heart singing because of God's blessings, that it would take care of the financial side of our Christianity? This is the second great success of this kind that I have experienced and I am confident, in fact I will say, I know that what has resulted here will result in all our churches when "the people have a mind to work."

Could we not think of our present financial situation in the form of a wall. We remember what happened in Nehemiah's day, how discouraging it was as he took that horseback ride on the night of his great venture and saw the wall all thrown down and so much debris in places that he was forced to actually turn back. There were the enemies on all sides, even among his own number, but he made his prayer unto God, enjoining every man to build over against his own house. What would happen if all our churches would begin by first making their prayer unto God and then build over against their own house? Why the finances of the denomination would be taken care of in just as short a time as they were taken care of here at Welton. So we say, let us build the wall.

Come on North Loup, you westerners scattered all up and down the North Loup River, out where the popcorn begins, the land of alfalfa, hogs, cattle and generous people, who wear their hearts on their sleeves, what are you and that tall pastor from West Virginia doing? Are you getting into the game? Dodge Center, New Auburn, Milton Junction and Milton with your Van Horns, Loofboros and Jordans, what are you doing to keep up the wall? Exeland, White Cloud, Battle Creek, Chicago and Jackson Center, are you fighting with your swords by your side, and do you know the temper of that blade? It is two-edged, quick and powerful, piercing even to the dividing asunder of the soul and spirit, and of the joints and the marrow, and is a discerner of the thoughts and intents of the heart, yes, it is so sharp that we can clip an egg shell or carve the casques of men with it. Farina, Walworth, Minneapolis and Stonefort, we have not heard you sound the trumpet yet. "Watchman, what hour of the night? Watchman, what

hour of the night?" Can we say the morning cometh?

Yes, we churches of the Northwest can say it if we have a mind to work. How is it, do we get tired of hearing preachers talk money? Are we like the gentleman that was approached by a solicitor for funds, who, in answer to his earnest appeal, said, "The church is always wanting money." "Yes," was the reply, "I had a little boy once and it was always taking money to take care of him. When he was old enough to run around it was surprising how soon he would kick out his shoes and wear out his clothing; then he went to school and it required books, papers, pencils and various lines of expense; then we sent him to college and the expense increased and sometimes we didn't know how we were to meet it. Well a couple of years ago that boy died and now he doesn't cost me a cent." It is live churches and boys that cost money, not dead ones.

I was impressed with an argument that I listened to at New Auburn at the semi-annual meeting. A brother said that we were going at it wrong, when the churches were right spiritually we would have no trouble financially. Let us see how that lines up with Jesus' teaching on this very question in the sixteenth chapter of Luke: "And he said also unto his disciples, There was a certain rich man [God], which had a steward [man], and the same was accused unto him that he wasted his goods. And he called him, and said unto him, How is it that I hear of thee? give an account of thy stewardship: for thou mayest be no longer steward." This steward then devised a very ingenious plan for which the Lord commended him. Jesus then adds this comment, "Make to yourselves friends of the mammon [money] of unrighteousness; that, when ye fall, they may receive you into everlasting habitations [heaven]. If therefore ye have not been faithful in the unrighteous mammon [money], who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who will give you that which is your own. Ye cannot serve God and mammon."

Some one has said, "The money that belongs to God and that is kept back from him by his people is the greatest hindrance to spirituality in the world today."

It seems to me that if the Scripture teaches anything it teaches that if we are ever to get right with God spiritually we must first get right financially. For he says, "If ye have been unfaithful in the unrighteous mammon [money], who will commit to your trust the true riches [spirituality]?"

Listen to this from Rodger Babson, probably the world's greatest statistician today: "The annual business turnover in this country is \$50,000,000, of this—four fifths passes through the hands of church people. . . . On this there is an average interest of ten per cent. This gives the church people an annual income of \$40,000,000, one tenth of this would be \$4,000,000. . . . However the actual amount paid in is less than one per cent. That makes a pretty bad showing when we keep 99 cents out of every dollar and give one to the Lord. There are many Christians that pay the tithe and many that pay more, but that just makes the showing that much worse for the rest. If we are accomplishing the things that we are on one per cent what could we do if we had the other 9 per cent?"

Let me close with this question, Does not the Bible teach that the tenth is the Lord's? From Eden to Moses? From Moses to Christ? Did not Jesus and his disciples teach and practice it? Has there ever arisen a prophet among the Jews or the Gentiles that has scripturally declared any other? Is not the call today the same as of old, "Bring ye all the tithes into the storehouse," and is it not the promise of God that blessings will follow?

Fraternally,

C. L. HILL.

THE YOUTH'S COMPANION HOME CALENDAR FOR 1923

The publishers of the *Youth's Companion* are sending to every subscriber who has paid \$2.50 for the 52 issues of 1923 a Calendar for the new year. The tablets are printed in red and dark blue, and each tablet, besides giving the days of the current month in bold, legible type, gives the calendar of the preceding and succeeding month in smaller type in the margin. The Companion Calendar has been published in standard form for many years and is eagerly sought for because of its novelty and convenience.

MISSIONS

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

THE WEEK OF PRAYER FOR THE CHURCHES

Below is given a communication from the commission of the Federal Council on evangelism regarding the Week of Prayer for the Churches. The secretary is prompted to give this at this time because many times, when a pastor, he would have been pleased to receive the plans regarding the week of prayer.

The plan of observing the week of prayer, in which extra time is spent in prayer, public and private, and in other religious services, may be made a very helpful one. We should use every means to deepen the spiritual life and to lead others into fellowship with God; we should use the daily and weekly means of grace together with every project for religious education. In addition to these it is well that we set apart special seasons when we put ourselves as far as possible under the influences of our holy religion. The week of prayer offers an opportunity for this.

It is devoutly hoped that many of our churches will plan to observe the week of prayer or hold other special meetings or both.

WEEK OF PRAYER FOR THE CHURCHES

Sunday, January 7, to Sabbath Day, January 13, 1923

To the Churches of Christ in America:

It is again the privilege of the Federal Council of the Churches of Christ in America to issue this call to all Christians to begin the new year with a week of thanksgiving and prayer.

There are many things for which the Church may be grateful as we cross the threshold of another year. Last year witnessed the largest numerical ingathering of the Church in this country. Religious education is receiving increased attention, and in spite of financial burdens, the churches are raising great sums of money for missionary and philanthropic work. In spite

of social and political anxieties, a Christian mind can not fail to notice signs which refresh our weariness and quicken our vigilance. The disillusioned world, baffled by wounds beyond its own power to heal, is turning with a more open mind to the message of Jesus Christ. The craving for peace is widespread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good will, which is the method of our Lord.

Combined with this there is a wistful longing for a recovery of personal religion. Both in the Church and in the world there is significant evidence of a deep sense of the need of God stirring at the heart. The religious wistfulness of many outside the churches betrays a yearning which can only be satisfied by the ancient and abiding forces of the Gospel of Christ.

The opportunity of the Church in face of these things has never been greater than it is today. The truth is, the world has become aware that it is a family without the family spirit. How can this spirit be supplied but through the medium of Christian fellowship? For fellowship is a Divine creation. It is born of the vision of Jesus Christ as together we see him. The sad persistence of suspicion and prejudice reveals the fact that these things can only be slain in the shadow of the Cross. Fellowship becomes possible in a community only in the measure in which Christ becomes Lord. Differences can be dissolved only as self-interest gives place to the spirit of love and sympathy. The barriers between nations and classes can not be broken down save as we come to realize our oneness in Christ Jesus. The world is yearning for this spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve their baffling differences, and for a loyalty devoted enough to mirror the glory of the Lord.

How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new perseverance in prayer, both as a means of personal union with God and as a task for the Kingdom. For true prayer is both a means of

grace and a task of service, and one depends on the other. Only as we go out with Christ, taking on us with him the burden of a world, marred through sin, can we find him for our own personal fellowship. Only as we revive our allegiance to him can we become his helpers to bring in his Kingdom through the mighty ministry of intercession.

Yours in Christian fellowship,
THE FEDERAL COUNCIL OF THE CHURCHES
OF CHRIST IN AMERICA.

Topics for Universal and United Prayer

Sunday, January 7, 1923

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES

"If thy presence go not with us, carry us not up hence." Ex. 33: 15.

"Arise, shine, for thy light is come." Isaiah 60: 1.

"Ye have not chosen me, but I have chosen you, that ye may go and bring forth fruit, that whatsoever ye shall ask of the Father in my name, he may give it you." John 15: 16.

"Behold I make all things new." Rev. 21: 5.

Monday, January 8, 1923

THANKSGIVING AND CONFESSION

Scripture readings—Psalm 40; Matt. 17: 1-21; 2 Cor. 4.

Let us give thanks—For another year of the infinite patience and mercy of God.

For every victory in our individual and national life of the Spirit of Christ.

For the sense of failure revealing the greatness of our task; for the breakdown of worldly policies and the emptiness of earthly success, revealing our need of Christ and his sufficiency.

For every adventure of faith through the overcoming of fear and doubt; and God's response to it.

Let us confess—Our failure in past resolves; our lack of obedience; our denial of the spirit of fellowship; our feeble grasp of the range and glory of Christ's kingdom on earth; the closed mind and the hard heart and the censorious temper.

And let us pray—For the spirit of utter sincerity; the open mind to truth from whatever quarter; the ready heart to carry burdens in fellowship with Christ; the spirit of practical service and sacrificial sympathy; the willingness to learn from those to whom by temperament or conviction we are opposed. That being stripped of pride and searched in heart before the Cross, we may claim no standing but in his mercy and grace.

Tuesday, January 9, 1923

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD

Scripture readings—Isaiah 42: 1-12; Luke 22: 17-30; 1 Cor. 8; Eph. 4: 1-16.

Let us give thanks—For all increase in charity,

through a new sense of what lies behind our differences.

For an awakening social conscience throughout the Church, and a braver claim to spiritual leadership.

For a clearer vision of the things in which we can work together for the dominion of Christ.

For all criticism through which we have come to see and confess our failure.

Let us confess—Our frequent blindness to spiritual issues in temporal things; our resentment of rebuke; our bigotry and prejudice; our want of faith in new enterprises; our foolish fears for the truth; our failure to explore and employ the powers which are ours in Christ Jesus; our want of the marks of the Cross, reflecting the spirit of the Lord.

And let us pray—For a new and burning conviction of the world's need of Christ and of his glorious appearing; for a love that will win its way through all hindrances into the hearts of men; for a new fearlessness and hope; for a message without confusion and a heart without despair.

That the desire for unity among the branches of the one Church of Christ may be strengthened; that movements toward fuller unity may be guided by the Holy Spirit in all things; that a new confidence in the Evangel of Jesus Christ may pervade the whole fellowship of faith.

Wednesday, January 10, 1923

NATIONS AND THEIR RULERS

Scripture readings—Psalm 33; Psalm 72; Zech. 2: 1-5; Eph. 2: 13-22.

Let us thank God—For the deepening desire of peace; for the settlement of questions in the Far East which have long threatened the future; for efforts toward the restoration of Europe; for a closer international unity; the willingness to forget the past and to try new paths; for the quickened sense of responsibility among rulers in the maintenance of world peace.

Let us confess—The defects of our patriotism; our false ideas of national greatness; our want of sympathy with the difficulties of other nations; the cruelty and inhumanity which have mingled with progress; our slow emancipation from the spirit of national selfishness; our failure to abolish war.

And let us pray—For all rulers, that they may be fitted for spiritual leadership; have a clear eye for moral issues in political questions, and courage, at all costs to follow the light.

For all nations, that the strong may increasingly respect the right of the weak.

That the rising spirit of nationality throughout the world may be safely guided; that a vision of God as Holy may be granted to cleanse from vice and selfishness, and a vision of God as Love to deliver from disdain or strife; that all nations may come to see their mutual dependence in the family of mankind; that the kingdoms of the world may soon become the kingdom of God and of his Son, Jesus Christ.

Thursday, January 11, 1923

FOREIGN MISSIONS

Scripture readings—Isaiah 35; Acts 4: 5-12; Rom. 10: 11-21.

Let us give thanks—For the courage and loyalty of mission staffs amid tremendous difficulties.

For the rallying of the Church to meet the strain.

For the power of Christian ideas in the outlook of native governments; and the witness of the Spirit in countless hearts that had not known Jesus Christ.

Let us pray—For true conceptions of the Kingdom of Christ, and for his reign in the whole world.

For unity on the mission fields, and deliverance from intolerance and narrowness, from carelessness and disloyalty.

For all missionaries, that grace may be given in the application of Christianity to the practical guidance of life among their converts.

That the sway of Islam may be broken; that national movements may become a new Christian opportunity; that Christian men may find an increasing place in native governments.

For the deepening unity of all nations in the fellowship of missionary service.

Friday, January 12, 1923

FAMILIES, SCHOOLS, COLLEGES, AND THE YOUNG

Scripture readings—Matt. 19: 13-22; Prov. 3: 1-17; Psalm 119: 9-16; 33-40.

Let us thank God—For the increasing demand for Christian education.

For the fresh interest awakening in many quarters in the teaching of the Bible.

For the growth of movements for child welfare, and the training of the young; for all Christian movements in our schools and colleges, and all they have accomplished.

Let us pray—For the recovery of home religion and the practice of family prayer.

For the restoring of reverence by which love is purged from passion and base caprice.

For the capture by Christ of the student mind and a new recognition of him as Leader and Friend of youth.

For the uplifting of ambition in youth from the spirit of gain into a spirit of service.

For increased efficiency in Sabbath schools; that the Church may lay the burden of the young upon her heart to bring them to God.

Sabbath, January 13, 1923

HOME MISSIONS

Scripture readings—Isaiah 60: 1-5, 18-22; John 15: 1-17; Ephes. 3: 14-21; I Cor. 1: 18-31.

Let us pray—That the Church may make a fresh discovery of Jesus Christ, and be delivered from lukewarmness into a spirit of daring and loyalty up to the point of sacrifice.

That Christian men and masters may witness for Christ in business and industrial life.

That Christ may become real to his Church as in the early days and find the same response of utter surrender.

That work among those of other races may

not be hindered by past prejudices; that the spirit of Christ's sympathy and yearning love may replace ancient hostilities.

For patience to wait God's leisure in results, and zeal that knows no tiring; for deliverance from material values in results; for a new sense of our own resources in Christ and faith to use them; for a love which refuses to be content with an individual or national salvation.

OPEN LETTER NO. 16

MY DEAR FOLKS:

When on my way to Boulder for the purpose of encouraging and strengthening our interests on the Colorado field I stopped in Chicago, Welton, Marion and Garwin, preaching in each of these places. I might write a long letter about these experiences. But I will not now. These stops caused no extra expense to the denomination.

When Brother William L. Burdick became corresponding secretary of the Missionary Society, giving his entire time to that work, there seemed to be no further need for a field secretary. I offered to tender my resignation. But I was informed that I was expected to continue general field work till the end of the present year. Therefore, without any formal action on the part of either the board or myself, I stated to Secretary Burdick and to the board that I would not perform the duties of the field secretary after September 1, when Brother Burdick assumed office. Since that time I have been doing the work of general missionary and evangelist.

I frankly confess that nothing else in the world would please me so well as to continue that work. But, like many another, filled with a holy passion for this line of activity, so greatly needed by our people, I am forced to change my plan without abandoning my purpose.

My present relationship with our Missionary Society ceases with the end of December next. Plans for my work beyond that date are altogether beyond my present knowledge. I trust that I shall be so submissive to God's will that he will be pleased to use me for his honor and glory.

Now let us give to Secretary William L. Burdick our cordial, hearty, sympathetic and prayerful support. He has been called to the greatest work of the denomination. But neither he nor any other can render best service without such support. This is

true of all who are trying to do the work of the Lord among us. Life is too short, and opportunity for useful service too big, and responsibility and eternal destiny connected with soul-winning business too tremendously great, for us to waste ourselves with foolish and fruitless discussions of petty, personal affairs. Prejudice, envy and jealousy should have no place in the hearts of the true followers of Jesus.

We will rejoice and be glad because of the recent revival at Scott, N. Y. Let us all pray that there may be a great religious awakening at Adams Center, N. Y., in the special effort there. Let the hearts of all in the denomination leap with joy because Milton seems to be yearning for a real revival. Precious souls are lost all about us. Why shall we not with devoted heart and life seek to bring them to Christ? Is there any good reason why we shall not unitedly pray and work for a great spiritual awakening in all of our churches? Let the coming year be the best we have had because of so many real conversions, so many additions to our numbers, so great increase of spiritual life and power.

A while ago I read from the pen of Dr. H. C. Morrison in an editorial in his paper that is published in Louisville, Ky., the following—and some more: "By all means have a revival in your church. Hold it early in the conference year. Plan it, announce it, visit the people and pray for it. Get the people to pray for it, tone up the spiritual life of the church, get sinners converted, backsliders reclaimed, believers sanctified; it will have a gracious effect and be wonderfully helpful throughout the entire year. It will mean better congregations, a better spirit. It will mean the salvation of souls. It will warm up the preacher's heart and bind him and his people closer together for the entire work of the year. . . .

"It is useless to labor for the conversion of souls and then leave them out of the church for the wolves. Win them to Christ, bring them into the church and build them up in the Lord. This country needs ten thousand revivals this fall and winter. Would God the pastors and laity who read these poor suggestions would get busy and bring a multitude of lost sinners to a gracious Savior, and luke warm Christians into perfect love."

Brethren, let us think about, talk about,

pray for, and do this thing in the name of the Master. And wherever I may be and whatever I may be doing I want to think of you as "My Dear Folks" because you love and serve my dear Lord.

Sincerely yours,

D. BURDETT COON.

2029 Fifth Street,
Boulder, Colorado,
November 8, 1922.

AN INTERESTING LETTER FROM LIEU-OO

DEAR FRIENDS AT HOME:

Having been in America so recently, I am keenly alive to the interest the friends there feel in all that concerns us, so I am going to write another letter to the RECORDER.

This time it is about one event especially. You all know about the automobile road between here and Shanghai. A good many of our influential Chinese friends here are connected in one way or another with that road, and they conceived the idea of building a "Hospital Road" connecting that road with our hospital. So quite a group of them contributed the money and built a stone road about eight feet wide, continuing it all along the front of our mission property. When they knew that Dr. Sinclair's going home and my return came so near together, they decided to have a big meeting in honor of the two of us, to welcome me and say good-by to her, and to "present" the road, with a fine sign reading "Hospital Road", and a tablet to Dr. Sinclair and one to the hospital, at this meeting.

October 4 was the day decided upon. The meeting was held in the grounds of the government school across the road from us (which used to be a temple but now is mostly transformed into a fine school) because our place was not fitted for it.

They invited our foreign friends from Shanghai, and some of our school girls to sing, and gave them free transportation by auto to Lieu-oo and back. Only one foreign (American) guest came besides our missionaries. The school grounds were decorated with flags and a large arch at the entrance bore the words, "Welcome and Good-by Meeting."

The program consisted of music by a band from Shanghai, speeches from several of the Chinese hosts in which they praised

us to the skies for what we had done for the people here, most of them also having received help at the hospital, and much to my surprise, they also extolled Christianity in a way I had never heard before.

Then there was playing on the organ by Eling Waung and singing by the girls and speeches by some of the American friends and ourselves. After that we had tea and our pictures taken. Then the audience re-assembled for several performances by a theatrical company from Shanghai, lasting almost four hours! Better actors I never saw. The Chinese do certainly take to acting, as a general thing.

We were pleased over this event, for it is always pleasant to be appreciated, and it gave us more happiness because it came so spontaneously from people not connected with us or the church in any way. The way Christ and Christianity was spoken of showed how the leaven is working; though we, as a church, may not receive many of them, still many are evidently turning towards Christ.

The next day there was a meeting to welcome the governor of the province who had come to this town, and we here, including Mr. Eugene Davis, who is making a drilled well for us, were invited to that important function. My daughter Eling had remained with us over the night, and as I was going in to Shanghai to see Dr. Sinclair off, the three of us were given a car to ourselves and sent to Shanghai, and all the way out to our mission free of charge. We formed the tail end of the procession escorting the governor to Shanghai! Our chauffeur laughingly remarked that the governor was escorting us!

Mrs. Crofoot and I went with Dr. Sinclair to the steamer, the same one I went home on, and had supper with her there. There were few passengers and she had a room all to herself.

And now things have settled down to regular, quiet work, and we are trying to do our best. We are just starting out with the Training School for nurses, with four students.

Yours in Christ,

ROSA PALMBORG.

Lieu-oo, Ku, China,
October 13, 1922.

MONTHLY STATEMENT

October 1, 1922—November 1, 1922

S. H. Davis, Treasurer, In account with The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand October 1, 1922.....	\$ 289 86
One-third collection of Northwestern Association	20 00
Conference Treasurer:	
Georgetown Chapel	13 94
Boys' School	49 13
Girls' School	49 13
Missionary Society	354 54
Salary increase	58 74
Mrs. Ella Crosby Mitchell, Foreign missions	10 00
Washington Trust Co., interest credit..	63
Memorial Board, Eugenia L. Babcock Bequest	105 56
Income Permanent Funds, General Fund	350 00
From S. H. Davis, temporary loan.....	500 00
Income Permanent Funds, General Fund	200 00
D. Burdett Coon, Missionary Society....	10 00
	<hr/>
	\$2,011 53
Cr.	
Rev. T. L. M. Spencer, October salary..	\$ 83 34
Rev. G. Velthuysen, October-December salary	168 00
Susie M. Burdick, September salary....	41 66
Rev. D. Burdett Coon, September salary and traveling expenses	196 82
Rev. R. J. Severance, September salary and traveling expenses	123 97
Rev. William L. Burdick, September salary and traveling expenses....	201 93
Rev. M. A. Branch, September salary..	83 33
C. C. Van Horn, September salary.....	75 00
Rev. Robert B. St. Clair, September salary	50 00
Rev. George W. Hills, September salary	50 00
Ray C. North, September salary.....	33 36
Rev. William L. Davis, September sal- ary	33 33
Rev. G. H. F. Randolph, September salary	41 66
Rev. S. S. Powell, September salary....	25 00
Adelbert Branch, September salary....	25 00
Charles W. Thorngate, July-September salary	50 00
Ellis R. Lewis, July-September salary	50 00
H. R. Loofboro, July-September salary	50 00
Rev. R. R. Thorngate, July-September salary	25 00
Mrs. Lena G. Crofoot, July-September salary	25 00
Dr. Edwin S. Maxson, July-September salary	25 00
James M. Pope, July-September salary	25 00
Jesse G. Burdick, Italian Mission.....	29 16
Angeline P. Abbey, September appro- priation	10 00
Vance Kerr, September salary	25 00
American Sabbath Tract Society, Re- ports to Conference	75 45
Industrial Trust Co., China Draft.....	250 00
Industrial Trust Co., China Draft.....	66 67
Treasurer's expenses	21 00
	<hr/>
	\$1,959 65
Balance on hand November 1, 1922.....	51 88
	<hr/>
	\$2,011 53
Bills payable in November, about.....	\$1,200 00
Temporary loans outstanding	1,500 00
Special funds referred to in last month's re- port now amount to \$11,086.87, bank balance \$51.88, net indebtedness \$12,534.99.	
S. H. Davis, Treasurer.	
E. & O. E.	

"Life knows no problem that the God-in-us can not solve. We need only be sure that God really is in us.

EDUCATION SOCIETY'S PAGE

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

"GIVING THE RURAL CHILD A CHANCE"

At the closing session of the fifty-eighth Convocation of the University of the State of New York, held in Albany, October 19 and 20, in an address of sanity, vigor and charm, President Suzzalo, of the University of the State of Washington, contended that educators have not yet perceived that schools and colleges must inspire character growth, as well as stimulate brain power. Brains, he said in substance, without character are deadly; good intentions without intellect are not only hopeless but obstructionistic. He reminded his hearers how delicate the emotional life of children is, how eager and unconsciously they copy the attitudes of their teachers, and how helpful or harmful for his students may be the instructor's bearing before his classes.

This doctrine—by no means a novel one—the speaker, by his thoughtfulness and his personality, brought to the hearts of his auditors with a fresh persuasiveness. Like expressions of affection in the home, this idea enunciated by President Suzzalo can never receive too genuine or too inspiring or too frequent utterance.

Because the theme of the Convocation was "Rural Education", President Suzzalo reiterated the belief—increasingly accepted, not only by educators, but likewise by all thoughtful men and women—that in the main rural boys and girls should receive the same school training as urban boys and girls unless American schools are going to educate the up-coming citizens into castes, and thus help to keep them, as it were, in water-tight compartments, country folk separated by their absolutely different interests from city folk, with no general stake in the welfare of our common civilization. To insure more equal opportunity for all the children of all the people, President Suzzalo insisted that country teachers should be as much alive to the problems of their profession as the best men and women in the profession.

On more than one occasion the Convoca-

tion expressed its decided disapproval of teaching only so-called country subjects to country boys and girls. Quite as frequently as the city child the country lad or lass wishes to enter professions which require as preparation the standard high school and college work. If America is a country of equal opportunity, why should he or she suffer any unnecessary handicap in his or her wishes and ambitions in comparison with the urban youngster?

"Give the country children the best there is!" "In America we are not going to allow the standard of education in the country to keep a lower level than in the city." "The rural school needs a new deal." These are some of the significant phrases which fell from the lips of the Convocation speakers, phrases which embody a new attitude toward, an enlarged interest in, a panoramic vision of, a side of education which too long has been a Cinderella in modern life.

The "little red schoolhouse", dear as it is to many hearts, valiantly as it has served America, now stands indeed "like a ragged beggar sunning" itself by the road-side. The little red schoolhouse has become as inadequate to the needs of our modern education as the saddle-horse has become to the needs of modern transportation. The most country schools are in no position to pass on to country children today the throbbing life and challenge of the world's needs, which country children equally with urban children have inherited. Several country teachers reminded the Convocation that, although everything else in the country—elections, transportation, communication—had adjusted itself to modern life the country school in New York State was run just as it was 75 years ago.

Perhaps by this time some readers are asking themselves, Well, what is wrong with the country schools anyway? Why all this pother?

In New York there are two alarming shortcomings in Rural Education: First, glaring inequalities exist, often in contiguous school districts, in monies available for school purposes; second, local politics too frequently keep rural schools dependent on the good will of wrong-headed persons, and the welfare of the rural child suffers as a result of both these defects.

In his address at the Convocation, Governor Nathan L. Miller, speaking of these

two mill-stones around the neck of rural education, vigorously asserted that the resources of the country must be more equally taxed for the benefit of country education and the rural school must be taken out of local politics.

The Governor said: "The problem is receiving study. It may be that different solutions may be found for different localities. It may be that some state-wide solution may be found. Of course, the most extreme remedy that I can think of, and the one which at the moment seems to me should be the last resource would be for the State itself to provide all the monies needed for the support of the public schools throughout the State without resort to local taxation for any part. There are objections to this, and one of the most serious objections is the loss that would be likely to result in local interest and local attention to education. Some solution must be found that will assure the maintenance of local interest."

The consensus of opinion favored a solution of the rural school problem which would, by breaking down present district lines, tax the resources of larger areas for the benefit of all the rural schools in that area, thus making available for many hard-scrabble districts some of the greater abundance of richer neighbors. This plan would enlarge the unit of administration, thus easing off the problem of party politics. At the same time every speaker agreed, I believe, with the Governor that a considerable degree of local autonomy and certainly of local interest in educational administration must be preserved.

All were in accord with the idea that the too-common strangle hold of poverty and politics on the rural schools must be in some way loosed that the country may be free to provide more of the aids—maps, charts, books, laboratory materials—and certainly that it may supply for its schools, not young and immature persons, but men and women of training, poise, and character-inspiring personality as teachers.

One of the greatest advances in the study of the problem of rural education has been made by the so-called "Committee of Twenty-one", which has been investigating the rural school situation in New York for the past two years. Its now published report is suggestive and searching. (Any one inter-

ested may obtain a copy of this significant pronouncement by writing to the State Commissioner of Education at Albany, New York.) This report furnished much of the discussion material at the Convocation. While some of its provisions and suggestions were rigorously criticised, I believe I share with almost all the other members of the Convocation the belief that, in the light of this report and of the crescendo of state-wide concern in education in the open country, the problem of rural education is inestimably nearer a solution than it was even a year ago.

One of the speakers made the statement that some five hundred articles dealing with rural education have appeared within the past year in current periodicals. He further asserted, as an earnest of increasing interest in the problem of country education, that now some ten thousand persons are engaged in its leadership. Thus the Convocation closed on a highly optimistic note.

REV. DR. J. H. WALLFISCH PAYS TRIBUTE TO DR. DALAND

*Dr. T. L. Gardiner,
Plainfield, N. J.*

DEAR DR. GARDINER:

A copy of the memorial to President Daland was sent to Dr. J. H. Wallfisch who is now living in Königsberg in Prussia. It seems that the receipt of this book was the first intimation he had of the death of Mr. Daland. Inasmuch as the book was sent out with the compliments of the Board of Trustees of Milton College, he has sent a letter to the board.

In this letter he pays his tribute to the memory of our departed friend and he suggests that we give it publicity. So I have taken the pains to copy his letter verbatim, putting in all the punctuation marks as he placed them and spelling the words as he spelled them. There is however only one misspelled word in the letter, "judgement". One could not change the phraseology of his letter without destroying the charm of his sincere and genuine expression.

I suggest that you publish Dr. Wallfisch's letter in the RECORDER at some convenient time and preface it with an explanatory statement.

Dr. Wallfisch received the degree of doctor of music in 1890 from Milton College.

He was at that time living, I think, in Iowa. I remember well the occasion.

He has sent me several prints of his picture. I enclose one of them.

I have several extra copies of the Me-



DR. J. H. WALLFISCH

memorial and if you know of any person whom we have overlooked who would like to possess a copy, kindly send me his name.

Faithfully yours,

ALFRED E. WHITFORD.

To the Worthy Board of Trustees of Milton College, Milton Wis.

DEAR GENTLEMEN! BELOVED BRETHREN IN CHRIST!

Few days ago I have sent a printed matter to my dear Friend, the President Rev. Dr. Daland and I had the idea and intention to write him a letter. Today I got the book, you kindly have sent me, bearing his name. The addition, "A Memorial" was sufficient, to tell me at the first glance, what there has happened. It was like a lightning out of a clear sky and since hours I am under the pressure of these sad news. Your bereavement and affliction is just as well mine and

I pray you kindly to communicate the fact of this hearty assurance as my sympathizing condolence not only to my beloved, alma mater, the dear Milton College, and all those, connected with the same, but especially to the nearer and nearest relatives of my departed Friend. Indeed—he has been my Friend; he has proven it by act and fact. I owe it to his kind judgement and influence, that Milton College has bestowed upon me an honor, which practically plays a great part in my life. Music, his lively interest for the propagation of the Gospel among the Jews and his mastering the German language were especially the binding points of contact between him and me. His graduating in several higher institutions of learning, his lifelong being a student, eager to enlarge his knowledge, proves him to have been a man of character. He was a scientist, translator of ancient and modern languages, a linguist, a musician, a composer of high rank. I never forgot up to this moment the following picture of occurrence: When he at that occasion went to the platform, he rather jumped upon it. This was an actual expression of his happy temper and the signature too of his personal godliness, his conception of the scriptural of the New Testament religion, i. e.—a happy child of God by Jesus Christ in combination with all the earnestness and profoundness of his entire being, which procured and secured him the grand subjective and objective manifold success in and of life on all fields of his activity. In the case, you bring this additional memorial to the knowledge of many by publication, it is to be a wreath on the grave of my dear Friend Dr. Daland.

May Milton College be in the happy condition, to go forward after the good principles and traditions of its deceased President.

With the assurance of sincerest high estimation,

Very truly Yours

REV. J. H. WALLFISCH, PH. ET MUS. D.
A Seventh Day Baptist Minister.

*Königsberg i. Pr.,
Hintexrossgarten 12,
Germany,
June 10, 1922.*

"If God lives in us, we can display to others something of the nature of God; not otherwise."

WOMAN'S WORK

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

WORK

Work!

Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the soul and the brain on fire.
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command
Challenging brain and heart and hand?

Work!

Thank God for the pride of it,
For the beautiful, conquering tide of it,
Sweeping the life in its furious flood,
Thrilling the arteries, cleansing the blood,
Mastering stupor and dull despair,
Moving the dreamer to do and dare,
Oh, what is so good as the urge of it,
And what is so glad as the surge of it,
And what is so strong as the summons deep,
Rousing the torpid soul from sleep?

Work!

Thank God for the pace of it,
For the terrible, keen, swift race of it;
Fiery steeds in full control,
Nostrils aquiver to greet the goal.
Work, the power that drives behind,
Guiding the purposes, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster,
Triumphing over disaster.
Oh, what is so good as the pain of it,
And what is so great as the gain of it,
And what is so kind as the cruel goad,
Forcing us on through the rugged road?

Work!

Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world,—
Oh, what is so fierce as the flame of it,
And what is so huge as the aim of it,
Thundering on through dearth and doubt,
Calling the plan of the Maker out;
Work, the Titan; Work, the friend,
Shaping the earth to a glorious end;
Draining the swamps and blasting the hills,
Doing whatever the spirit wills,
Rending a continent apart,
To answer the dream of the Master heart
* * *

Thank God for a world where none may shirk,
Thank God for the splendor of work!

—Angela Morgan, in *Outlook*.

PITFALLS FOR THE UNWARY

HELEN BARRETT MONTGOMERY gives eight suggestions for giving missions a fair chance in the missionary meeting.

The path of the program maker is not a macadamized road. On the contrary it is full of ruts and mud holes and big rocks and sloughs of despond. It is just as well to warn the chairman of the program committee of these in advance, so she will not get her expectations up. I may mention a few of the perils of the road.

First, there is the *rut*, deadliest of all. It is so easy to get into a rut, and so hard to get out, and a rutty program always means a poorly attended missionary meeting. Not to carry my figure further, for I see it is going to be hard sledding to prolong the agony, I will list a few:

1. Long, musical program wherein the sopranos warble sweetly some luscious love song and take up the time that ought to be given to the missionaries. If you must have special music, make it missionary; but why not have congregational singing instead of special music?

2. Long devotional exercises. The leader of the devotional exercises chooses some exceedingly long and not wholly appropriate chapter in the Bible, and reads it through, ruthlessly. Even salt is to be used sparingly for savor, and the salt of the Word is no exception to this rule.

3. Long prayers. This failing is not so frequent as some others, perhaps, but I have heard long and inappropriate prayers that quenched the spirit of the entire meeting.

4. Lack of preparation on the part of the speakers. Why tolerate, at this date, the woman who gets up and reads a tract, mispronouncing all the foreign names, stumbling over all the long words, reads in a monotone, and puts all her audience to sleep except those who are too jumpy and nervous for any such refreshment?

5. Holding the meeting in a dark, dusty, unattractive, cold room. An attractive meeting place is the foundation of a good missionary meeting. By the way, why do the chairs always have to be set in stiff rows? Why can't we draw up around a table, sort of sociable like, and pass pictures around and talk about the subject of the meeting in an informal way? There is no law against having posies in the room, or open windows, or dusted piano tops.

6. The intrusion of business items on the time that ought to be spent on the program; spending, as Mrs. Peabody says, a considerable time on inconsiderable items of business—debating a half hour whether you shall serve chicken salad at the next tea, or whether the decorations shall be pink or yellow. Why not commit all business items to committees, who shall make a report of their findings and have the report either adopted or refused? This will take only a minute, and will not wear out the audience with the difficulty of making up its mind between several courses of action.

7. The absence of the prayer spirit. This is a real trouble with a good many programs. They are not founded in prayer, nor given in prayer, nor accompanied by prayer, nor followed by prayer. Why not stop to pray just after you have heard a particularly appealing presentation of a topic? Why not interject prayer during the progress of the program?—Real prayer; definite prayer.

8. Lack of preparation. This most frequently comes from what Mrs. Peabody calls being "uncooked." Programs are presented raw, without careful preparation in advance, and studying over every detail. If genius is an infinite capacity for taking pains, surely our program committees can have genius if they will.—*Missionary Review of World*.

ASSEMBLY OF WOMEN PREACHERS

At beautiful Winona Lake, home of many conventions, there recently assembled the members of the International Association of Women Preachers. While not among the larger and more conspicuous gatherings, this assembly was full of promise for the future. The Winona reporter, writing for the *Daily Times*, said that seldom in any company would there be found such eloquence and persuasiveness. Interest centered upon the address of the president, Rev. M. Madeline Southard, on the subject, "Not a Sphere but a Hemisphere." Miss Southard declared that the age-old idea that men and women have different spheres of interest and activity, mutually exclusive, is rapidly passing, and that life would be far better and happier when it is understood that neither men nor women are equal to directing any phase of life alone, but as two eyes give perfect sight,

so the blended view of men and women gives complete human vision. Women were once confined to the realms of the home, of religion and morality, while political, economic, educational, ecclesiastical and theological realms were entirely turned over to men. But as these spheres are divided into hemispheres where men and women work together, there is unmistakable gain. A vast amount of sanitary and social betterment has come since woman has taken an active interest in outside affairs. In judicial and legislative positions they have taught us that women, married or unmarried, carry the mother view into these fields, and this is most desirable.

In the past the home considered exclusively woman's sphere, has been all too largely turned over to her. Men shirked responsibility beyond that of the pay check, sometimes women denied it to them. This is always a distinct loss. Children need the masculine influence in their developing lives as well as the feminine. Men need the civilizing touch that comes from intimacy with little children. And women need the nerve rest that comes when men share the home responsibility.

Also, in the past, many men have quite cheerfully turned the realm of moral life over to women, considering it chivalry to play up or play down to the standards held by any woman in whose company they chanced to find themselves. It easily followed that they turned religion over to women, some seeming to consider it a kind of feminine attribute. No one thing will do so much for world betterment as for men to enter this sphere of moral and religious responsibility in their personal lives. And there are very hopeful indications along this line among many men today.

MOST POPULATED SQUARE MILE

On the lower East Side of New York City, east of the Bowery as far as the East River, and south of Fourteenth Street as far as Manhattan Bridge, lies the most densely populated square mile in the world. Immigrant families of from seven to fifteen persons each live here in tall tenements—ten to twenty families in a building. The census shows the population of this district to be about one million people.—*Sunday School Herald*.

BLESSINGS AND OPPORTUNITIES IN THE MINISTRY

MY DEAR DOCTOR MAIN:

Your letter asking me to write about the ministry was forwarded to me and received at Ashaway when we arrived, Conference time, via the Henry Ford route. It appealed to me at once, and I thought I would write very soon. But here two months and more have elapsed and I am still in that large class—judging from what I fail to see in the SABBATH RECORDER—which has neglected to respond.

I believe no calling or occupation affords a man as large an opportunity for *real service* as the Christian ministry. It is reported that a young minister once said that he would probably not always remain in the ministry but would enter the medical or some other profession where he could do a man's work. All one needs to say of such, if reported accurately, is that he has not as yet in his ministry touched the skirts of opportunity. The minister who sanely and conscientiously enters into the real life of his parish touches that community at more vital points than any other person in it; and if he is true to his message, loyal to the Master, and stays by his job long enough, he will find the real encouragements and joys of loving service.

The call upon the sick with a cheerful smile; the word of encouragement to the fellow who is "blue"; the friendly hand-clasp to the man in need of a sympathetic friend; the word for Christ spoken in private or public, may not to the world, seem as big as that of the physician or the lawyer; but He who sees the inner man and in whose name the ministry was rendered, values men's deeds by an altogether different standard.

Many think of the minister's salary and its meagerness and inadequacy as compared with the incomes of other professions. I prefer, however, to think of his *compensations*. Here is a man who returns to a field of his former ministry. A tall youth rushes across the street and clasps him by the shoulders, forgetting for the moment his diffidence in his memory of other days when this man was his pastor, and he, a boy, accepted Jesus and was baptized. Is not that of far more worth than any money compensation? Again, here is a man past sixty who looks into your face with joy and says,

"I am so glad. I did not know as I would ever see you again." And then you sit down together and talk over the trying experiences of other days through which you passed as pastor and deacon of a loyal little church. Isn't that enough to cover the deficiencies of a meager salary?

Then there is the wide range of friends and fellowship made possible and necessary by a life given to several different pastorates in as many different States, it may be. If life is made richer because of its varied points of contact then this is of no small importance.

I am sure I have forgotten many of the good things you taught us; but never your emphasis that we should be interested in, and purchase and use, good books. It has been one of my regrets that I have not been able to buy more such books; but an even keener regret and one no doubt many of my brethren experience, is that I do not make better use of what I already have upon my shelves. One of the compensations of the minister, if he will, is in the opportunity to live in the atmosphere of and to use and absorb, good books.

I have not spoken of the joy and satisfaction of delivering a *real* message of the gospel to those who are in need of it. I believe there is no greater earthly pleasure than this.

But, Doctor Main, I must not make this too long. One thing more, however, and that is the minister's larger opportunity for spiritual development; opportunity to come into closer fellowship with God. I fear we do not always appreciate this, or use our opportunity as we ought. I confess my own shortcoming in this respect. But I do want to know him more and love and serve him better. If I had my choice to make all over again, if I know my own heart, I would choose to be a minister of the Lord Jesus, but a *better* one.

Sincerely yours,

H. C. VAN HORN.

Dodge Center, Minn.

"Self-will and anxiety hinder good work. The best achievements are reached by those who are not thinking about themselves, or worrying over the future, but simply climbing ahead toward the highest goals in sight."

SEMIANNUAL MEETING

The semiannual meeting of the Minnesota and northern Wisconsin churches convened with the Seventh Day Baptist church at New Auburn, Wis., October 6, 7, 8, 1922. The theme of the meeting was prayer. The first meeting on sixth day evening was opened by a praise service led by Joe Ling. The Scripture lesson, Hebrews 11, was read by Pastor Claude Hill, of Welton, Iowa. Rev. H. C. Van Horn, of Dodge Center, Minn., offered prayer. Pastor Hill preached the introductory sermon, theme, "Knowing God better".

SABBATH MORNING

After the usual opening exercises, the Scripture lesson, John 14, was read by Rev. Mr. Socwell. He also offered prayer and the New Auburn male quartet sang "Purer in Heart". The sermon was preached by Rev. Mr. Van Horn, theme, "Thy kingdom come; make Jesus king". This sermon was mostly about the Forward Movement.

SABBATH AFTERNOON

The praise service was led by Pastor Hill. Prayer by Pastor Van Horn. Ellery Crandall, of New Auburn, read an essay, "The Greatest Need". Mrs. Metta Babcock, of Milton, Wis., gave a talk about women's work and what they can do. Miss Phoebe Coon, of Walworth, Wis., gave a talk on the same topic. The male quartet sang "The Lord is in His Holy Temple".

Pastor Loofbourrow, of New Auburn, led the Young People's hour, topic, Prayer. Myrl Jones gave a short talk about what prayer is, Mertie Green told us the time to pray, Fern Arnold told us where to pray, and Clara Loofbourrow spoke of the efficacy of prayer. The song, "Jesus, Lover of My Soul", was sung by four young ladies, Grace, Helen and Vivian Loofbourrow, and Gladys Ling. This was followed by a brief discussion of the Forward Movement and denominational affairs, led by Rev. Mr. Van Horn.

SABBATH MORNING

Pastor Hill led the praise service. A part of the second chapter of Luke was read by Rev. Mr. Socwell. A duet, "In the Garden," was sung by Pearl Babcock, of Exeland, and Joe Ling, of New Auburn. Pastor Hill offered prayer after which the Dodge Center male quartet sang a song.

Elder Socwell preached about Mary losing Jesus at the temple.

FIRST DAY MORNING

The meeting opened with a song. Prayer was offered and a duet, "Sweet Savior Mine", was sung by Ellery and Amy Crandall. Jesse Babcock, of Exeland, read an essay and the Dodge Center male quartet sang "Tell It to Others". Scripture lesson, Daniel 9:1-8, was read by Pastor Hill. Elder Thorngate preached a good sermon about prayer.

FIRST DAY AFTERNOON

The business meeting was called to order by the moderator, Joe Ling. Rev. Mr. Socwell offered prayer. Reports of church work from Exeland, Dodge Center, New Auburn, Iowa, and Minneapolis were given. Mrs. Abbey was elected delegate to the next quarterly meeting of the southern Wisconsin and Chicago churches with Rev. J. T. Babcock as alternate.

The next semiannual meeting will be held at Dodge Center in June. Charles Socwell was elected moderator and Charlotte Langworthy secretary. After the business meeting was closed, the congregation sang, "I'm Dwelling in Beulah Land".

The Scripture lesson was read by Pastor Hill. Fern Arnold and Gladys Ling sang "Don't Forget to Pray". Elder Thorngate offered prayer. Then followed the song, "Come Holy Spirit", by a male chorus of about twelve voices. A good sermon was given by Pastor Hill. Text, Psalm 106:15: "And he gave them their request; but sent leanness into their soul." By request the duet, "In the Garden", was again sung by Joe Ling and Pearl Babcock.

FIRST DAY EVENING

The praise service was led by Elder Van Horn. After an anthem by the choir, the Scripture lesson was read by Pastor Hill. The male chorus sang, "Keep rank, make Jesus King". Pastor Hill preached from the text, "Get thee into the land of Moriah". A conference meeting followed which was led by Elder Van Horn. The meeting closed by singing "God be with you till we meet again".

These meetings were well attended and we trust that many souls were strengthened to do better service for the Savior. There were twenty-four visiting delegates.

MRS. G. S. TRUMAN,
Recording Secretary.

YOUNG PEOPLE'S WORK

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

BETTER SPEAKING

ZEA ZINN

Christian Endeavor Topic for Sabbath Day,
December 2, 1922

DAILY READINGS

Sunday—Speak kind words (Prov. 15:1; 25:15)
Monday—Wise words (Ps. 15:1-3)
Tuesday—Comforting words (Isa. 40:1-8)
Wednesday—Cheerful words (Acts 27:21-25)
Thursday—Helpful words (Eph. 4:29)
Friday—Thoughtful words (Prov. 11:12-14; 15:29)
Sabbath Day—Topic, Better speaking (Prov. 10:10-21, 31, 32.) (Consecration Meeting)

Speech is a medium or an instrument whereby man expresses his thoughts or, in a larger sense, his personality to others. Better speaking involves two lines of effort; first, the improvement of character so that we may have better thoughts to express; and second, greater skill in the use of language, which is the tool of speech. At first thought, the first of these lines of effort may seem to be the only one of enough consequence for discussion in the Christian Endeavor meeting. But after a more careful consideration, we begin to realize the importance of an accurate and pleasing use of language. Just how often does a public speaker "get his ideas across", so that his hearers know what he meant to say? How often have you felt yourself handicapped by a painfully limited vocabulary, or by the realization that your use of the English language was slovenly and inadequate in comparison with that of the person with whom you were speaking? Could we count the misunderstandings in our own experience that have been caused by a speaker's inaccurate expression of his thought? However wise and benevolent one may be, his usefulness is limited if he can not express himself clearly and acceptably to any class of listeners. No matter how kind or comforting our thoughts may be, we may make our friends very unhappy by expressing them so poorly

that we give a very different meaning from that which we intend. The Christian Endeavorer who is in school has a splendid opportunity for better mastery of the tool of language, and "self-cultivation in English", as Professor Palmer points out, is not only possible, but it is an attractive and challenging undertaking for any one.

However, to go back to the first line of effort mentioned, better speaking depends in a large measure upon something deeper than a more skillful use of language. How about your personality? Is it worth giving expression to? Of course it is. Every one has much good within himself that he ought to express. But do you always take the trouble to express the best that is in you; or do you say a great many worthless, unfair, or unkind things simply because you are too lazy to think of better ones, or too selfish to restrain your poorer impulses? Many people who get an unenviable reputation as "knockers" or cynics or carping critics are really genuine, worth-while people, who, if judged by their acts rather than by their words, would hold a much higher place in the estimation of their acquaintances. This is particularly true in a school, a club, or a large business house, where one judges an acquaintance by the chance words he hears him speak on perhaps not more than twenty occasions a year. Christian Endeavorers can not afford to acquire such reputations. So much of our worthless or harmful speaking is due to thoughtlessness! Let us ask ourselves a few questions. Do I ever express myself on a matter on which I have insufficient or unreliable information? Do I ever speak frivolously about a subject on which I ought to have serious or at least sensible thoughts? Do I ever make an unkind or cruel remark simply to make some one laugh? On the other hand, am I so self-centered that I often miss a chance to say something comforting, cheering, or otherwise helpful? Do I through laziness or fear ever neglect to express a conviction or uphold a cause which deserves my loyalty? Surely we have need to be on guard that our speech may be the expression of, not our worst selves, but of our best, and thus become an effective tool in our service of the Master.

"Boys flying kites haul in their white-winged birds;
You can't do that when you're flying words."

Thoughts unexpressed may sometimes fall back dead,
But God himself can't kill them when they're said."

—Will Carleton.

A NEW PLAN FOR A STUDY COURSE. TRY IT

DEAR ENDEAVORERS:

We have been quite awhile making our plans for the Study Course. Now that they are ready, we are anxious for a hearty response.

We have planned one course of study for this year. You may take others if you wish, using the Christian Endeavor Expert book or some mission study. Some societies are already conducting a Personal Workers' class. This is fine.

However, we *do* want an every-member study on the subject of the Sabbath. We feel that this course is essential because of our inability to meet and answer the questions and suggestions which so frequently come to us as Sabbath-keepers.

For the introduction to this work we suggest reading, either privately or in class, the little booklet, "The Sabbath and Seventh Day Baptists". This is to be followed by the leaflets, "Pro and Con", "Bible Readings on Sabbath and Sunday," and Director Bond's book, "Sabbath History", Vol. I. All these publications may be secured from the American Sabbath Tract Society, the pamphlets free, the History for 50 cents per copy. I am authorized to say that one free copy of the "Sabbath History" will be sent with every four copies bought at the regular price.

At least eight or ten lessons should be devoted to the study of the Sabbath. At the close of this series of lessons we ask as many as will to write an essay on the subject and send it to the superintendent of this department. The best essays will be published in the SABBATH RECORDER as well as the names of all those sending us their essays. A Christian Endeavor emblem will be awarded to those writing the best essays.

This year we are featuring the one course and we are particularly anxious that as many as possible take it. The Young People's Board will give a pennant at the close of the Conference year to all societies who enroll (and complete) in their Study Courses a number equal to one half of their

active membership, providing that the Sabbath study has been one of the courses. Come on, let's do it! Who'll do it! We'll do it!

MRS. D. B. COON.

Superintendent of Study Courses.
Battle Creek, Mich.,
November 6, 1922.

A LETTER TO JUNIOR SUPERINTENDENTS

DEAR JUNIOR SUPERINTENDENTS:

Just a word of greeting to real C. E. workers who are devoting their hearts and time in work for the boys and girls of our denomination. Let's start out with a new zeal to make this Conference year the very best in the history of our Junior work, with these two reasons for our work uppermost in our minds—to save the boys and girls through Jesus Christ and to train them for better work in his service.

Let's not be satisfied with the good work we did last year, but press onward and upward. For only as we put the best we have into the work can we expect the best to come back to us. Our Intermediate and Senior societies, our church and denomination need the boys and girls more now than they have ever before.

Not denying the importance and necessity of the Intermediate and Senior groups I firmly believe that the Junior organization is the most important. For where would our trained members be for the other two societies if it were not for the Junior society? It is far easier for the boys and girls to memorize work and begin training before they are fourteen years of age than later in life, and impressions and habits formed then will be remembered longer.

We can do anything with the boys and girls if we only want to try hard enough and are willing to work toward big things. I wonder how many of us have really seen the possibilities lying before us in this wonderful Christian work? We need the boys and girls and the boys and girls need us.

This year let's plan a big program and work toward its completion with all our minds, strength and souls so that at the first of next July it will be impossible for just one society to get the banner, for we all want it and all must have it.

We have a big program ahead of us, but we are working with a big organization with

big possibilities and must trust in God for the results. It will take time, patience, love and sacrifice, but we can say with Paul, "I can do all things through Christ which strengtheneth me."

A word about the enclosed goal—there are only about half as many Junior societies as Senior in our denomination and I have tried to make the goal simple enough so that it will be easy for the new societies which should be started this year, and yet hard enough for those already working for the banner so that they will not be able to lie down with their work. I have made a possibility of a total of 260 points, but it will be practically impossible for any one society to obtain that number because of the wide range of memory work.

A Round Robin will soon be started among the Junior superintendents which I hope will prove helpful to all. Do you use the *Sabbath Visitor* for help in your meetings? Each week you will find a Junior column in it—sometimes with helps for the superintendents, sometimes for the Junior leaders. I want you all to feel that this column is yours and I will be very glad of suggestions or reports from the different societies and superintendents to be printed in this column. If we all plan and work together we can accomplish more than when one person is trying to do it all. So send in your suggestions thick and fast.

You will notice on the board stationery that my address is given as Ashaway and I can be reached there at all times, but unfortunately I have been obliged to move and so my address will be, Box 19, Canonchet, R. I. I am still connected with the Ashaway church, however.

Yours for big results in 1923 Junior work.

ELISABETH KENYON,
Junior Superintendent.

Box 19, Canonchet, R. I.,
October 31, 1922.

HELPS FOR SOCIAL COMMITTEES

Are you looking for a social? Why not use a Standard Social provided by the Young People's Board? Read the list carefully, and send to Mrs. Edna B. Sanford, Little Genesee, N. Y., for it. Complete plans will be sent free of charge. The following socials are ready for use:

Denominational, Missionary, Efficiency,

Tenth Legion, Add, Library, Slipper, Campbell, Automobile, May, Hallowe'en, Musical, Thanksgiving.

MEETING OF THE YOUNG PEOPLE'S BOARD

The Young People's Board met in regular session in the College Building, Sanitarium, at eight o'clock, November 2, 1922.

Prayer by Mrs. Tenney.

Members present: Dr. B. F. Johanson, Mrs. Frances Babcock, Mrs. Ruby Babcock, Mrs. D. B. Coon, Miss Edna Van Horn, Miss Emma Maxson, Mr. I. O. Tappan, Mr. Aden Clarke, Mr. E. H. Clarke, Dr. L. S. Hurley, Miss Marjorie Willis.

Visitors: Mrs. Tenney, Dr. Bessie Sinclair, Miss Ora Van Horn, Mr. L. E. Babcock.

The Corresponding Secretary's report follows:

REPORT FOR OCTOBER, 1922

Number of letters written, 37; number of Bulletins sent out, 135. Bulletins sent out this month were written by Mrs. Edna Burdick Sanford, Lyle Crandall and Miss Emma Maxson.

Correspondence has been received from: Miss Hazel Langworthy, Miss Margaret Stillman, Miss Elrene Crandall, United Society of Christian Endeavor, Mrs. Edna Sanford, David C. Cook, Rev. E. M. Holston, Rev. A. L. Davis, Hurley Warren, Lyle Crandall, Miss Vida Randolph, Miss Fucia F. Randolph, Miss Elisabeth Kenyon, Mrs. Clara Beebe, Miss Severe, Mrs. Leta Burdick, Rev. W. D. Burdick.

Report from Junior Superintendent.—Goals are about ready to be sent out. Material has been supplied for Junior Column of *Sabbath Visitor*.

Report of Central Associational Secretary, Miss Hazel Langworthy.—Five societies responded to letters written to them. A very favorable report was received from the Junior superintendent at Brookfield and also from the little group at Scott.

Report of Southwestern Associational Secretary, Miss Margaret Stillman.—She had arranged the Young People's Associational program. All Bulletins are read at Christian Endeavor.

Report of Western Associational Secretary, Miss Vida F. Randolph.—A program was arranged at the Young People's hour for semiannual meeting. Most of the societies were represented on this program. Rev. William M. Simpson is preaching at Petrolia and they hope for a Christian Endeavor or Intermediate organization soon.

Report of Fouke School, Miss Fucia F. Randolph.—School has been in session four weeks with an enrolment of 52. Twenty-eight of these are in Mrs. Beebe's room (lower grades) and the rest in the advanced room. Mr. Beebe helps with the teaching. First year high school work is being taught. More students are rooming at the Hall than did last year. The work shows

up very favorably with that of the public school. Out of the seven teachers in the public school, five of them have attended our school, three are our graduates and one other spent all but the last year in our school.

Report of Quiet Hour Superintendent, Miss Elrene Crandall.—A Fellowship Breakfast was held at Alfred, October 21. A Quiet Hour was held and several short but inspiring speeches were given.

Report of Social Fellowship Superintendent, Mrs. Edna Sanford.—Mrs. Sanford reported a Standard social that was held at Little Genesee. She sent an article for the RECORDER, naming all of the Standard socials that she has.

Stationery has been sent to all of the non-resident Superintendents and Associational Secretaries.

FRANCES FERRILL BABCOCK.

The Treasurer presented a monthly report. Bills were allowed as follows:

Mimeographing	\$ 3 14
Postage	5 00
Note paper for Record book	72
Mr. Holston, one-third salary and expenses	43 20

Total

Communications were read from several field workers and others: Rev. E. M. Holston, Mrs. Leta Burdick, Miss Vida Randolph, Miss Margaret Stillman, Miss Hazel Langworthy, Miss Elisabeth Kenyon, Miss Elrene Crandall, Mrs. Edna B. Sanford, Miss Fucia F. Randolph.

In a letter from Rev. Mr. Holston in regard to the publication of the *Sabbath Visitor*, he reported that the Sabbath School Board had decided to discontinue it beginning January 1, 1923. He asked that a committee from this Board be appointed to confer with representatives from the Sabbath School Board and Tract Society.

Voted, That Dr. Johanson act as such committee.

Several local workers reported work done. Mrs. Ruby Babcock discussed her plans as Editor of the Young People's department in the RECORDER.

Miss Emma Maxson reported that she had completed a bulletin this month, which had been sent out.

Mrs. D. B. Coon, Superintendent of Study Courses, presented her plans, particularly for the Sabbath Study which she is preparing. The Board would urge that every society take up this course of reading and studying on the Sabbath question, feeling that it would be of great help to individuals and to societies.

The name of I. O. Tappan was substituted for that of Leon Maxson on the committee for Christian Endeavor Week program.

General discussion.

Reading and correction of minutes.

Adjournment.

Respectfully submitted,

MISS MARJORIE WILLIS,
Recording Secretary.

SERVICE

MISS OMA PIERCE

(Read in Southwestern Association, Fouke, Ark.)

Service is assistance or kindness rendered, the performing of work for another. When I think of the word service as a motto, I also think of the word "others." For of what service could we be if it were not for others? Where would we be today if it were not for the service rendered by our patriots, and may I ask what would we be if it were not for the service of the blessed Christ?

If we take no thought of the need of the world or of our fellow-men, we have lost sight of the Christ and his unselfish spirit. We have lost sight of the motto, which we do not doubt, was ever before him—The motto service. When Christ was saddened by the death of John, he went apart by himself but he was followed by the crowd. Did he say, "I want to be alone, I don't want to be bothered"? No, he had compassion upon them, and healed their sick. We can think of many instances of Christ's service.

Am I my brother's keeper? Can we say we have no duty toward others? Two stones are set in a ring. The one, a brilliant color, the other clear. When the light shines upon them, it shows how much effort the one has upon the other. The same way with our lives. We might do something carelessly, thoughtlessly, and forget it, but that action is reflected upon some weaker life, and perhaps repeated again and again. We have seen the sign, "Don't start on the wrong road, get a guide." We have a guide, the Bible, which shows us the way and gives us an example.

Just as the Bible is necessary as a guide, so prayer is necessary as food for our spiritual bodies.

We can not all do great things in the

world but we do not know how much good a kind word or deed will do, and if we attempt a task as E. A. Guest said, "It isn't the fact that we win that counts, it is all in how we take it."

Christ is our example. Christ is our light. He said, "Let there be light", and in order that the light may penetrate the darkness, it is our mission, our duty to bear the light out into the dark world. We must train ourselves systematically for the love of humanity. We have time for everything else. First we must learn to have compassion for suffering humanity, we must learn to respect its efforts and struggles. Then out of compassion and respect, love will be born in our hearts and we will be of more service to Christ.

If we choose that occupation in life where we can be of the greatest service to humanity, we will live for Christ who is our blessed example.

"For inasmuch as ye did it unto one of the least of these, ye did it unto me."

EVERY DAY DUTIES AND RESPONSIBILITIES

MRS. CORA HURLEY

(Read at Iowa Yearly Meeting)

Duty is that by which one is bound by any natural, legal or moral obligation to pay, do or perform; while responsibility is that for which one is answerable.

These are the definitions which are given by the Standard Dictionary, an acknowledged authority on the meaning of terms in the English language. Upon these definitions we wish to call your thought regarding the topic under consideration.

Our duty to Christ is to obey his commandments and follow in the way he set for us to go. God gave his only begotten Son that man might be saved, and our duty is to work for him while here for this is the place for preparation. A child commencing to play the piano finds it a task to practice; after he can play some it becomes a pleasure instead of a burden. Just so in our every day Christian life if we perform the little duties that come to us, instead of being a burden they will become a pleasure.

We should brighten the lives of others by speaking kind words or doing little

acts of kindness to those whose lives have not been as bright as they should be. The following stories written by Rev. Francis E. Clark and Edgar L. Vincent bring out the thoughts that touch closely on the subject:

"On the coast of Jamaica, near Kingston, lie two large German steamers high if not dry, at any rate, hopelessly wrecked. Close to them is a lighthouse. In fact, one of them seems to have been steering for the lighthouse, instead of by it, when she was wrecked. The other lies a quarter of a mile away on the same ledge of rocks.

"The two wrecks preach two different sermons, for they were due to different causes. When the first ship was wrecked, the light was burning brightly, but the captain mistook it for some other light, or else he was fuddled with drink. No one will ever know the exact cause; for when he found his ship was on the rocks, he went below into his cabin, and blew out his brains, poor fellow! At any rate, the awful mistake was made; and the fine ship, the pride of her owners and her officers, was lost beyond salvage.

"The other ship left the neighboring port of Colon, six hundred miles distant, one January day for Kingston. Before her arrival, occurred the frightful earthquake which battered down houses and twisted church steeples. Not the smallest damage done was the injury to the lighthouse at the entrance to Kingston harbor, an injury which temporarily put out the light. On that very night the second steamer tried to make Kingston harbor, missed the light, and went hopelessly ashore. But her captain did not commit suicide, he had done his duty, and circumstances beyond his control wrecked his ship. He could meet his passengers and the owners with a clear conscience and an unclouded face; for he had done his best, though he had failed.

"There are many life failures that look the same to the narrow vision of man, but to the eye of God what a difference! At any rate, the two captains of the two wrecks teach us that the man who does his best can live and look his fellow-men in the eye even when he has lost all, for such a man can never fail."

The other story is as follows:

A few days ago a mother was talking

with her fourteen-year-old boy just before he went away to school for the day. It was examination time and he was wondering how he would meet the hard questions he knew would be given him that day. Then the mother said, "When you get tired and confused, so that you can not think clearly, just stop, shut your eyes and sit back and ask God to help you do your best."

With a smile and an earnest look on his face, the lad said: "I always do that." And what a sense of happiness came into the mother's heart, for she knew that her boy was safe in the heart of God's love. "I always ask him to help me when I do not know how to go on alone."

And why not do that every time when life presses hard and we are trying to learn the many long lessons that come to us?

Sometimes we think it is only in regard to the greater things of life that we are to turn to God. He is so busy, we fancy, that he has no time to think of all the little matters that belong to our everyday experience. But let us stop and think that there is nothing, absolutely nothing, that is small in the sight of him with whom we have to do. For he knows their value in the plan of life better than we do, and he likes us to come to him with them all.

Oh, yes, even the hour which tests us in the schoolroom claims his watchful care.

The other day a gentleman wrote to a young man he knew, asking him to do a certain piece of work for him. Would you like to read the letter the young man sent back? Here is just a scrap from it:

"I thank you for asking me to do this for you. If God keeps me well and strong I will have it ready at the time you mention."

I wonder if you and I would not have said, "Yes, I will do it," perhaps with never a thought that all depends upon the One who holds and helps us all?

Is not there a beautiful lesson for us all in the answer the lad made that morning when he was getting ready for his testing time? Do we believe as we should that not one single thing which touches our lives goes by without His knowing it and longing to be of some help to us?

For these are the things that make life

what it is. They are all taking some part in the working out of character. God wants us to be strong, true, earnest men and women. He is ready and willing to help us in all that will make us so.

SEMIANNUAL MEETING—WESTERN ASSOCIATION

The semiannual meeting of the Western Association was held with the Nile Church, October 27 and 28.

The service Friday evening was very inspiring. Rev. Eli F. Loofboro filled the whole meeting with the "Good News" of the Gospel.

Sabbath morning service was splendid. Secretary Burdick, of Ashaway, R. I., gave his hearers a good rousing message as to the needs of the Missionary Board and made a strong appeal for the upholding of the Forward Movement drive. The audience felt that if the whole denomination could have heard that sermon, every one would have responded with his tenth or more.

The first session on Sabbath afternoon was the ordination of two deacons and two deaconesses for the Nile Church. The service was in charge of Rev. William C. Whitford, chairman of the Ordination Committee. After a short prayer, the four candidates were given opportunity to speak in regard to their Christian faith and experience and their joy in taking up their new duties. The candidates were Mr. Arthur Babcock, Mr. Roy Davidson, Mrs. Gertrude Clarke and Mrs. Lucy Wells. After each had given his or her testimony, the chairman requested that all the ministers, deacons and deaconesses in the audience come forward and assist in the laying on of hands. Fifteen responded to this call and all joined hands encircling the candidates while the pastor, Rev. John F. Randolph, invoked God's blessing and committed them to Him in his consecrating prayer. Rev. William M. Simpson preached a very touching ordination sermon which was followed by the Charge to the Church by Rev. Walter L. Greene, and the Charge to the Candidates by Rev. J. L. Hull.

Delegates to this ordination service were present from the following churches: Andover, First Alfred, Second Alfred, East Portville, Hartsville, First Hebron, Friend-

ship, Little Genesee, Independence, Richburg.

The second session of the afternoon was the Young People's Hour. Miss Artheda Hyde, of Alfred Station, said in regard to this service:

"The Young People's session at 3.45 was in charge of Miss Vida Randolph, of Alfred, who outlined the program which followed. Miss Amey Van Horn urged the Christian Endeavor societies in this association to co-operate with the Young People's Board to do better work. She urged them to take interest in the letters sent out to them; to read the Young People's page in the RECORDER and to co-operate with the board in every possible way. When goals and suggestions are presented they should not be put aside.

"Three Juniors from Little Genesee sang, 'Jesus wants me for a Sunbeam.'

"Miss Ruth Whitford, of Alfred Station, read the Junior C. E. Goal for 1922-23 as was published in a recent issue of the SABBATH RECORDER.

"The Nile Juniors recited a Bible Alphabet.

"A paper, 'Efforts for Better Work', was read by Ruth Langworthy, a Junior from Portville. She is an enthusiastic little worker.

"Mrs. Mark Sanford told about missions and better work in our Christian Endeavor societies. There is something for each one of us to do and are we fulfilling our mission in life? Young people who are able and capable should take their stand in Christian Endeavor work. We should also learn about our Seventh Day Baptist missions and missionaries. We can and must have better missionary meetings. In order to keep up the interest of the society the meetings must be prepared. If we are to be loyal Seventh Day Baptists we must read the missionary page in the RECORDER. If possible, have a mission study class. We must make our prayers more definite for missionary work. Let us give. She suggested that we remember our missionaries at Christmas by sending them messages and gifts. We all can not do great things but we can remain true Seventh Day Baptists and perform that mission in life."

Mrs. Lucy Wells, of Nile, speaks of the evening and closing session thus:

"The Sabbath evening service was opened

by a song service conducted by Pastor Simpson followed by a few short prayers by the congregation; this was followed by Bible reading and a sermon on 'Tithing' by Rev. A. Clyde Ehret, of Alfred. He spoke of the various kinds of giving and givers such as, a free, a glad, a cheerful, a willing, a grinding and a necessity giver, but emphasized the fact that tithing-giving made one no poorer but rather richer by the satisfaction acquired in fulfilling God's expectations that we return to him the tenth. A testimony meeting following the sermon found some ready to try tithing for at least one year."

Sabbath was a beautiful fall day, soft and warm, and the church was filled nearly to its capacity. A bountiful lunch was served in the church parlors at noon. Preparation had been made for a hundred sittings and there were two hundred and fifty, but all were provided for. A very enjoyable supper was served after which the friends and delegates gathered around the fire in the church and spent a pleasant hour telling fitting stories or talking over the needs of the churches and denomination.

RUTH MARION CARPENTER,
*Secretary Semiannual
Executive Committee.*

THANKSGIVING

MARY S. ANDREWS

We give thanks for the common blessings,
And pause to ask what they are;
First, we think of home and its loved ones,
And then of good friends, near and far.

We give thanks for health, for the sunshine,
For abundant, healthful, pure air,
We are thankful for work and labor,
And a life not too free from care.

We are thankful for rest when weary,
For quiet to think and to pray,
For time to enjoy a bright sunset
At the end of a busy day.

We give thanks for the chance to render
A service to those whom we may,
To perform little acts of kindness
With no thought of reward or pay.

We regard these as common blessings,
With too little heed to their worth,
But know, when we think for a moment,
They are the choice blessings of earth.

"If we conquer temptations with God's help, we can be sure of helping others meet their temptations; not otherwise."

CHILDREN'S PAGE

MAUDE

RUTH MARION CARPENTER

"Grandmother," plead Maude one warm day in June, "please tell me how you first found me."

"My dear child, I am sure you know that story by heart, word for word, for I have told it to you many times during the past nineteen years."

"I know, grandmother dear, but I want to hear it again today," urged Maude.

"It was a late spring," began grandmother, "the winds and snow were still raging and your grandfather was very uneasy about getting the spring farm work started. On this particular day that I speak of he and old Major had been up in the sheep pasture. You remember Major, don't you, Maude, he died when you were about ten years old. Well, as I was saying, old Major and your grandfather had gone up into the sheep pasture. After looking over the line fences a bit they started home again but Major spied a rabbit and dashed under the fence and into the woods nearby. Your grandfather did not pay any attention to him; he came on to the house.

"Well, Maria," he said as he came in stamping his feet, 'Major has gone tearing off after another rabbit, better get the kettle ready, he will bring one in if he has good luck.'

"An hour or so later, just as it was getting dusky, we heard Major scratching and whining at the back entry door. 'Let him in Maria, with his rabbit. I told you I thought he would bring one in,' your grandfather said. I went to the door and almost fell over as Major rushed in with something big and white and noisy in his mouth. Right straight to your grandfather went Major and deposited his bundle at his feet. I was all of a tremble for I knew that was a human sound. Your grandfather very gingerly lifted the bundle and together we pulled away the wrapping and found you."

"And then what did you do?" asked Maude.

"Oh, your grandfather got the wet cold clothes off and I warmed some milk and we

soon had you warm and fed and sleepy. Then your grandfather made Major show him the place. Major was very knowing and he lead your grandfather out into the woods. With the lantern it was easy to see that Major was telling the truth. The leaves were all mussed up and showed evidence of many steps. For a ways it was possible to follow the tracks but it soon became too difficult, and he made his way back to the house. Early the next morning your grandfather drove to the village and telephoned the facts to the police of Boston. They advised him to keep the baby until something could be learned. We were only too glad to do this and so you crept into our hearts and as nothing has ever been heard about a lost baby that would coincide to the circumstances you have stayed in our hearts," and grandmother drew a deep sigh as she finished the narrative.

"About how old was I, grandmother?" asked Maude.

"As near as we could judge, you must have been about three months old," replied grandmother.

"And why did you call me 'Maude'?"

"Just because we liked the name and we had to call you something, you know."

"Thank you, grandmother, but how I wish I knew!" sighed Maude. Kissing her grandmother she went out into the pine grove to read. She could not keep her mind on her reading, she seemed to be able to think of nothing but her parents. If she could only know who they were and where they were. She was deep in her thoughts when suddenly a boy rushed to her with a telegram. She tore it open frantically, for telegrams were not common out on the farm. She read, "Come to Rockport on the first train, Judge."

With flushed cheeks she ran to the little cottage and explained to her grandmother and caught the early afternoon train for Rockport to see the judge, a middle aged man who took a good deal of interest in Maude and was always kind and thoughtful of her. The hour's ride was one of suppressed excitement and wonder.

That forenoon a little poor woman, dressed in black, came to the office of Judge Vernon. She looked as if she had had much trouble and hardship and as if she were sick. In her hand she held a little satchel in which were several little pieces of jewelry which

she was trying to sell. Among the articles was a watch with a photograph in the back cover. As Mr. Vernon was examining the watch he was struck by the resemblance of this picture to the young girl in whom he was so much interested. The picture was of a young woman. Without showing any surprise or especial interest, he remarked indifferently, "What a beautiful face! Is it some one you know?"

"Yes," she replied, "it is my sister," and as though talking to an old friend, she continued, "I lived with her after she was married. She, her husband and I were all very happy and our joy seemed unbounded when a little girl came to brighten the household.

"One day as the little one was sleeping in her coach on the porch, she was stolen. The country was searched for miles around by detectives; rewards were offered, the newspapers were full of it, but all was in vain. We were living in Kentucky then. Nothing was ever heard from the baby from that day to this. A few months later my sister died of grief and at the time of her death I promised her that as long as I lived I would never cease to search for her baby. In the course of time my brother-in-law went West to live. I hear from him occasionally; he is married again and has a family.

"So, you see, the reason I am here now is in search of the baby. I have been able, up to the present, to earn my way as I searched, although sometimes it has been pretty hard. Just now, it is especially hard and I feel that my search is near an end for I am very weak and fear I shall not live many weeks more. I have clung to these few treasures of my sister until now, but I shall soon have no more use for them and so am trying to sell them." Tears had been gathering in her eyes during this recital and at the end she broke down completely.

The judge waited until she was calmer, then he asked, "How long ago was this baby born?"

"Nineteen years, this spring," she replied. "Can it be possible," thought the judge to himself, "that Maude is this woman's niece? I will find out."

After some persuasion the woman consented to rest that day at the home of Mr. Vernon. Mrs. Vernon welcomed her and made her very comfortable. Then the judge immediately dispatched the telegram already spoken of. When Maude reached Rockport,

Mr. Vernon met her and drove directly to his home. He only explained that he had a friend there for the day that he wished Maude to meet. He wished to find out, without their knowing his suspicions, if Maude was the long-sought-for niece.

After having greeted the members of the family, she was lead to the library. Just as she crossed the threshold, the woman in black looked up and the next moment rushed towards Maude and throwing her arms around the astonished girl, cried, "Ellen! my sister Ellen."

The judge needed no further proof that the girl was the woman's niece and during the next few days things were straightened up and the poor woman no longer roamed over the country poor and destitute, but lived with Maude and her grandmother during the next few months that life was spared to her. Maude tried by love and kindness to repay the aunt for her years of untiring search and the aunt died happy in the thought that her promise to her dying sister had been kept.

B-E-T-T-E-R

[A friend in Iowa writes about a service in the Welton church, in which Pastor Claud Hill spoke in accordance with the program outlined by our Forward Movement director.

The friend writes: "This message was of such general interest that we wish every one in the denomination could have heard it."

The Welton church is planning to make its church year correspond with the Conference year. The every-member canvass is being made on schedule time.

Our correspondent says: "We think everything of Pastor Hill, and can not be grateful enough that he consented to come and work with us here in Welton."

The outline of the discourse follows.—
Ed.]

With the acrostic

B elieve
E ndeavor
T ithe
T rust
E nlarge
R esults

in plain view

back of the pulpit, Pastor Hill said in substance:

BELIEVE

As Seventh Day Baptists, we must first of all believe with all our hearts in the prin-

ciples and policies and program as laid down by our leaders. If there is one here this morning who does not so believe, he has no business sacrificing or giving time, effort or means to secure the results which we are seeking.

The first fundamental of Seventh Day Baptist victory is, under God, the belief that we are called to a great service in a needy world. If this is our belief, then it means

ENDEAVOR

This is more than a word of mouth confession. In real labor there is profit; "but the talk of the lips tendeth to penury." We mean just the same spirit of endeavor that one exercises in the building of a home, rearing a family, or accomplishing any worthy object in life. In these cases we see men with sleeves rolled up, back bent to fit the burden, and toiling to win by the honest sweat of their faces.

TITHES

It also means systematic giving. This morning I can recommend nothing better than the plan given by God to his people of old. When the time comes in which we give to God what honestly belongs to him; when we adopt the tithing plan, there will be no need of retrenchment. There will be funds enough and to spare for all our enterprises.

TRUST

Our plan also means a larger trust in the almightiness of God. We must remember that "His ways are higher than our ways; his thoughts higher than our thoughts." We must get over trying to dictate to him that doeth all things well, and learn to work, wait, and trust.

ENLARGE

This also means that we are to grow. There must be no call to retreat or to retrench in the program of Almighty God. The call is ever onward. Forward to victory! "Lengthen thy cords and strengthen thy stakes; increase thy boundaries." These have not ceased to be the call of the prophets. The leaven is in the meal, the whole lump is to be leavened. Therefore we must *enlarge*.

RESULTS

Finally we must expect results. We must possess the land. The promise of God to Israel was: For ye shall pass over Jordan

to possess the land which the Lord your God giveth you, and ye shall dwell therein.

God's promise holds good today. There is still much land to be possessed. The same God orders the battle and he has never suffered defeat. The victory is his. The nations of this world are to become the nations of our God. Sometimes we are too narrow to see the success of the kingdom so plainly manifested all about us. The open Bible; freedom of conscience; humanitarian institutions; free education; courts of equity and justice; slavery abolished; prohibition enacted; world-wide missions and evangelistic movements—what would the lone father Abraham and heroes of old have given to see this day and to enter into our experiences? What a growth since the Christ stood alone with his breast bared to the storms of a sin-cursed world!

Truly the kingdom is like a mustard seed which, though smallest of all seeds, has grown to be a great tree.

Let us pray: "Jesus our Savior, our guide, our pilot over life's rough sea; grant us joy and gladness in our work and victory in thy service. As we labor for the coming of thy kingdom may we see, if but dimly as through a glass darkly; thy dear face and thy hand outstretched, beckoning us on to victory. Amen."

No man or country can ignore the responsibility of his privileges. The world is a place of continual and progressive judgment. As privilege increases in degree and value, so judgment rises in dignity. We should not ignore our greatest blessing—the responsibility of privilege. Privilege not properly used will ultimately disappear. It may be slow but it is sure. Christ's life was a wonderful example of privilege, not of money or rank but a life for the sake of others. Do we use our privileges to bless others? It is the basis of all Christian endeavor. The men who are anxious for privileges are the ones never worthy of them. No false levelling of men or of privilege will solve the world's difficulties. The redemption of the world lies in those whose privileges and powers are used for others.—
Arthur T. Fowler.

"We can not act like God outwardly unless God lives in us inwardly."

HOME NEWS

LITTLE PRAIRIE, ARK.—Little Prairie, has not been heard from for several months but we have not been idle. The people have worked very hard this year to raise a crop. The high waters and late rains kept seed sowing back, then there was such a busy time trying to get the crops in before it should be too late. Almost immediately a drouth set in and was scarcely broken from June till the first week in November. This made much more work in the crop in trying to save it till the drouth should break. Of course the crops were poor and our church crop suffered with the rest but we are not sorry we tried.

The rice farmers up on the prairie did not depend on the rains and so have a fair crop: this furnished our people work part of the time; and now there is logging work starting up near by where some of them are getting work.

Our services have been well attended and a degree of enthusiasm and unity shown in the work that is commendable. Our new organ has added much to both the regular and special services.

Five of our members made the trip to Fouke to represent this church at the Southwestern Association and bring back what inspiration we could to those who could not go. Each of the five delegates was present at the services the next Sabbath here and gave a report of some phase of the trip, or meetings at Fouke.

The Conference motto "Better" has been placed in letters of gold on green felt and every week it inspires us to try a little harder.

In July our people gave a community picnic. Over one hundred had gathered and dinner was spread in the grove opposite our home. A heavy shower made us hurry the dinner away even before all were satisfied, and as the shower continued, the program and afternoon sports had to be given up. While we got enough rain to drive most of the people home, sufficient did not fall to do the crops much good.

After five months Brother Severance spent two weeks with us in October. These visits always bring cheer and help.

World's Temperance Sunday came on October 29 this year. We always make the most of these times to create public sentiment and let the people know we believe in a clean life. We had gathered some good temperance songs and recitations and put with these a good reading and a beautiful flag drill which were not strictly temperance. We asked Brother Severance to follow this with a temperance sermon. We had planned an all-day meeting for that Sunday; a sermon in the morning, dinner on the ground, and the program and temperance sermon in the afternoon and a sermon at night. The children did splendidly and Brother Severance gave an excellent sermon. The house was crowded in the afternoon with an attentive audience and we know some truths struck deep for one man was stirred to the boiling point and made some tart remarks about the sermon.

I shall have to disclaim any part in this big day for the "flu" began to take hold of me the day before Brother Severance came and I soon had to give up the rehearsing of the program and take to the bed; but willing hands took hold of the program and dinner and made a success of them.

There are pleasant things even about being sick—my home has been most beautifully decorated with such lovely roses, chrysanthemums, marigolds and many other kinds of flowers. A large heart brought ferns, red cockscomb and white batchelor buttons that have hung on the wall for several days and are still fresh. Almost everything that could tempt an appetite has been brought to my bedside by kind friends.

I do not want to leave you to think that all our battles are winning fights. Last year we had a poor teacher at Menard, our home school; this year we have a man that we have good reason to believe is not fit for the schoolroom. We Seventh Day Baptists with some of the other patrons made an effort to get rid of him but were defeated in a very underhanded way. The matter is not settled to stay but if we never gain any more ground we feel we have put ourselves on the side of right.

Laura M. Van Horn.

"As preacher or teacher or church leader, is your vision of the Ideal clear and bright? Are you growing up to your office day by day?"

MARRIAGES

LAWTON-CHAPIN.—In Battle Creek, Mich., on the evening after the Sabbath, October 28, at the pastor's residence, 476 North Washington Avenue, Mr. Stephen R. Lawton and Miss Ethel R. Chapin, Pastor G. E. Fifield officiating. Mr. and Mrs. Lawton reside at 93 North Kendall Avenue.

DEATHS

CHURCH.—Walter Fremont Church, M. D., was born in Otselic, N. Y., March 30, 1865.

He attended school at DeRuyter in the old stone building. From here he went to college at Alfred, N. Y. At the Ada, Ohio, Normal University he graduated, teaching for about a year in Ohio. At this time he decided to enter the medical profession, taking a full course in the College of Physicians and Surgeons in Baltimore, Md. After practicing in Gibsonburg, Ohio, six years, he moved to Chicago and took a post graduate course in Rush Medical College. While there in Chicago he gave his life to Christ and was baptized by Rev. L. C. Randolph, and some time later he united with the Chicago Seventh

Day Baptist Church of which he remained a member until death.

He moved to Greeley, Colo., where he practiced medicine for over twenty-one years. He was coroner four years and county physician four years for Weld County, Colo. He was head of the draft board and later entered the United States service in the medical corps, serving in Camp Cody, N. M., and at Camp Green, Charlotte, N. C. He was a member of the American Legion.

He leaves a loving companion, who has been one with him in his work, two brothers, L. M. Church, of Otselic, C. S. Church, of Baldwinsville, N. Y., and a sister, Mrs. G. R. Stillman, of Otselic.

Funeral services were conducted by Rev. L. D. Burdick. L. D. B.

LILLY.—Sarah Lilly was born at Alfred, N. Y., June 14, 1838, and died at her home Albion, Wis., October 30, 1922. She was the daughter of Thomas and Sarah West.

Seventy years ago, after the death of her mother, she came to Albion to make her home with her uncle, Duty Green. March 10, 1858, she was united in marriage with George H. Lilly with whom she lived happily until his death January 26, 1901. There are three descendants: Halbert, of Albion, Mrs. Clara Morgan, of Oxford, N. Y., and a grandson, Leslie Morgan, of Binghamton, N. Y.

She was a loyal consistent member of the Albion Seventh Day Baptist Church, having been baptized by Eld. Thos. Babcock. For many years she was prominent in the activities of the church,

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especially of the choir of which her husband was leader. Her influence has ever been helpful and her memory will be cherished by all who knew her. Her children will ever honor her because of the many graces that crowned her home life.

L. D. S.

SHAW.—Amos Anthony Shaw was born March 16, 1838, and died October 22, 1922.

He was the son of John Remington and Tacy Burdick Shaw, and was born in the town of Alfred. Here he spent his life with the exception of five years which he spent in Georgia. He was in the South at the time of the outbreak of the Civil War. At the risk of his life he came through the Confederate lines and journeyed back to Alfred.

On March 15, 1866, he was married to Joanna Ryno, of Richburg, N. Y. To them were born three children: Dana L., of Alfred; Mrs. Laura Chamberlain, of Warsaw; and Leon I., of Washington, D. C. Besides his children he is survived by his wife, two half brothers, Frank and Ed. Shaw, of Alfred Station, and two half sisters, Mrs. R. C. Cook, of Hornell, and Mrs. Ella Conover, of Reading, Pa.

Mr. Shaw received his education in Alfred University and for a number of years served on the Board of Trustees of Alfred University. When but a young man he joined the Alfred Seventh Day Baptist Church and remained a member until his death. He was a man who was kind as a father and husband and was always ready to do a neighborly kindness.

Funeral services were conducted at the church by his pastor, and he was laid to rest in the Alfred Rural Cemetery.

A. C. E.

THE SABBATH RECORDER

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Lucius P. Burch, Business Manager

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Sabbath School. Lesson X.—December 2, 1922

JESUS SENDING OUT MISSIONARIES.

LUKE 9: 1—10: 24.

Golden Text.—"The harvest indeed, is plentiful, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Luke 10: 2.

DAILY READINGS

Nov. 26—Luke 9: 1-9. The Twelve Sent forth.

Nov. 27—Luke 9: 10-17. Feeding the Hungry.

Nov. 28—Luke 9: 18-27. Sacrificing for Christ's Sake.

Nov. 29—Luke 9: 28-36. The Authority of Jesus.

Nov. 30—Luke 9: 37-46. Suffering Humanity.

Dec. 1—Luke 10: 1-17. The Seventy Sent forth.

Dec. 2—Matt. 28: 16-20. The Great Commission.

(For Lesson Notes, see *Helping Hand*)

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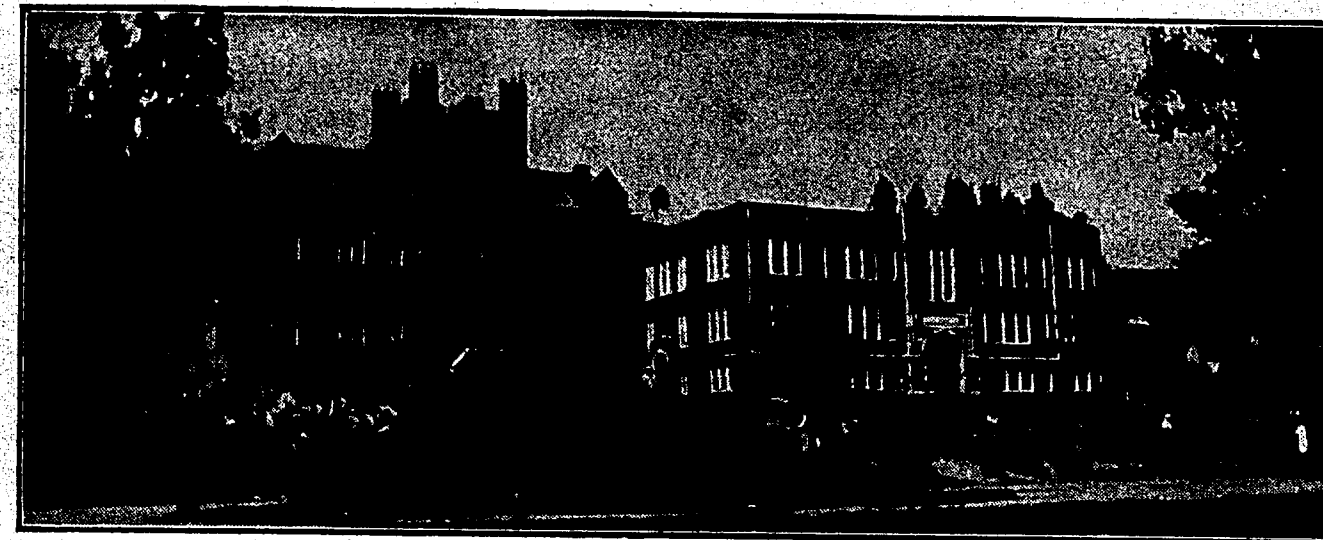
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THE MARCH OF MEN.

If you could cast away the pain,
The sorrow and the tears,
And let the joys alone remain
From all departed years;
If you could quite forget the sighs
And recollect the song—
What think you: would you be as wise,
As helpful, or as strong?

If you could lay the burden down
That bows your head at whiles,
Shun everything that wears a frown,
And live a life of smiles—
Be happy as a child again,
As free from thoughts of care—
Would you appear to other men
More noble or more fair?

Ah, no! a man should do his part
And carry all his load,
Rejoiced to share with every heart
The roughness of the road.
Not given to thinking overmuch
Of pains and griefs behind,
But glad to be in fullest touch
With all his human-kind.

Charles Buxton Going.

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