

# The Sabbath Recorder

Seventh Day Baptist  
NEW FORWARD MOVEMENT

PAY-UP WEEK  
*For the First Half of the*  
CONFERENCE YEAR  
*DECEMBER 17-23*

William C. Whitford, *Treasurer*  
ALFRED N. Y.



REV. THEODORE L. GARDINER, D. D.  
Editor of Sabbath Recorder

—CONTENTS—

<b>Editorial.</b> —Dr. Gardiner's Illness.—Thanksgiving Offering for Milton College.—"On the Sunshine Special."—The Editor and the Debts of the Boards.—Yearly Meeting.—Place of Meeting.—The Service Friday Night.—A Beautiful Sabbath Morning.—Sabbath Morning Worship.—Sabbath Afternoon.—The Closing Service . . . . .	737-741	Fully Recognized . . . . .	750-752
<b>Why</b> . . . . .	741	Thanksgiving Offering for Milton . . . . .	752
<b>The New Forward Movement.</b> —Pay-up Week.—The Standing of the Churches.—"On the Sunshine Special."—General Conference . . . . .	742-746	Letter From Argentina . . . . .	753
<b>Missions.</b> —The Southwestern Association.—Monthly Statement . . . . .	747	<b>Woman's Work.</b> —Sunset (poetry).—Treasurer's Report . . . . .	755
<b>Zig Zags</b> . . . . .	748	The Source of Better Speaking . . . . .	756
<b>Education Society's Page.</b> —The Liberal Arts College.—Alfred Now		Thoughts on the Sabbath . . . . .	757
		<b>Young People's Work.</b> —Christmas All the Year.—An Appeal for New Junior Societies.—Are You Looking for a Mission Study Book?—Efforts for Better Work . . . . .	758-761
		Home News . . . . .	761
		<b>Children's Page.</b> —How the Goldenrod Got Its Name . . . . .	762
		World Conference on Faith and Order . . . . .	763
		Keeping Fit . . . . .	764
		Death . . . . .	766
		Sabbath School Lesson for December 23, 1922 . . . . .	767

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

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(INCORPORATED, 1916)

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## THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

# The Sabbath Recorder

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PLAINFIELD, N. J., DECEMBER 11, 1922

WHOLE NO. 4,058

**Dr. Gardiner's Illness** The continued illness of Dr. Gardiner is a source of regret and anxiety to his many friends.

Upon the advice of his physician, he left Plainfield Monday morning, December 4, for Rochester, Minn., for thorough examination and further treatment. The prayers of all go with him.

His sister, Mrs. D. H. Davis, accompanied him on the journey. W. D. B.

**Thanksgiving Offering For Milton College** The opportunity to give the equivalent

of a day's wage for Milton College has again been given to the people in our churches in the Northwestern Association, and this opportunity is now being extended to all our people in the letter from Acting President Whitford in this issue of the SABBATH RECORDER.

Many should gladly respond to this call to help a very worthy cause. One day out of 300 or more working days of the year is surely little enough to give for an institution that is doing so much for our young people. W. D. B.

**"On the Sunshine Special"** The editor of the SABBATH RECORDER was once introduced to a public assembly as the "Knight of the Golden Pen", and the appellation seemed most appropriate. Perhaps one of the finest illustrations of the descriptive power of Editor Gardiner's pen is the editorial which appeared in a recent issue of the SABBATH RECORDER entitled, "On the Sunshine Special".

These lines are being written on the eve of Dr. Gardiner's departure for Rochester, Minn., where he goes to consult specialists, and to take treatment which all hope will restore him to normal health, and will send him back to his waiting desk and to his pen temporarily laid aside.

The editorial referred to above came into the hands of the general passenger agent of the Missouri Pacific Railroad, who wrote Dr. Gardiner a letter of thanks for his happy reference to one of the trains on that road. And just a few days ago, while the

doctor was still confined to his bed, the New York representative of the Missouri Pacific came to Plainfield, sent by the general passenger agent to carry his personal greeting to the author of the editorial, "On the Sunshine Special".

Of course, as Dr. Gardiner explains, and as is evident to all readers of the SABBATH RECORDER, he was not in any sense seeking to advertise a particular train or railroad. The same purpose that has always dominated his life moved him in this instance, and he held in mind his readers, his people, the great SABBATH RECORDER family, to whom he was seeking to bring cheer and help and guidance on the road of life.

You will want to read this editorial again. And in view of the beauty and timeliness of the article, and in view of the absence of anything else in this issue of the SABBATH RECORDER written by its beloved editor, the editorial is reproduced on another page.

A. J. C. B.

**The Editor and the Debts of the Boards** Today Editor Gardner was brought up to the office and opened up his desk for the first time for nearly two weeks. No one knows how many weeks it will be before he returns to it. All hope it may not be a great many. Meanwhile the corresponding secretary of the Tract Society and the director of the Forward Movement will assist the office force in getting out the SABBATH RECORDER.

For the most part manuscripts and accumulated materials were turned over to Secretary Burdick, but certain letters were turned over to Director Bond. These were not written for publication, but represent responses which have come to Dr. Gardiner's appeal for funds to cancel the debts of the societies.

I was directed to say that a little more than one hundred dollars had been received on the debts, and it was suggested that I make use of anything in these letters that might encourage others to give.

The debts of the boards have been resting heavily upon Dr. Gardiner's heart lately,

and he has been trying to arouse an interest on the part of the people of the denomination which would wipe them out.

To different ones during the last few days, as he has lain on a bed of pain, he has expressed his earnest desire to be able to use his pen again in order to keep this important matter before the people. Nothing would gladden Dr. Gardiner's heart so much as to know that the people of the denomination were paying their money into the treasury of the denomination in such measure as would meet the present demands of the work, and take care of the debts that have accumulated.

That his appeals have not been wholly in vain the following extracts from letters received by him will testify.

"We are also glad to give \$20.00 to help pay off the back indebtedness, and \$3.00 extra for the SABBATH RECORDER and *Helping Hand*."

"We read your editorial in a recent RECORDER in regard to the debt of both Missionary and Tract societies and we wish to give the inclosed amount toward those debts. It will be only a 'drop in the bucket' toward these debts, but it is a 'thank offering' and with our prayers we hope will do some good."

"Enclosed find check for ten dollars. Am sending this to you to let you know that your words in the RECORDER have accomplished this much good."

"I am not satisfied, so here are my two dollars. I wish it were twenty, but since my illness my hands and feet are too crippled to earn much money, so I don't have very much. I hope and pray that the people will rally *now* to the needs of the boards."

"When I read your editorial this morning about 'two dollars a piece' I felt that I must do as much, and I am sending you ten dollars, with the wish that many more may respond. You are certainly very patient in your appeals. May God bless you in all you do and say in behalf of the good cause."

"I am taking the liberty of writing you personally after reading in the RECORDER 'Meeting Board of Trustees' and their report, and I feel so sorry (and surprised) that our people neglect our Forward Move-

ment dues. We are not a poor people and why are we so loath and backward in paying our dues as the money is all the Lord's and he is watching us to see how we use it! Retrenching seems to me a dishonor to our people. O! that every one in our denomination would tithe and there would be plenty to carry on God's work." A. J. C. B.

**Yearly Meeting** The yearly meeting of the New Jersey, New York City, and the Berlin churches was held with the New York City Church December 1 and 2, 1922.

In an editorial written by Dr. Gardiner about the yearly meeting held in New York City November 25 and 26, 1910, is this interesting statement:

"The time-honored yearly meeting of the New Jersey and New York City churches was held with the New York City Church, November 25 and 26, 1910. The church at Berlin, N. Y., which had been invited to join this yearly meeting, accepted the invitation and sent a delegate. This now makes six churches to unite in these annual gatherings instead of five. Some twenty years ago the New Jersey churches invited the New York City Church to join with them, and the five churches have since that time enjoyed the annual convocations. For something like one hundred and fifty years the New Jersey churches have held this annual gathering. Long before railroads were known, the farmers of 'East Jersey' and 'West Jersey' with their families, drove the distance of nearly one hundred miles to enjoy the yearly meeting. This was the one great event toward which the churches in old 'Cohansey' and 'Piscataway' looked each year with high anticipations. It was to them like the annual festivals of Israel in days of old; and only God can tell how much the yearly meeting has done in years gone by to make the people one and to hold them true to the faith." W. D. B.

**Place of Meeting** The meetings were held in the pleasant audience room of the Judson Memorial Church on Washington Square, the regular place of worship of our New York City Church.

An interesting article could be written about the Judson Memorial Church that "has been placed under the guidance of God in one of the most strategic positions that a

church could occupy", and about its Health Center, its Institutional Work, its Industrial Work, its Daily Vacation Bible School, and its many religious and social activities.

**The Service Friday Night** Pastor J. H. Hurley, of the Marlboro Church, was kept at home because of sickness, and so Pastor E. E. Sutton, of Shiloh, was called upon to preach in his place on Friday night. His texts were 1 John 4: 8, 16, 10 and 11. His subject, "Love, Sacrifice and Service". Some of his words were: "It is easy to enumerate many eminent social blessings, many conspicuous instances of individual happiness, which can be traced distinctly to the Christian dispensation as their only authentic source; but if I were asked to name what is its greatest gift of all, I should say unhesitatingly that it is the unveiling of the face of our Father who is in heaven—the revelation, all the more pregnant and influencing from the way in which it was made, that 'God is love'."

"The text takes us up, as it were, above the veil; we are caught up through the door of his vision to the sanctuary of God's throne. We are suffered to know something, not only of his working, but of his being."

"This love of the being of God came forth unasked, unmerited, in the love of his actings. He, this God, loved the world so much that he took upon himself the form of man and gave himself for the sinner's life." W. D. B.

**A Beautiful Sabbath Morning** Because of the thoughtfulness of William C. Hubbard a special coach was attached to one of the morning trains from Plainfield for the accommodation of our people from Plainfield and New Market. The ride into the city with about sixty of our people was thus made very pleasant. And we greatly enjoyed the view of the works of God and of man as we crossed by ferry over into the great city. W. D. B.

**Sabbath Morning Worship** The Sabbath morning service was in charge of Pastor Crandall, of the New York City Church. The quartet choir of the church rendered an anthem, and Mr. Roy E. Titsworth, of Plainfield, sang a solo. The members of the quartet are: tenor, Dr. Harry W. Prentice; soprano, Mrs. Miriam Chipman Regen-

brecht; alto, Mrs. Harold R. Crandall, and bass, Mr. Esle F. Randolph.

The sermon was preached by Rev. Ahva J. C. Bond, and the text, taken from Deuteronomy 1: 6, 7 was as follows: "Ye have dwelt long enough in this mount: Turn you and take your journey." The speaker said in part: The Israelites were told that they had dwelt long enough at Horeb, and they were commanded to take their journey to the mountain of the Amorites.

These two mountains represented two distinct experiences in the history of Israel, and they well may typify two kinds of mountains we all meet in the journey of life.

The first is the mountain of preparation and equipment, and the second the mountain of service and of conquest. At the first mount was witnessed an exhibition of God's presence, a demonstration of his power, and a revelation of his glory. All of which was necessary to prepare Israel for the life and the mission which God had for her.

Horeb, like the mount of transfiguration, was a splendid place to be, but a poor place to stay in the face of world needs and of waiting opportunities. In meeting the difficulties of the conquest, and in working out the destiny of Israel, and in developing the religion of the race, Horeb was a *good place to have been*.

Our nation had its preparation years. Doubtless Washington's counsel was wise in that day when strong European nations looked with jealous eye upon this growing Republic. But if these long years of growth, and of growing Christian ideals have been worth while, then should America hasten to take her place in the councils of the nations, and bring to bear upon the problems that are threatening mankind, her idealism and her wisdom, gained through the long years spent at Horeb. America should get on the job and stay there until the Amorites are no longer a menace.

As a denomination we have dwelt long enough in this mount. It is time for us to turn and take our journey. We have a splendid history. We have been equipped with a knowledge of the truth. To us has been committed the Sabbath truth, and it has brought us joy and given us blessings, as we have properly appropriated it. But

it is time for us to take our journey into the mountain of the Amorites.

Under Moses Israel was instructed in the law of God, and the people were unified in life and purpose, so that under a much less able leader they could with confidence proceed to the conquest.

The hope of the denomination today, as it undertakes anew, and in a more aggressive way, the work of Sabbath promotion, is the fact that from the rank and file, in various parts of our country, not only voices are heard, but influences are being set in motion which bear upon their tides Sabbath truth.

Let us as a people unitedly take our journey into the mountain of the Amorites where there is Sabbath desecration and unbelief, that we may bring Sabbath peace and the joy of full obedience to souls perplexed and waiting.

A. J. C. B.

**Sabbath Afternoon** After the morning service 115 or more persons went to the Goufaronne Hotel where they were served with a delicious luncheon, and then returned for the Sabbath school, conducted by Dr. Harry W. Prentice, superintendent of the New York City Sabbath School.

Prayer was offered by Dr. Henry M. Maxson, of Plainfield.

Several persons brought the lesson before the school in short talks. Pastor Sutton spoke of the commission given to the church; Charles Kellogg, of New Market, read a paper prepared by his father, Frank R. Kellogg, on The Miracles and Their Lessons; Clarence W. Spicer, of Plainfield, spoke of the Transfiguration; and Pastor E. A. Witter, of Berlin, told of the present-day need of missionaries.

Following the Sabbath school Miss Ruth Fitz Randolph conducted the Christian Endeavor meeting. After she had read the Scripture lesson Elder Witter offered prayer and the quartet sang.

The general subject for the meeting was Better Speaking, and several told how this may be realized.

Miss Evalois St. John, of Plainfield, read a paper on the Source of Better Speaking. Pastor Sutton spoke on the subject, How to Make Better Speaking. Miss Marjorie Burdick, of New Market, told Why Better Speaking is Expected of Christians. Arthur

Davis, of Marlboro, spoke of the Fruits of Better Speaking.

Following the service a social hour was enjoyed, after which the ladies of the church served a lunch at the church.

W. D. B.

**The Closing Service** At 6 o'clock the audience convened for the closing service. After singing, and prayer by Pastor Sutton, the invitation from the Marlboro Church to hold the next yearly meeting with them was accepted, they to decide upon the time of the meeting.

The message of the evening was given by Pastor Willard D. Burdick, who spoke on the subject, The World for Christ.

The following briefly outlines his remarks:

Why "The World for Christ"? Because the world needs him. Human conditions are such as to demand radical changes. These are not being realized except through Christ and his teachings.

Why? Because Christ died for the world. God from the beginning planned that man might be saved. Salvation is the greatest of all miracles. To be saved is to enter into a new life, an ever enlarging life, beginning here and continuing throughout eternity, and touching every part of one's being,—body, mind, and spirit.

Why? Because humanity is seeking after God. In heathen lands even more than in our own, many are earnestly asking that Christ and his truths be brought to them.

How shall the world be brought to Christ? Christians must win others to Christ. Nearly nineteen centuries have passed since they were commissioned to win the world to Christ, and yet today more than two thirds of humanity are without a knowledge of salvation in Christ. "The church has played with missions." Why not sacrifice even more to *save* men than we have been doing that men might be *killed*?

And in obeying the commission the Christian is to seek to win the poor as well as the rich, black and white, ignorant and learned, young and old. There is to be no one passed by.

Can we Seventh Day Baptists,—a small company, help the Lord win humanity to Christ? Yes. Jesus began his work with a small company of choice followers. Reforms start with minorities. As I left Dr.

Gardiner yesterday I said, "The Lord is on our side," and he answered, "Yes, if we are on his side."

The value of Christianity to humanity is that in Christ, life and word and act and service are changed through Divine help.

Bishop Gore, in his new book, on "Christian Moral Principles" says, "The greatest mistake the church has ever made—and it has prevailed its history—is that of concealing from the young, or from men in general, that Christianity is not an easy thing."

Seventh Day Baptists can help God in bringing the world to Christ when they love God supremely, obey him implicitly, feel mightily that the world needs Christ, and give themselves gladly to the service of leading the world to Christ.

W. D. B.

## WHY

REV. W. D. TICKNER

Why is it that we ask the question Why, so often? It seems to be almost second nature to some of us. There are so many things that puzzle us, that, whether we give utterance to the question or not, the question is in our minds and will not be silenced. Many of these questions will doubtless never be solved to our satisfaction this side of the grave, but there are many others that can be solved, and should be solved. The solving of these problems are a source of great enjoyment to any one who has a desire to unravel mysteries. There is a peculiar satisfaction in getting down to cold hard facts upon which to form, step by step, a logical reason for or against any proposed theory. There is always a right and a wrong course to pursue in making any investigation.

The first step in a course of reasoning, is, of necessity, vital to a successful issue. Error accepted, anywhere along the line, leads the investigator from the path of truth, sometimes when the truth is almost within reach. Such examples are frequent. Men have grappled with seemingly more than human powers some difficult subject. They have mastered one point after another, but, because of previous lies, they failed to see the resultant truth which they had already in view, and became side-tracked on a short spur

and failed to reach the goal of truth which they sought.

All truth is valuable and none should be spurned; because all truth is in harmony, no matter from what source it is obtained. Of course many truths are not even as yet suspected. It was as true that the earth rotated upon its imaginary axis, before it was proved, as it was afterward. Any one who should attempt now to prove that the earth does not revolve, that it remains stationary, while the sun, moon, planets and fixed stars all revolve around it, would be looked upon as a sort of fossil. There are certain eternal verities that must be taken into account.

A chemist knows that certain chemicals when brought together and subjected to some predetermined process will produce a given action or reaction; so when he sees two or more chemicals brought together and subjected to certain processes and finds that a definite action or reaction results, he, with positive assurance, identifies the chemicals. To the uninitiated it seems almost uncanny, but there is in it nothing more than applied truths which have been discovered by long and patient study and experiment.

I ask again the question, Why?

Why is it that we are so wise in things that pertain to physical, inert matter, and so uncertain and doubtful in regard to the things pertaining to the kingdom of God? For ages savages have been transformed from beings filled with hate, to quiet peaceable citizens whose entire nature has undergone a complete transformation. Instead of being revengeful and bloodthirsty they become loving and even forgiving toward a former enemy. It is well known that this is the result of their belief in the gospel of our Lord and Savior, Jesus Christ. Everywhere, and in every case where a willing heart accepts this gospel in its purity, definite results occur. Instead of oaths and curses songs of praise to God are heard.

If in the chemical laboratory some one either viciously or unwittingly introduces into the chemicals some other reactionary element, the result looked for by the chemist will not occur.

Moral: Don't tamper with the word of God.

**THE NEW FORWARD MOVEMENT  
AND  
SABBATH STUDY AND PROMOTION**

AHVA J. C. BOND, Director  
207 West Sixth Street, Plainfield, N. J.

**PAY-UP WEEK**

The first half of the present Conference year has about elapsed. The problems that have confronted the boards have been unusually perplexing. While the efforts to readjust the work have been accompanied by feelings of depression sometimes, still the spirit with which the workers have received the necessary reduction in appropriations for the work, and their continued faithfulness and courage have brought real cheer and hope.

Many encouraging reports come from the fields both of missions and of Sabbath promotion, and the field is one.

But how long is this discouraging financial condition to continue? As one month after another has come and gone we have had faith to believe that "next month" would be better. Five months have gone by, and while a few of the churches are up to date with their quotas, many have done very little. Now, Christmas is about here, and of course we can not be expected to pay up now, for we must, forsooth, buy that Christmas present!

What is Christmas? How can it be celebrated in the most appropriate manner? Is it not the birthday of our Lord? Why did Jesus come to earth? Has his purpose been accomplished? What is the most appropriate thing Seventh Day Baptists can do at this Christmas time; what is the thing that would be most pleasing to our Master? How can we honor him most?

Several churches are preparing to observe a "White Christmas". This is just as it should be. Let us have a Christmas celebration in every church. Let there be music and speaking; employ dramatic art, and feature the lighting. Make it a glad day for the children, and fill the season with the joy that should reign everywhere at Christmas time.

But let us not forget in celebrating a

"White Christmas" that the whitest thing Seventh Day Baptists can do in the closing month of this year of our Lord 1922 is to pay up on the Forward Movement. That may sound prosaic, but to do it will bring more joy and gladness to Seventh Day Baptist hearts, all over this land, and in other lands where they have gone with the message of Christ, than anything else we can do.

Not the least of the blessings will come to those who take an active interest in this matter in the churches.

"Pay-up Week" does sound prosaic and unromantic, but to pay up is one of the first prerequisites to a Merry Christmas and a Happy New Year.

The Forward Movement director wishes you all a Merry Christmas and a Happy New Year.

**THE STANDING OF THE CHURCHES**

At the end of the first five months of the Conference year two of the churches are ahead of schedule in paying their respective quotas to the Forward Movement budget.

Twenty-two churches have paid nothing thus far this year. Six of these churches paid their full quota last year, and it is expected that they will do as well this year. We are hoping to receive a substantial remittance from these churches during December.

Twenty-two churches besides the above have paid less than ten per cent. Only twenty-six of the seventy churches have paid as much as ten per cent. Those paying 50 per cent or more in five months are Chicago and Waterford.

Those having paid 30 per cent, but less than their quota to date are Second Brookfield, Farina, Plainfield and Pawcatuck.

These churches we trust will be up to date by the end of the month.

Those having paid between 20 and 30 per cent are First Brookfield, Cosmos, First Genesee, New York, Nortonville and Welton. These churches too will likely cross the line by December 31.

Churches having paid more than 10 per cent and less than 20 per cent are First Alfred, Second Alfred, Andover, Boulder, Berlin, Dodge Center, Greenbrier, Lost Creek, Marlboro, Piscataway, Salem, Shiloh, First Verona and West Edmeston.

**THE STANDING OF THE CHURCHES**

November 30, 1922

Churches	Quota	1919-20	1920-21	1921-22	1922-23
Attalla	\$ 340	\$ 17.00	\$ .....	\$ .....	\$ .....
Adams Center	1,530	1,230.98	708.00	710.85	119.38
First Alfred	5,890	3,385.61	3,876.42	4,121.00	654.05
Second Alfred	2,940	768.34	1,145.90	1,358.13	338.40
Albion	1,870	622.27	279.83	95.00	43.33
Andover	620	148.49	201.25	63.35	68.67
Battle Creek	1,880	1,893.00	2,487.87	1,880.00	.....
Boulder	920	460.00	920.00	460.00	100.00
Berlin	970	.....	308.37	541.01	105.00
First Brookfield	1,490	769.60	1,550.58	1,072.34	337.70
Second Brookfield	1,240	987.56	1,157.50	613.63	357.60
Cartwright	770	400.00	258.65	211.28	25.00
Chicago	830	1,009.60	926.60	884.16	467.50
Cosmos	320	46.00	88.00	40.00	40.00
Carlton	960	352.97	247.39	182.88	.....
DeRuyter	910	910.00	677.00	814.50	50.00
Detroit	.....	.....	.....	.....	.....
Dodge Center	1,240	1,250.00	458.45	140.00	.....
Exeland	220	45.00	20.00	275.58	154.60
Farina	1,650	1,650.00	1,019.95	50.00	.....
Fouke	720	664.38	88.00	1161.64	534.52
Friendship	1,200	430.00	679.83	115.00	5.00
First Genesee	1,970	985.00	1,895.79	536.00	45.50
Gentry	650	480.50	355.66	1,197.17	450.00
Grand Marsh	230	.....	98.01	167.50	25.00
Greenbrier	340	.....	70.00	50.00	.....
Hammond	460	703.00	619.54	575.01	50.00
First Hopkinton	2,860	114.53	1,178.68	1,351.29	152.25
Second Hopkinton	880	132.15	75.00	184.23	78.32
First Hebron	520	.....	150.00	520.00	.....
Second Hebron	370	.....	67.00	22.00	.....
Hartsville	700	80.00	110.10	62.00	5.00
Independence	1,070	1,360.00	1,100.00	565.00	100.00
Jackson Center	1,180	200.00	95.00	160.00	.....
Lost Creek	910	910.00	910.00	910.04	169.16
Little Prairie	370	.....	150.00	66.60	20.00
Los Angeles	240	275.00	240.00	240.00	.....
Middle Island	730	90.00	100.00	190.25	30.00
Marlboro	990	1,030.00	1,004.51	443.77	105.00
Milton	4,460	2,300.00	3,501.24	3,345.00	155.61
Milton Junction	1,990	1,138.74	2,240.00	1,202.00	100.00
Muskegon	.....	.....	.....	25.00	.....
New York	660	1,075.00	948.06	1,077.41	185.66
Nortonville	2,240	2,240.00	1,440.00	749.00	600.00
North Loup	4,180	4,180.00	4,180.00	2,350.00	.....
Piscataway	930	571.62	412.20	931.16	140.71
Plainfield	2,440	2,071.62	2,975.30	2,884.91	856.75
Pawcatuck	3,340	3,483.29	3,993.17	3,902.01	1,500.00
Portville	210	210.00	210.00	210.00	.....
Roanoke	400	97.00	114.00	75.00	20.00
Rockville	1,340	172.00	135.00	245.00	57.00
Richburg	390	293.00	390.00	192.10	15.00
Riverside	1,030	925.00	820.05	1,216.61	65.50
Ritchie	900	650.00	69.50	271.52	.....
Rock Creek	.....	.....	.....	13.00	.....
Salem	3,220	3,213.50	2,634.55	3,309.20	550.00
Salemville	580	80.46	290.00	142.50	.....
Shiloh	3,550	1,344.04	3,674.30	1,637.01	361.88
Scott	490	.....	1.00	33.00	20.00
Syracuse	270	88.99	107.72	78.22	17.50
Southampton	90	120.00	40.00	20.00	.....
Stonefort	350	107.00	100.00	159.00	.....
Scio	180	7.71	.....	5.00	.....
First Verona	820	800.00	827.12	820.00	89.95
Waterford	490	540.00	512.25	428.67	272.83
Second Westerly	220	275.00	230.00	230.00	.....
West Edmeston	550	550.00	345.00	300.00	100.00
Walworth	880	248.60	499.56	248.50	60.00
Welton	700	610.00	700.00	700.00	155.00
White Cloud	1,020	185.00	26.73	203.25	.....

Certain churches of the denomination that have taken first rank in the support of the Forward Movement, and that have been prompt with their payments in other years, are conspicuous for their absence from any of these lists. But we expect that January's report will tell a different tale.

The "Forward Movement" cut which is reproduced on another page of this department is one that was used by the First Alfred Church in connection with their annual canvass. It is used here through the courtesy of Dean Paul E. Titsworth, of Alfred.

If it is an appropriate cartoon to use in a campaign for subscriptions to the budget, it is certainly pat for "Pay-up Week".

"IS YOUR MONEY ON THE JOB?"

#### "ON THE SUNSHINE SPECIAL"

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

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

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

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

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

There was something in these rude scenes

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

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

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

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

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

We do not need to tell you that every one on that sunshine special seemed happy. Friendliness and sociability prevailed. No one appeared to have a grouch. If by chance any one happened to bump against another or step on another's toes, a pleasant apology was quickly spoken and a pardon as freely granted. No spirit of rivalry marred the feelings; no one was over sensi-

## THE FORWARD MOVEMENT CHRISTIAN CIVILIZATION



## IS YOUR MONEY ON THE JOB?

tive, and no disturbing friction ruffled the spirits of men. This spirit had much to do with making the outside world seem so beautiful.

Sometimes there were up grades where the long train required two locomotives, one to pull and the other to push. These two worked splendidly together. The pusher seemed just as well satisfied to push as did the puller to pull. The one in the rear worked just as faithfully and cheerfully as did the one at the front. Push and Pull were splendid yokefellows in the up hill work, and the heavy train moved steadily forward in spite of the up grade. It was a *successful forward movement*.

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

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

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

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

If you think a little you must remember some dear one who made this journey on the sunshine special. There was your dear mother; she toiled for years bearing burdens for others. When dark days came and others were disheartened, she saw the

bright light in the clouds and was always hopeful. When hard times came she kept sweet and bore up wonderfully. Mother never failed you when you needed comfort. Her beautiful life of love was the light of home and her ministries cheered the neighbors in days of affliction. She was loyal to the church, cheerfully doing what she could for others until, one day, her Master called her to her everlasting reward.

Yes, my friend, you know that your mother was on God's sunshine special for many years. If she could speak to you today, she would doubtless say: My son, my daughter, don't fail to take the sunshine special for the home above. Please do not miss any connection. It is always on time and will bear you safely home.—*Editorial, October 9, 1922.*

**GENERAL CONFERENCE**  
**Receipts for November, 1922**

Forward Movement:	
Adams Center .....	\$ 35 00
First Alfred .....	256 70
Andover .....	20 00
Berlin .....	40 00
First Brookfield .....	132 00
Second Brookfield .....	175 15
Chicago .....	100 00
DeRuyter .....	50 00
Dodge Center .....	84 10
Farina .....	408 52
Friendship .....	45 50
First Genesee .....	60 00
Greenbrier .....	50 00
Hartsville .....	5 00
Independence .....	50 00
Marlboro .....	75 00
New York .....	185 66
Nortonville .....	400 00
Pawcatuck .....	500 00
Piscataway .....	71 00
Plainfield .....	458 25
Scott .....	20 00
Syracuse .....	9 50
First Verona .....	45 00
Waterford .....	21 00
Welton .....	155 00
West Edmeston .....	100 00
A lone Sabbath-keeper .....	10 00
Mr. and Mrs. D. W. Boss .....	20 00
Lucia M. Waldo .....	10 00
Interest .....	1 02
	<b>\$3,593 40</b>
Missionary Society:	
Second Brookfield .....	\$105 00
Milton College:	
First Genesee .....	\$ 40 00
Denominational Building:	
Farina .....	\$ 10 00
<b>WILLIAM C. WHITFORD, Treasurer.</b>	
<i>Alfred, N. Y., November 30, 1922.</i>	

**MISSIONS**

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

**THE SOUTHWESTERN ASSOCIATION**

GENERAL MISSIONARY REV. R. J. SEVERANCE,  
GENTRY, ARK.

Geographically, this association embraces the States of Missouri, Arkansas, Oklahoma, Texas, Louisiana, Mississippi, Tennessee and Alabama. At present there are but six organized Seventh Day Baptist churches in this area. There are, however, groups of Sabbath-keepers and L. S. K's scattered throughout the entire section. In considering the churches in the association these isolated members should not be overlooked. I mention them first because they form the largest group within our borders, and I should not be surprised if an accurate enumeration of the L. S. K's in this association showed a number equal to the combined resident membership of the six organized churches.

Theoretically, every Seventh Day Baptist family should be the nucleus around which there will spring up a flourishing church. Such has been the case in some instances in the past and no doubt this good work will continue. But do we feel that, generally speaking, we are doing all that we should do in caring for the spiritual welfare of these, our Christian brethren?

Many of our comparatively large churches are scarcely holding their own numerically, even when under the constant care of a competent pastor and with the strengthening influence of well organized Sabbath schools, Christian Endeavor societies and other auxiliary bodies. What, then, should we expect of families so situated that they have none of these advantages? The missionary pastor for the Southwest visited many of these faithful children of God three years ago and some of them again two years ago but since then the financial condition of the Missionary Society has made it necessary to discontinue this line of work. If the people throughout the denomination knew how much these visits mean to families who have not seen a min-

ister of their own faith for years I believe they would gladly enlarge their missionary offerings.

The churches in this association, namely, Gentry, Fouke and Little Prairie, Ark., Belzoni, Okla., Hammond, La., and Attalla, Ala., are all missionary churches; that is, they are not self-supporting, but receive aid from the Missionary Society.

The combined resident membership of these six churches is but little more than 100; just enough for a fair-sized church. And yet each of these groups of believers is standing for God and his Sabbath and laboring for the upbuilding of the kingdom of heaven in its respective community. Is it not possible for a church of twenty consecrated members to exert nearly as great an influence for the neglected truth for which we stand as one with five times as many members? My experience has convinced me that the average small church has a larger percentage of faithful, devoted Christian workers than is found in the large churches. To my mind, the reason is apparent. In the small church there is a feeling of individual responsibility not found where workers are more numerous.

While I have no sympathy with the idea of making the Sabbath a hobby, yet I do believe it is our mission as a people to be aggressive (yes, very aggressive) in the defense of this neglected truth. We should impress the world, Christian and non-Christian, with the value of the Sabbath of Jehovah as an institution. If our small churches, groups of isolated Sabbath-keepers and scattered families of Sabbath-keepers can, one and all, be the means in God's hands of promulgating this truth then surely we should give them all possible help and encouragement.

History reveals the fact that the growth of the Seventh Day Baptist cause has come through the migration of families and the organization of churches in new territory. What excuse can we give to our Master if by neglect of helpful ministry these families and churches become disheartened?

As has been stated before, the six churches in this association all come under the head of "missionary churches". They must have religious leadership and pastoral care in order to do the best work just as is necessary in the large churches. But with these small churches the pastoral care would be impossible without financial help.

When every Seventh Day Baptist appreciates as he should the great heritage that is ours and realizes his responsibility to God for the use of the means placed in his hands I feel sure there will be sufficient funds to finance all the enterprises of the denomination.

## MONTHLY STATEMENT

November 1, 1922-December 1, 1922

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

Dr.	
Balance on hand November 1, 1922....	\$ 51 88
Collection at New Auburn Semiannual meeting, Missionary Society .....	4 63
"A Chicago Friend", Missionary Society .....	21 00
Conference Treasurer:	
Georgetown Chapel .....	17 73
Boys' School .....	62 50
Girls' School .....	62 50
Missionary Society .....	587 73
Salary increase .....	74 17
First Hopkinton Church, China Missions .....	15 00
Fouke Junior Christian Endeavor, Marie Jansz .....	5 00
Income Permanent Funds, General Fund .....	500 00
Mrs. Mary C. White, Missionary Society .....	5 00
First Hebron Church, Missionary Society .....	13 00
Minneapolis Sabbath School, Missionary Society .....	6 40
Dr. and Mrs. Alfred S. Burdick, Debt Fund .....	25 00
Albion, Wis., Church, Missionary Society .....	20 00
Luella Worden, Missionary Society .....	4 00
Dr. W. H. Tassell, Debt Fund .....	10 00
Dr. W. H. Tassell, Missionary Society .....	10 00
Frank A. Langworthy, Debt Fund .....	2 00
Waterford Ladies' Aid Society, Miss Burdick's return expenses to China .....	25 00
Herbert M. Swinney, Miss Burdick's return expenses to China .....	100 00
Mr. and Mrs. George W. Lamphere, Missionary Society .....	10 00
John Blake, Foreign Missions .....	14 64
L. E. Maxson, Debt Fund .....	2 75
Mrs. J. W. Crosby, Missionary Society .....	2 00
R. J. Severance, Missionary Society .....	10 00
Three months' returned salary of Susie M. Burdick .....	125 00
	<u>\$1,786 93</u>

## Cr.

Rev. T. L. M. Spencer, November salary .....	\$ 83 33
Susie M. Burdick, October salary .....	41 67
Rev. R. J. Severance, October salary and traveling expenses .....	125 00
Rev. M. A. Branch, October salary and traveling expenses .....	92 33
C. C. Van Horn, October salary .....	75 00
Rev. Robert B. St. Clair, October salary .....	50 00
Rev. George W. Hills, October salary .....	50 00
Ray C. North, October salary .....	33 33
Rev. William L. Davis, October salary .....	33 33
Rev. G. H. F. Randolph, October salary .....	41 66
Rev. S. S. Powell, October salary .....	25 00
Adeibert Branch, October salary .....	25 00
Mrs. Angeline P. Abbey, October appropriation .....	10 00
Vance Kerr, October salary .....	25 00
Rev. William L. Burdick, October salary and expenses .....	182 29
Rev. D. Burdett Coon, October salary and traveling expenses .....	179 02

Industrial Trust Company, China draft .. 15 15  
Treasurer's expenses .....

Balance on hand December 1, 1922.... \$1,122 38  
664 55  
\$1,786 93

Bills payable in December, about.....\$1,000 00  
Temporary Loans outstanding..... 1,500 00  
Special funds referred to in last month's report now amount to \$11,303.77, bank balance \$664.55, net indebtedness \$12,139.22.

S. H. Davis,  
Treasurer.

E. and O. E.

## ZIG ZAGS

GEORGE W. HILLS

The calling trip "up the Coast" this year, was the most fruitful and full of hope of any, up to date.

By removals, some have been temporarily lost to us. But usually such ones are found, later on. The burning of the Maxson Summer Hotel, up on the Kings River, in the Sierra Nevada Mountains, has made great changes at Trimmer. Though so popular, probably it will not be rebuilt, for the reason that it stood in the midst of the irrigation reservoir site. The dam is to be a little farther down stream. The engineers had told the Maxsons that, on the completion and filling of the reservoir, the surface of the water would be a hundred feet or more above their house roof, as it stood.

Great things are being done in this State in harnessing its water-power to do the work of man. "Up on the range", above Trimmer, a tunnel is being made through a mountain, to tap a lake that is fed by perpetual snows. The tunnel is sixteen feet square and is to be fourteen miles long. Other great engineering tasks are being done.

But our main interest is in the people, who are standing true to trust under the great pressure that is brought to bear upon them. The Sabbath schools are being faithfully maintained, and the Bible is very dear to them. At Clarkston, Wash., the Sabbath school is made up of the family of Dr. Paul Johnson. The three daughters of the family are being carefully taught in the Holy Word, not only along the lines of the Sabbath question and the Sabbath-school lessons, but also in the broader reach of Bible knowledge. At Trimmer, the school is made up of brother and sister C. N. Maxson.

They study and talk the lesson over together every Sabbath afternoon. At Proberta, the school has three members.

At Berkeley is our largest group. There are a little more than a dozen of all ages, and they are doing very faithful work. The Sabbath afternoon meetings at Oregon City, have been carefully sustained without a break since my last year's call. The meetings consist in prayers, testimonies, the Sabbath-school lesson and other Bible studies. Great care is given the children in Bible teaching. With but one exception, the members of this group are all of entirely new people to Seventh Day Baptists.

Faithful workers on the field, in several places are finding opportunities for doing Christian service and remain true to their church affiliations and to the "Commandments of God and the faith of Jesus."

At Oregon City it was our blessed privilege to lead a consecrated mother and her no less consecrated daughter, down into a beautiful river, and assist them to "put on Christ in baptism." The daughter is just stepping over the threshold into womanhood. She is thus giving herself to Jesus while all the fullness of womanly possibility in the Master's service is still before her. They wanted a "church home." To meet that commendable desire, they have joined the church here at Los Angeles as non-resident members, and are fully identified among God's organized working forces. We sincerely hope that some day we may have a church in their home city.

The great Pacific slope is a very large field to scatter one's interests, labors and affections over, aside from his home and local pastoral duties. It requires much prayerful care, an extensive correspondence and a yearly journey of several thousand miles. But there are many worth-while people and interests here and it is a joyous service.

There are many who are not yet of our people, who love the dear old Book of God and are hungry for the "Bread of Life" and the salvation it teaches. As is sometimes the case, some are "almost persuaded" to follow the leadings of truth and the promptings of the Holy Spirit, which encourages us to hope and pray for

still greater "showers of blessing" than we have yet received.

As I take inventory of the Lord's work, conditions and promising possibilities on the field, I find the interests greatly enlarging. As I look over the grand company of the children of God here, and the blessedness of my experiences with them, I find them growing dearer to me at every trip. Then I meditate upon the results of the work this summer, and then comes to mind the greatly discussed question of, "The Minister's Compensation" for his labor in the Master's service. Let me assure you that here is a place where he receives great installments of his pay, which can not be measured by money values.

This is my tenth year of this work. It is serving the Master at a disadvantage, we must admit, where but one brief call on each can be made once each year, then be separated from them by hundreds of miles. Yet in it all, the "Lord of the harvest" has caused this year to be the climax in results, of all these years of prayer and service. For whence does the "Roving Pastor" draw his pay? The most of it comes from above. Money is necessary in paying railroad transportation and grocer's bills. Yet how weak and little is the real power and value of money as compensation, in comparison to the bubbling over heart-full of joy, satisfaction and "pure delight" that comes to his inner consciousness, in having the full assurance that the heavenly Master is using him—only a little, weak instrument, in his great work of producing results that will abide in the eternities of his Kingdom, long after money is left behind and forgotten.

How glad I would be if I could be able to tell all the young people of this denomination about these facts, in language that would convey to their minds the true richness and fullness of their meanings. Some of the richest and most blessed of these spiritual things must be lived and experienced in order to be known and understood. And even then, in this little life that we are now living, our knowledge and understanding is so very defective and incomplete that human abilities fail to fully grasp, know and understand the things of God and eternity.



## EDUCATION SOCIETY'S PAGE

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

### THE LIBERAL ARTS COLLEGE

PROF. JOHN N. DALAND

(An address delivered at Jackson Center, Ohio,  
November 25, 1922)

I come to you today to speak for Milton College, to renew your already great interest in our work, and to ask your support for this institution which stands ready to educate our young people. We need your support both in money and in sending us your boys and girls, and we believe that the young people need the education which we can give. What, then, is education in reality? Why is the church so vitally interested in it? Is not education in a broad sense the leading out or leading up of the young person to higher and better things? If so, how close and how similar are the aims of the church and the school! On all sides today we hear the cry: "Christianity has departed from the doctrines of Jesus. Formal Christianity is one thing, and the teachings of Christ another." If this criticism causes us to go back and reflect anew upon the words of the Master, we may well be grateful for it. In that wonderful eighth chapter of John there are two most wonderful verses. "I am the light of the world; he that followeth me shall have the light of life. . . . Ye shall know the truth and the truth shall make you free." Think of these three principles—light, truth, and freedom. Here is our Master's plan of education. On this we are to build. These are the principles for us to develop and apply. We are to let in the light. We are to teach truth, not shams. We are to cultivate minds that will be free to act rightly, because they know what is right and dare to do it.

But practically how are we to teach, to inculcate these great principles? How are we to be sure that the young people grasp them? There is no potent method; and, above all, there is no short cut. The well-tried subjects and the recognized courses must be taught. But new and

valuable material must be welcomed and worked in. Students require mathematics for precision, science to comprehend the world we live in, English to express themselves adequately, some foreign language to expand their minds and enable them to see how other nations think. Students need culture, which is, as Matthew Arnold well says, "to know the best that has been thought and written in the world." To know means more than simply to have heard of. It means an appreciation of literature. High mountains cost labor to climb, but the glorious view from the summit can not be had unless you climb. Homer, Sophocles, and Plato; Virgil, Shakespeare, and Macaulay may not be the easiest of all writers, but the effort it takes to master them is recompensed with how great a reward! History is not a list of battles nor a catalog of kings. "The history of man is the story of the ideas he has accepted and of his struggle to incorporate these ideas into laws, customs, and character." Through all these studies and others like them, the mind is enriched and the character improved. Additional factors are, of course, required. The student must have will-power and the teacher must have insight. But given a serious purpose on the part of the student, good judgment on the part of the teacher, and sympathetic encouragement on the part of the parents, and these branches of study will inevitably result in the enrichment of the human spirit and the elevation of character.

The college, moreover, should constantly be on the watch for improved methods. This, indeed, is exactly what is now taking place. College heads welcome intelligent criticism, and they are receiving it. It has been said that today is a "time of genuine testing of the American college and its teachers." Other institutions are meeting the test by attention to a single aim. The dental college is judged by efficient dentistry, the agricultural school by improved methods of farming, the medical school by superior technique in surgery, the college of Engineering by its inventions. The schools of technical instruction are known by their fruits, and by their fruits they seem justified. All we ask of them is to be ever on the alert for im-

provements, always increasing their useful service. We do not underrate their products or question their methods.

But what of the College of Liberal Arts? Is it equally secure? Is it, too, justified by its fruits? That "time of genuine testing" is no idle phrase. Editors, magazine writers, the average citizen, all, from time to time ask us, what is the function of the Liberal Arts College? What is it for? If we reply: in part, at least, to prepare the student for those very technical schools, we must admit,—first, that the high schools claim to do this also; second, that a large number of our graduates, particularly girls, never enter technical schools. If, however, we answer: the function of the Liberal Arts College is to prepare for life, we may well pause to inquire, what is this life for which we are preparing our students? Is it what it has always been? We know it is not. One generation after the Civil War—and America was transformed. The South had been reconstructed, the West had been settled, a wonderful network of steel had been stretched from ocean to ocean. Inventions were multiplied; and in 1893 the whole world came to Chicago to gaze in wonder at the brilliant achievements of nineteenth century progress. Now, since 1893, another generation has passed,—and America is again transformed. Once more, there has been no lack of spectacular inventions to match the telephone and the searchlight. But this, our latest generation, has been big with problems that mechanics can not solve, and in the presence of which even electricity is as powerless as a child. The fair distribution of wealth, justice as between hand-workers and brain-workers, over-population, Bolshevism, race-hatred, world wars, and world-wide selfishness that produced those wars, and above all, perhaps, a confusion of intellectual standards and a breaking down of religious beliefs—these are the unsolved problems of the generation now closing. The solutions of these problems are the tasks of tomorrow. This is a life which is complex, difficult, dangerous even. But it challenges the best that is in the youth of America. How are the colleges fitting the boys and girls for this future which they will either mold or mar? If our

purpose to prepare them for life is a sound one, are we achieving that purpose at all well?

The different professors teach the students various subjects. These subjects form a part of the great body of knowledge. They are useful to know; they are delightful to know; people have always wanted to know them. The youth must now receive these studies in their turn, otherwise they miss the best part of the heritage of the race; otherwise they are not educated. This part of our work goes well enough. The courses of instruction are properly given. No one doubts that college teachers are competent in their chosen fields. College training is efficient—never have any fears about that. It has a cash value; it pays in dollars and cents. Graduates get jobs; they make good.

But if we send our students out with "scattered studies never brought together", if we send them out lacking any clear notion of the complex problems of this age, and without any settled mode of thought by which to understand and unify the phases of our modern life, then, in that case, we are not giving them a liberal education. An education to be liberal must liberate the mind not only from ignorance and superstition, but also from narrowness and prejudice and half-truths. A mind so liberated is open to receive facts, to test experience, to accept truth, and from these to form positive conclusions. When I ask that students shall find a settled mode of thought which will help them to understand modern life and see some unity in its apparent chaos, I know that I am asking that they shall have a philosophy of life, or, if you please, a religion. Only a few days ago, in fact, President Meiklejohn of Amherst wrote as follows: "Our seniors must be made to attempt the task of having a philosophy." And he went on to imply that this was difficult, because, as he said, "We, the college teachers, have no philosophy", and he added these significant words, "all that a teacher has to give is just his way of thinking about the world. . . . We do not teach so much by what we say as by the way we think."

This is precisely it. Not only college teachers, but multitudes of other people

have no philosophy, no settled mode of thought with which to meet life, no real religion. We teachers of Milton College understand this situation, and we accept the challenge. We believe we have a philosophy of life. On this we stand; by this we are supported, and this it is that we try to teach our students. More than the French, the algebra, and the chemistry, behind the Shakespeare, the biology, and the history is this something that binds them all together. It is this "way of thinking about the world" that is the important thing. We all realize that what a student is is more important than what he knows. But what he is depends upon his attitude toward life. How, then, shall a fine and noble attitude toward life be fostered and encouraged? At Milton College we base our hope of attaining this on Christian education. By Christian education we do not mean any particular group of sectarian doctrines, to the exclusion of others, but we do understand by it a very definite group of ideas and principles: service rather than gain; wisdom rather than cleverness; courtesy rather than self-assertion; a spirit of tolerance rather than a spirit of dogmatism—these are some of the elements that rise before us when we attempt to picture to ourselves the Christian attitude of mind. This is the attitude that we covet for our students. It is this Christian spirit that can alone bind up the wounds of a disordered world and put meaning into life. We want our students to catch this vision and prove its worth by beginning to live it. When Milton College ceases to hold up before her boys and girls the ideals and the teachings of the Master, then she may close her doors. But, be assured, she will not close them.

#### ALFRED NOW FULLY RECOGNIZED

President Davis announced last Wednesday in assembly that Alfred University had been recognized as a "Class A" college by the American Association of Universities. Alfred had been thus recognized by the Association of the Colleges of the Middle Atlantic States, but not until now had the former Association admitted her to this class. No college in the United States now has a higher rating.—*Alfred Sun.*

#### THANKSGIVING OFFERING FOR MILTON

TO THE SABBATH RECORDER:

Milton College has many friends in the denomination who are interested in her growth and her problems. For two years the institution has succeeded in meeting its increasing expenses by appealing to the members of the churches of the Northwestern Association for a Thanksgiving free-will offering equal to a day's income. Representatives of the college are visiting nearly all the churches of the Northwestern Association. The following letter is being sent to all the non-resident members of the churches:

"The time for the annual Thanksgiving visits of representatives of Milton College to the churches of the Northwestern Association is at hand. Milton College believes it has a very vital relation to the churches. The churches and the college have many problems in common. The college needs the loyal support and moral backing of the churches if it is to maintain its standards and ideals. The churches can not afford to lose the opportunity of having their young people educated in a Sabbath-keeping college under wholesome moral and spiritual influences.

"Milton College has begun the new school year with a 12 per cent increase in its enrolment over last year. As an evidence of the substantial growth of the student body, it is interesting to note that in three years, the enrolment has increased over 40 per cent, from an even 100 to 141. Milton College never had a more wholesome, earnest body of students than those in attendance this year. In every line of student activity, in regular study classes, in Christian activities, in lyceums, and in athletics, the students are carrying on their work with increased zeal and successful accomplishment.

"Let it be known that Milton College is a growing institution. During the last three years the benefactions to the college have amounted to nearly \$75,000. About \$40,000 of this sum has gone into the endowment fund, about \$13,000 has been put into permanent improvements, and over 21,000 has been given for current expenses. No gifts have been large except two bequests which have been

made a part of our endowment funds. This shows that a large number of people are loyally backing Milton College with their gifts and their moral support.

"Last year about \$9,000 was received from contributions for current expenses. The institution closed the year with a small balance and reduced its indebtedness by about \$500. Over half of this \$9,000 came from the Forward Movement Fund and from the Thanksgiving Fund. At the General Conference last summer it was found that the denominational boards must have more money. Milton College very gladly agreed to a readjustment of the Forward Movement budget, so that this year the college will receive \$900 less from that fund. We therefore call upon the members of our churches to do the best they can for us. We need at least \$3,000 from your Thanksgiving Offering to enable us to pay our bills this year. Will you not make an offering to the work of Christian education in Milton College of at least the equivalent of a day's wage or income?

"Above all Milton College wants your sympathetic interest and your constructive co-operation."

If there are those outside of the Northwestern Association who wish to join in the Thanksgiving Offering for Milton College, their gifts will be appreciated. Please send them to C. E. Crandall, Milton, Wis.

ALFRED E. WHITFORD,  
*Acting President of Milton College.*

#### LETTER FROM ARGENTINA

DEAR SISTERS OF THE RIVERSIDE SEVENTH DAY BAPTIST CHURCH:

For many days it has been on my heart to write a letter telling you something of ourselves and surroundings here in this land. About two weeks ago we came to our present abode from the home of Brother van Ysseldyk and we have been quite busy arranging our camp as nothing in the way of furniture can be had nearer than Posadas (45 miles, with cart). Mr. Robinson got busy and made our beds from the woods. They are of the "rustic" style, but fairly comfortable as he made the springs of wire, laced

back and forth. The old gentleman whom we are renting the cabin from, loaned us a couple of rough tables that he had in the kitchen, also a bench. This together with two stools comprise our outfit of furniture. I cook over an open fire in the kitchen floor and the result is that I am "crying" most of the time as the smoke from the fire literally fills the room. It's fierce, to say the least of it, but as soon as the rains let up we shall have the fire outside.

We have only taken this place temporarily as it was the only place we could find near the chapel, but one of the members has graciously offered to build a house for us to live in next to his home, but it will not be ready for two or three months as they have to bring the material from a long distance. It will only consist of two rooms and kitchen adjoining, but will be very acceptable I assure you after living here in this cabin where you have to go outside the fence about twenty-five yards to the kitchen, and there will also be a chimney to take care of the smoke.

Mary Ellen has entered school so as to learn the language quickly. However, there are only two grades taught and we shall have to teach her at home. How much we need a teacher-missionary. There must be about fifteen children of the members of the church here which would make a splendid beginning! As I stated before only two grades, first and second, are taught in the government school, nevertheless each child has to attend until fourteen years of age—(from six to fourteen). Did you ever hear of such a thing? Please put this need on your prayer list.

Misiones in many respects is very much like our central and southeastern States physically, but the winter is much more mild. We have had but few cold days thus far, but lots of rain, in fact so much more than usual that the farmers have not been able to get their corn in from the fields and much of it is rotting. There are banana plants here in abundance, and oranges grow in the woods, along the streams, but they are only used for marmalade as they are not sweet like the cultivated oranges. White potatoes do not grow very well here, but we have in their place "mandioca" which is very

nice, prepared the same as white potatoes. We also have different varieties of beans. Meats are used dried mostly, as the butcher shop is too far away to have fresh meat just when you want it. A great deal of corn meal is used as the white flour is very expensive (a thing which seems very strange to us, knowing as we do that Argentina is one of the leading wheat countries). Cane for making "rapadura" (a kind of unrefined sugar) is also grown here and used in the place of white sugar, which is considered very expensive.

We are about fifteen or twenty miles from the river (owing to the direction you travel) and just across the river is Paraguay, where a revolution has been in progress for some time, and we hear the cannons roaring most every day, which at first gave us a rather uncomfortable feeling, but one does become accustomed to such things. One of the airplanes flew over the home of Brother van Ysseldyk while we were there, and after landing in Cerro Cora the pilot was arrested and placed in jail as he had no passport for Argentina. His plane is still there—and he in jail.

There are many pests to combat here and one of the worst ones we have encountered so far is called the "pica", which is something like a flea only much smaller. This insect burrows into the skin beneath the toes or under the finger or toe nails, deposits many tiny eggs and unless gotten out continues multiplying until the individual can not walk. They are not apt to get into the fingers, but sometimes do. Mr. Robinson and Mary Ellen have both had an introduction to this pest, but so far nothing serious has resulted as we keep a pretty close guard against them. Another which I consider even worse is a fly that deposits an egg in the flesh, which makes a worm that is painful to get out. This fly attacks animals as well as human beings. We also have the "ticks" and chiggers, lice and other forms of insects, in fact every day seems to bring with it a new species in bugs, even though it's called winter.

On the other hand we have many beautiful birds—and night or day one can hear them in the woods.

Now that I have talked about most

everything else I will tell you something about the people.

Most of the members of the church are Swedish, but all except one woman understand the Spanish language. This woman has lived in Atlantic City, and speaks English. She together with her son have just begun the observance of the Sabbath since we came and although not a member yet, expects to be. We had dinner at their home last Sunday and find them to be very nice people.

One young Russian who has recently come to us from the Adventists is quite an enthusiastic evangelist and is now out on a trip among the Adventists. He wanted us to send "Christian greetings" to the church in Riverside and I take this opportunity to do so. They appreciate so much what you have done in sending us out to them—and I believe the coming was opportune—may God bless and enrich the lives of each one of you is our prayer.

We have much to encourage us and to keep our faith looking up.

Before closing I want to tell you how we enjoyed the bunch of letters read on the "Anyo Maru" and thanks to each of you for your cheery words, clippings and pictures. Each morning as long as they lasted we would open the letter for that day, eager to see who had written it and what word they had written us. Oftentimes it was with tears that we folded the letter and placed it again in the envelope, as thoughts came of the sweet fellowship and love that had sprung up between us and you in so short a time. Jesus is truly "the tie that binds." We thank him for you all.

With love to each one,

Your sister,

M. J. ROBINSON.

#### LATEST NEWS FROM THE EDITOR

Just as we go to press a message comes from Dr. Gardiner in which he says that he has received a thorough examination at the hands of the physicians at Rochester. They confirm the decision of his home physician, that an operation is necessary.

He was to go to the hospital Sunday and be operated upon Monday, the date of this issue of the SABBATH RECORDER.

His message concluded: "I am hopeful."

A. J. C. B.

## WOMAN'S WORK

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

### SUNSET

"We beheld His glory."

O who can look on the sun  
In the glory of his noon?  
And who can look on the God of lights  
In the ineffable, fathomless heights  
Of the Absolute One?

But the sun comes down to the earth,  
And meets it in the west;  
And God in a human birth  
Touches the human breast.  
The light that we could not look upon  
In the dazzle of its gold  
We may see in the sunset crimson,  
Cast in an earthy mold.  
And the glory of God, the Eternal One,  
We behold in the face of his human Son.  
—Charlotte Burgis DeForest.

IT is almost Thanksgiving again, before you read this the events of that day will be but memories—pleasant memories, I hope. As I write, the aroma of cooking mincemeat is permeating the house. I always think I must make mince pies for Thanksgiving—not but what there may be other pies that are better, and other desserts that my guests may like better. This morning, while I was peeling the apples I analyzed my reasons and decided that my desire for mince pie for Thanksgiving dinner is found in the fact that I like the house to be filled with the spicy fragrance, that some way this fragrance brings our thoughts toward the approaching day and often unconsciously we reach out for the Thanksgiving spirit; if we can lay hold of this spirit in advance of its annual appearance the success of the day is assured. There are so many things for which we are glad to be thankful, that sometimes it takes a little time to marshal them before our mind's eye and so I am glad to have this spicy reminder in advance of the day. There is another reason, aside from the good dinner that makes Thanksgiving day a favorite with us. It has become quite generally a family day and what we are doing in our home, many of our neighbors are doing

in their homes. While not all the members of our families can come together at this time the absent ones are brought into the circle through the eyes of love and families are drawn closer together. And this is a blessing in these days of individual independence. Loyalty to family, loyalty to community, loyalty to state, loyalty to nation and loyalty to God may all receive inspiration from the right celebration of Thanksgiving day.

I HAVE been minded to write of the candle lighting service that the girls of the Y. W. C. A. at the college had some weeks ago to welcome the new members into the organization. There were twenty-two new members who came marching into the room to the strains of stirring music on organ, violin and cello. As they entered each girl was given a tiny unlighted candle. When they were seated in the places reserved for them the little room was filled almost to overflowing. After Scripture reading and prayer followed by music the president, Miss Leona Sayre, of North Loup, asked the new members to bring their candles to her table and light them from the large or master candle. It was a beautiful sight watching these bright, happy, young faces grow serious in the candle light. After they took their seats the president gave a short address, calling attention to the help that the association expected to receive from these new members, and expressing the wish that their lives might shed abroad the radiance they had caught from the life of the Master.

At the close of this address we were asked to stand and join hands in a large circle around the room and sing one of the favorite songs of service, after which the service was concluded with prayer by Miss Beulah Coon, of Battle Creek, vice president and chairman of the membership committee. Each new girl went away carrying a white carnation from the bouquet on the president's table.

I was sorry for the two new members who were unable to be present and share in the exercises and receive the inspiration for service. I was glad that I had the opportunity to be present as a member of the advisory board and to feel a special interest in the success of the organization.

## TREASURER'S REPORT

MRS. A. E. WHITFORD, *Treasurer*,  
In account with  
THE WOMAN'S EXECUTIVE BOARD  
Three Months Ending September 30, 1922

<i>Dr.</i>	
To Cash on hand June 30, 1922 .....	\$ 172 60
Treasurer, W. C. Whitford:	
Forward Movement .....	669 61
Albion, Wis. ....	33 33
Cartwright, Wis. ....	50 00
Lost Creek, W. Va. ....	55 51
Milton, Wis. ....	2 76
Nile, N. Y. ....	25 00
Shiloh, N. J. ....	83 24
Cowen, W. Va., Ozina M. Bee:	
Forward Movement .....	10 00
Near East Relief .....	10 00
Collection Eastern Association .....	8 77
Collection Conference .....	27 50
Guilford, N. Y., Mrs. Maryett Benjamin and Mrs. Walter Cowles:	
Fouke .....	20 00
Forward Movement .....	54 41
Milton, Wis., Ladies' Benevolent Society:	
Woman's Board Expenses .....	3 00
New Enterprise, Pa., Ladies' Aid Society of Salemville .....	25 00
Verona, N. Y., Trial Presentation of the Pageant .....	12 30
Viborg, S. D., Mrs. Timon Swenson:	
Credit North Loup Church .....	10 00
	\$1,273 03

<i>Cr.</i>	
F. J. Hubbard, Treasurer	
Tract Society .....	\$ 500 00
Treasurer Memorial Board, Retired Minister's Fund .....	150 00
S. H. Davis, Treasurer, Missionary So- ciety:	
Miss Burdick's salary .....	200 00
Miss West's salary .....	200 00
Foreign Mission Conference Reports ..	2 94
Report China Educational Commission (4 copies) .....	5 00
Mrs. T. J. Van Horn:	
Expenses to Conference .....	17 77
Expenses of Pageant .....	12 30
Programs for the Pageant .....	10 83
	\$1,098 84
Cash on hand, September 30, 1922 ..	174 19
	\$1,273 03

Kind words do not cost much. They never blister the tongue or lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They make other people good-natured. They also produce their own image on men's souls, and a beautiful image it is.—*Pascal*.

## THE SOURCE OF BETTER SPEAKING

EVALOIS ST. JOHN

(Given at the Yearly Meeting of the New Jersey, New York City and Berlin, N. Y., Churches.)

Sen Yet San looked at all the sparkling jewels—necklaces, rings, and pins—he was searching for a gift to carry to his pretty young wife miles and miles away in a small province of China. It must be different, yet something beautiful, for he loved her dearly. Picking up a flat object with a slender handle he was amazed to see pictured in its shiny depths his own image. His eyes danced with delight. Here was just the thing—a mirror—the most wonderful gift he could take her.

Her eyes danced, too, when she saw reflected her beautiful face and again and again she peeked in to make sure it was still there. And then because it was so very precious to her she wrapped it in a silk scarf and laid it away.

Years went by and one day the wife became ill. Calling her daughter to her she whispered that soon she would take a long journey never to return but after she had gone, wrapped in a silk scarf the daughter would find a mirror and if she looked into its depths there she would see a picture of her mother. The mother died; and unwrapping the gift and looking in, the daughter saw reflected a beautiful girl very like her mother.

A Carpenter once walked the earth—a builder of furniture not only, but a builder of character—a Teacher, Doctor, Friend—Jesus Christ. He, too, went on a long journey and to us he gave the keeping of his image, our hearts became the mirror in which the world might see him. The life that mirrors the Master best must give up selfish ambitions and desires and seek higher and better motives. Such a life is the source of "Better Speaking."

Words are the verbal expression of what we are inside. "As a man thinketh so is he." "Actions speak louder than words", they say, but how many times have you judged a stranger to be superficial, cheap, insincere, selfish, or vulgar, merely by the words he spoke.

Often we preach a sermon and do not

## THOUGHTS ON THE SABBATH

The Sabbath was given to man to remind him of his heavenly Father, to keep him from self-worship, and to afford him rest both for mind and body. The Sabbath has always been a sign between God and his worshipers. He says of Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). The Sabbath is the one commandment which would chiefly distinguish Abraham from his neighbors. On Mount Sinai God committed to Moses the keeping of the tables of the decalog. In the middle of this law are two very important precepts, which for our own purpose we call positives; the other eight let us call negatives: positives because they say, "Thou shalt"; and negatives because they say, "Thou shalt not." The first positive says, "Six days shalt thou labor . . . but the Seventh day is the Sabbath of the Lord thy God", etc., that is, it commands us to labor six days, which six days are called by the prophet Ezekiel (46:1) "the six working days." The second positive says, "Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee." This the apostle Paul says, "is the first commandment with promise" (Eph. 6:21). Inasmuch as the Fourth Commandment closes with the first table of the law, and the Fifth Commandment begins with the second table, we say that on these two commandments we are able to hang our duty to God and man. To tamper with either of these is only to walk after the traditions of men—traditions inspired by satan.—*The Sabbath Observer*.

Neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.—*Romans 6:13*.

If you mean to act nobly and seek to know the best things which God hath put within the reach of men, you must fix your mind on that end, and not what will happen to you because of it.—*George Eliot*.

know it. A few weeks ago I listened to Dr. Duggan as he discussed French and Anglo-Saxon relations. It was not a religious meeting, but I think every one was impressed with his deep and abiding faith in God. Even in this discussion of a purely economic question, so intense was his feeling that above all and over all was a Common Father, that he made us realize keenly that it was out Christian duty and privilege as individuals to help solve the great problems across the water.

It is my pleasure sometimes to listen to a sweet singer. As his accompanist plays the prelude, he seems to forget his audience and to put himself in harmony with the poet—and as he sings he paints for us the picture that was in the poet's mind. Study Christ's parables. Have you not noticed what a clear picture he paints? Not an unnecessary word, no rambling, straight to the point. And can't you see him as he told the story—his shoulders thrown back, his eyes clear and shining, his voice distinct yet soft and comforting. We, too, can tell his message in the same way if we but live it—if like the singer we surround ourselves with his presence.

My work used to take me through the poorer part of the city. There is one person I will never forget. She was a tall, awkward woman. Life held for her few everyday pleasures it seemed to me—she took in washing for a living. Yet she always seemed so happy. Her cheery good morning as I passed her door, helped me much through the day. What was the secret? One day I discovered it. She was talking to two men and as I walked by I heard these words—"I have the Lord Jesus in my heart—no man can take him from me."

May the Lord Jesus dwell in your heart and mine—that the words of our mouths may paint his true image for others.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.—*John Ruskin*.

## YOUNG PEOPLE'S WORK

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

### CHRISTMAS ALL THE YEAR

MRS. PAUL W. JOHNSON

Christian Endeavor Tople for Sabbath Day,  
December 23, 1922

#### DAILY READINGS

Sunday—By fellowship with Christ (1 Cor. 1: 1-9)

Monday—By good will (Gen. 45: 1-15)

Tuesday—By useful lives (Acts 13: 32-37)

Wednesday—By seeking God (Ps. 25: 1-10)

Thursday—By constant prayer (Eph. 6: 18-20)

Friday—By heartfelt worship (1 Cor. 14: 15-17)

Sabbath Day—Topic, How to have Christmas all the year (Luke 2: 8-20) (Christmas meeting)

This beautiful Scripture lesson will be much more effective if recited instead of read, and it surely is worth memorizing.

The first part of the meeting may be given to tying together the different divisions of the subject as outlined in the Daily Readings, choosing some key verse from each reference given.

If by "constant prayer" we "seek God" and have "fellowship with Christ" we shall engage in "heartfelt worship", we shall be filled with "good will" toward all, and we "shall live exceedingly useful lives".

We always, of course, associate giving with Christmas, and of late years the emphasis has been placed much more upon giving to others than in receiving. Christmas should be made much of in the home circle, but the gifts exchanged should cost more in love and thought than in money. At the Christmas time, we think, also, of those less fortunate in the community who would have no Christmas cheer or gifts unless they are provided by others. And then we think of the destitute and starving in other lands. But the main emphasis in this lesson should be in carrying on the impetus of good-will and helpfulness and generosity throughout the year.

A man who was at the head of a large business concern, on one of his trips visited a church to which he was a stranger.

After the service he complimented the pastor upon the sermon, and continued, "If you were in my employ I should discharge you." The minister, surprised, asked for an explanation. The reply was, "You gave very convincing arguments as to why I should be a Christian and engage in active Christian service, but you didn't ask me to do anything about it. A salesman may be a very convincing and able talker, but if he fails to get the prospective customer to sign on the dotted line he is of little use to his firm."

There is danger in making this lesson too abstract.

I am thinking of giving, just now, in connection with our Forward Movement perhaps because just the other evening I heard a New Era team of five members speak in the Presbyterian church here. New Era means to the Presbyterians what the Forward Movement does to us.

One speaker deplored the necessity for using the stomach pump method so much in raising money, and more than one speaker emphasized the fact that if church members would tithe, pastors would not need to mention the subject of money in their pulpits, and the church could carry on a program such as they have never known before.

One speaker used this illustration. There are three great forces working in China today—the Tobacco Trust, the Standard Oil Company, and the Christian Church. The Tobacco Trust is spending millions of dollars to place a cigarette in every mouth, the Standard Oil Company is spending millions to place a lamp in every home, and the Church is, in comparison spending a few paltry thousands to place the gospel in every heart. All working for light, but such a difference in the light!

In the recent financial campaign here for the Y. W. C. A. we were searching for a slogan for our posters which would catch the public eye. We decided upon "Invest in Girlhood" rather than "Give for Girlhood" because investing implies getting something in return, while giving, in the ordinary sense of the word, does not.

Let us think then of our gifts to our denomination—if the payment of what we owe can be called a gift—as an investment, a safe and sure one. Let us see

what an impetus is given the work and what a large rate of interest we receive in blessings.

"In giving a man receives more than he gives, and the more so in proportion to the worth of the thing given."

"'Twas never love that emptied the heart

"'Twas never giving that emptied the purse."

May this Christmas lesson sink so deep into our hearts that the following lines of Susan Coolidge may *not* be true this year:

"We ring the bells, and we raise the strain,  
We hang up garlands everywhere  
And bid the tapers twinkle fair,  
And feast and frolic—and then we go  
Back to the same old lives again."

### AN APPEAL FOR NEW JUNIOR SOCIETIES

DEAR CHRISTIAN ENDEAVORERS:

Have you ever had a Junior organization in your society? If not, why not? This year we are hoping to have a Junior society in every church where there is a Senior one if possible, will you not do your part?

The Junior society is absolutely necessary for the continuance of the Intermediate and Senior societies, it is essential in the church and holds the promise of the future. Are the children in your church getting an education six days a week and not being taught to seek first the kingdom of God and his righteousness? The work of the Junior society is to lead the children to Christ and to train them to work for him.

If you have no Junior society, organize one at once. Pray for a superintendent and for guidance to carry on this great work and then do your part to answer your prayers. Your difficulty in this work perhaps is in finding a superintendent. We often hear desires to do missionary work of some kind—here is just the opportunity you are waiting for. For where can one find a greater or more needful Christian work than in training little children. "An earnest Christian spirit, a love for children and a determination to make a success are the essential qualifications of a Junior superintendent."

Isn't such a person to be found in your society or in your church? Do not say you can not do this, remember that you can do all things through Christ which strengtheneth you.

Perhaps this is not your difficulty, but unless you have no children under the ages of fourteen and sixteen you can not honestly say that you can not form a Junior society, for the other difficulties can be overcome in some way.

"Count the cost, remember it will require work for some one to keep it in a flourishing condition. Then if you are convinced that such an auxiliary is what you need, go forward and start a Junior society 'for Christ and the Church'."

Any questions as to organization, helps, etc., will be gladly answered. So let's hear from your society in regard to a Junior organization.

Yours for big results in 1923 Junior work,

ELISABETH KENYON,  
Junior Superintendent.

Box 19, Canonchet, R. I.,  
November 27, 1922.

This poem is a fine message for any who are contemplating undertaking Junior work. Be sure to read it.

E. K.

#### THE CHILDREN FIRST

"The children need thee, and thy Master calleth:  
Go, 'feed my lambs!' His message is to thee.  
Those little feet just starting on life's highway,  
With hands outstretched, its dangers fear to see.  
They seek a guide in thee.

"The children need thee, for the home-life training

Is often set where evil doth abound;  
How can they know the way that leads to Jesus  
Where guile and godlessness is often found—  
Their only training ground.

"The children need thee, draw them closely round thee,

Tell them of Jesus—they will ne'er forget;  
Though some may miss the way through sin and pleasure,  
And many prayers remain unanswered, yet  
His reaping time is set.

"The Master's touch seek thou in his blest presence,

The love which drew them to him long ago,  
As they received his care and tender blessing,  
He would that all their trust and faith might know,  
And more like children grow.

"The children love the precious Name of Jesus,  
The mouth of babes doth oft his praise pro-  
claim;  
And mighty things hid from the wise and pru-  
dent  
Their simple faith doth grasp, and blessing  
claim,  
They learn his love and fame.

"The children need thee! Then go forth and  
labor.  
On soil so fresh and rich the seed will grow;  
The future days shall yield a goodly harvest,  
E'en now to reap the heart's deep overflow  
Of joy, to serve him so."

### ARE YOU LOOKING FOR A MISSION STUDY BOOK?

Rev. A. L. Davis Recommends Two

DEAR ENDEAVORERS:

This is the time of year when all Endeavorers ought to be engaged in definite, systematic study. I am writing to tell you of two books which I consider especially good for young people's study courses.

1. The first is "Enlisting for Christ and the Church", by Howard Agnew Johnston. The book is divided into fifteen studies, with a lesson for each day of the week. To give you some idea of the book, I will give you the outline of the first study:

#### STUDY I. ENLISTING OURSELVES

First Day: If Out of Christ, We Are Lost.  
Second Day: If Out of Christ, We Are Sin-Sick.  
Third Day: If Out of Christ, We Are Slaves to Sin.  
Fourth Day: If Out of Christ, We Have Forfeited Our Sonship.  
Fifth Day: Though Saved, We Still Are Tempted and Tried.  
Sixth Day: Since Christ Has Saved Us, We Owe All to Him.  
Seventh Day: Suggestions for the Class.

We are now using this book in our Christian Endeavor study course. It is the best book on Personal Work I have ever seen. It is a model textbook, timely, inspiring, practical, and intensely spiritual. A careful study of this book by our young people and church members in general would work a transformation in our churches.

It is published by the Association Press, New York. Cloth \$1.25; paper \$1.00.

2. "Playing Square with Tomorrow", by Fred Eastman.

This book is a challenge to young people to choose the path of service rather than the path of self-interest. It discusses the needs of rural communities, of new Americans, of migrant workers, of Indians and Mexicans, of the peoples of Alaska and Porto Rico.

The six chapters of the book are: Young America at the Crossroads, The Way of the Crowd, Where Does Service Begin, Needs of Town and Country Communities, Other Unfinished Tasks, The Life of Service.

This book was used in our Christian Endeavor Mission Study class last year. A mother of one of our Endeavorers after reading the first chapter remarked that it alone was worth the price of the book.

It is published jointly by the Council of Women for Home Missions and Missionary Education Movement, New York. Cloth 75 cents; paper 50 cents.

Both these books were copyrighted in 1921. I can most heartily recommend them to any society looking for worthwhile books for study courses.

Sincerely yours,

A. L. DAVIS.

November 17, 1922.

Ashaway, R. I.

### EFFORTS FOR BETTER WORK

(Read at the Semiannual Meeting, Nile, N. Y., by Ruth Langworthy, of Portville, N. Y., aged 11 years.)

I myself belong to a small Christian Endeavor society and I have learned by sad experience that if we have anything at all that somebody has got to get up and hustle. Sometimes my sister and I go to Christian Endeavor and find only two and sometimes only one other there. But still we have got to preach and to pray and sing and do all of the voting but it is Christian Endeavor just the same. We are supposed to have fourteen members. When we have a social and something good to eat why they are all there.

It is hard work to teach people that good eating and lots of fun are not all the things to live for. Jesus said, "I am the bread of life." We who are earnest in our work ought to make an effort to teach others how to partake of his strength and truth. Even those who are

### HOME NEWS

DERUYTER, N. Y.—The newly elected pastor of the Seventh Day Baptist church, Rev. John Fitz Randolph, of Nile, Allegany County, arrived Tuesday and is getting settled in the parsonage. Installation services will be held at the church next Sabbath at the usual meeting hour. Rev. L. D. Burdick, who has been supplying, expects to depart soon for Orlando, Florida, the family making the journey by automobile. The new pastor comes from a noted family of preachers and the local Seventh Day Baptist society is considered fortunate, indeed, in securing his services.—*DeRuyter Gleaner*.

NORTH LOUP, NEB.—The committee for arranging the church dinner was named Sabbath as follows: Mr. and Mrs. H. A. Watts, Mr. and Mrs. Glen Johnson and Mr. and Mrs. Orson Davis.

Rev. Edwin Shaw presented the needs of Milton College Sabbath morning in a manner which appealed to those who heard him. Gifts will be received tomorrow, and will go through the church treasury.

The male chorus organized Sunday night by electing Pastor Polan president, George Hutchins secretary-treasurer, and C. W. Baber director. By vote the director was given authority to arrange the voices and to say what part each one is to sing. The chorus will meet for practice Sunday nights. We are expecting great things from this splendid chorus.

The social gathering at the church Sunday night in honor of Rev. Edwin Shaw, was well attended and all seemed to have a most excellent time. No formal program was arranged and no stunts were pulled off, instead all enjoyed a real visiting time. However, while we sat at table short talks were made by Pastor Polan, Mrs. G. L. Hutchins and Mr. Shaw, and the male chorus sang for us. We are sure these informal gatherings are worth while to those who attend them.

The ordination services Sabbath Day were very impressive—more impressive than such occasions usually are. The council convened by choosing E. J. Babcock chairman. Mr. Babcock called upon

(Continued on page 767)

from twelve to fourteen years old and think that they are too young to do anything at all ought to think of Jesus when he was twelve years old. He talked with the wise men and asked questions about God.

Pastor Burdick whom we all hate to see leave us, once told our Christian Endeavor that when he was eleven years old he liked to write stories about the Bible.

One thing in our Christian Endeavor work is that we ought to do what we are asked to do. If you are asked to write a paper for a certain meeting do it if you don't say anything more than "I want to be good," at least make an effort. Don't say I can't and then not try. If you are asked to recite why recite if you don't say anything more than—

"Little drops of water,  
Little grains of sand—"

Never mind if your knees do shake and your heart pounds like a big hammer. Above all things don't be afraid of criticism. Let it help you and not hinder you. Remember the Bible says, "Whom the Lord loveth he chasteneth." A wise man will take criticism kindly and go one or two better next time.

"Try to do better work each day", said Miss Susie Burdick in one of her talks at Andover. She said that "we all should do better work every day, the children at school, the mothers at home and the fathers in all places." "If at once you don't succeed try, try again", is a saying that we all know. Look at Paul! how he thought he was doing right but he soon found out that he was not. Did he stop working when God corrected him? No, indeed! he saw his mistakes, felt sorry for them and worked harder than ever for the true God and his son, Jesus Christ. And see what he accomplished. How many churches he founded. And remember that he wrote over half of the New Testament. I hope that we as Christian Endeavor workers will try to do better work each day and be ready for God's reward of "Well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things. Enter thou into the joys of the Lord."

## CHILDREN'S PAGE

### HOW THE GOLDENROD GOT ITS NAME

RUTH MARION CARPENTER

The six-year old twins, called Hustle and Rustle by their Uncle Peter, came into the house with their arms full of lovely goldenrod.

"Uncle Peter," cried one, "what kind of flower is this?"

"Did your mother never tell you the story of Goldenrod?"

"No, Uncle Peter, she never told us; you tell us," and they climbed, one onto his right knee and the other onto his left, eager for the story.

Old Mother Nature and Father Time were having a great argument over their children; it was the Stars this time who were under discussion.

"Those Stars of ours," said Father Time, "are getting far too lazy, they think their only duty is to shine at night and when their Brother Sun comes and takes their work out of their hands, so to speak, they just go gallivanting off to play or sleep and they are getting so lazy that half the time they do not even do their night work well."

"I've noticed that, too," agreed Mother Nature. "Many a night they do not shine as brightly as they might."

"And what do you suggest, Mother Nature, as a punishment?"

"Oh, my dear, I do not suggest punishment at all; that would never do, the poor dears."

"But something must be done," insisted Father Time.

"To be sure, but work will be the magic word, not punishment. Set them to work and they will soon forget to be lazy. I have an idea," continued Mother Nature. "In my travels over the Earth, I often hear little children asking their mothers why they can't see the pretty stars in the daytime and complaining that they always have to go to bed just when the stars come out. Then again, I have heard other children cry to have

the stars to play with. Of course, that is very foolish, but still I think there is work for the Stars on Earth."

"Your idea, so far, is good, dear Mother Nature, but how can you work it out?"

"Well, the first thing tomorrow morning, as soon as the Stars are off night duty, we will call them all into our big study and tell them they are to go on day duty as well." Just then Father Time was called away on important business and could not hear the rest of Mother Nature's plan, but the next morning he joined his wife in the study with all the Star children, big and little.

"Now, my dear Stars," began Mother Nature, "your father and I have new work for you: you are to go to Earth each morning just as soon as your night duty is over and help the little children. Many of the little tots cry for you every day and so here is your chance to help in the world.

"Father Time and I want you to divide yourselves into groups, a few big Stars and several little Stars in each group. This is so you will not be lonely and the older Stars can sort of help the littler ones. Each morning as soon as your Sister Dawn begins to awaken, you are all to scamper to Earth just as fast as you can and scatter yourselves all over her. Then the minute Brother Sun gets up, Father Time will wave his Golden Rod and each Star child will change from silver to gold and you will be golden flowers living on Earth all day for little children to love and play with."

"But, my dears," Father Time cautioned them, "when you hear Big Brother Sun say good-night to Earth, you must hurry back home ready for night duty. Many people on Earth will need your shine and you mustn't fail them."

"We will be careful," cried the Star children, running away as Mother Nature and Father Time dismissed them.

"And that is the reason, little Hustle and Rustle, that you have this beautiful goldenrod to play with. Run out on the porch now and look very closely at your flowers and see if you can not find the little Star children," and Uncle Peter hugged each little twin before turning back to his work.

## WORLD CONFERENCE ON FAITH AND ORDER

*Bulletin No. 25*

Everywhere Christians are recognizing that the only hope of the world is the establishment of Christ's law of peace and righteousness and love, and that, until the churches are visibly united, they can not proclaim that law effectively. Local efforts for partial reunion are, therefore, being made all over the globe, and the effort for the World Conference on Faith and Order, to prepare the way for the unity of the churches, is arousing increased interest.

In Canada, the Congregationalists, Methodists and Presbyterians have reached almost the final stage of union, and Methodists and Anglicans are appointing Commissions to confer.

In England, members of the Church of England and of the Baptist, Congregational, Methodist, Moravian and Presbyterian Churches held remarkable conferences last winter.

In Australia, Anglicans, Baptists, Christians, Congregationalists, Methodists and Presbyterians are discussing the matter seriously.

The South India United Church and the Church of England are continuing their hopeful negotiations.

The Presbyterians, Church of England, Methodists, Congregationalists and other missionaries are continuing their efforts at Kikuyu in East Africa. Informal discussions are going on in the West Indies.

The Church of Scotland and the United Free Church of Scotland have almost completed their reunion.

In China a National Christian Council has been formed by members, foreign and native, of most of the Christian Missions which it is hoped will prepare the way for direct efforts for one Church in China.

In Egypt, members of the Church of England and the Greek Orthodox, Coptic, Syrian Orthodox, Armenian and Presbyterian Churches are continuing hopeful conferences.

In Ireland the Presbyterians and the Church of Ireland are considering the matter.

The recognition by the Ecumenical Patriarchate of the Holy Orthodox East-

err Churches of the validity of Anglican orders is a long step toward reunion between the Eastern Orthodox Churches and the Anglican Communion. The decision of the Ecumenical Patriarchate will need the assent of the other Patriarchates and autonomous Eastern Orthodox Churches before it becomes effective. The Ecumenical Patriarchate and the Old Catholic Churches of Europe are approaching each other, and the relations between the Eastern Orthodox and the Armenian and Coptic Churches are closer.

Viscount Halifax has been having conversations with Cardinal Mercier as to reunion between the Churches of Rome and England.

In the United States the Episcopal Church has made canonical provisions by which its Bishops will be enabled to give to ordained ministers of other Churches an Episcopal commission.

While federation is not a substitute for unity, it is a step toward it, and the Federal Council of the Churches of Christ in America is becoming more and more effective. The Federal Council of the Free Churches in England is likewise gaining in importance and efficiency, and the federation movements are well advanced in Germany and Switzerland.

The Northern and Southern bodies in the United States of the Methodists, Presbyterians and Baptists are still continuing their negotiations. Two of the largest bodies of Lutherans in the United States have united under the name of the United Lutheran Church of America, and the Evangelical Association of North America and the United Evangelical Church have just united under the name of the Evangelical Church, which has voted to destroy all records of the division which separated them many years ago.

The World Conference on Faith and Order, 174 Water Street, Gardiner, Maine, U. S. A., has published, for free distribution to all who apply, pamphlets reporting some of these efforts and explaining the World Conference movement toward Christian Reunion, and a list in English, French, German and Greek of topics for the consideration of groups of Christians as preliminary to the approach to unity.

The interest in Christian Reunion is especially keen in England. The secretary has been receiving each week this autumn from fifty to one hundred cuttings on the subject from English papers. For instance, in the last week, that ending November 18, there came sixty-five, twenty-eight from religious and thirty-seven from secular papers, aggregating one thousand inches of space.

### KEEPING FIT

PAUL SANFORD

(Paper read at the Iowa Yearly Meeting)

In writing on the subject "Keeping Fit" physically I believe I touch upon a matter which receives altogether too little attention in our Christian life. We little realize how great a part our feeling strong and bouyant has to do with our Christian work and how many duties we neglect because we do not "feel well." We seem to think if we have some slight ache or pain it will undoubtedly excuse us from the day's duties.

When we are really sick from some unpreventable cause we certainly are excused; but too often that long neglected tooth or that over-fed stomach or that headache, which might have been prevented, keeps us from our work.

Furthermore even though we do attend the meetings and attend to other duties when we feel indisposed we can not do them justice.

Dear friend, ask yourself when do you feel most like going ahead with the Christian service that confronts you and pushing it to a creditable finish? Is it when that corn hurts almost beyond endurance, or is it when you can not turn your neck without severe pain? I don't think so.

Is it not your duty to try to be feeling fine? It builds your character. When you bang the doors and are cross with your wife, or husband, or sister, or brother, child, parent, or stranger as the case may be; when you look like a thunder cloud and feel worse than you look—when you feel like that I say, you had better look into yourself. What is the matter? What ever it is find it quick and fix it quicker. If thy feet offend thee care for them; if thy corns offend thee cut them off, and if thy neck offend

thee—fix it some way. But if you feel ugly from habit you are almost hopeless. Certainly human nature was not intended to be like that. Build your constitution on a different base and you'll build it faster and better if you are in the bloom of health. Even a martyr might be happy if he fully realized how much worse off he could be; but he would be happier if he were healthy. You owe it to yourself to be "fit" for whatever comes along. You owe it to others almost as much as to yourself. Is it pleasant for them to get a short answer and a cross look all the time? Is it pleasant for you? Perhaps you say that "Keeping Fit" isn't all there is to being pleasant and amiable, and friendly and lovable. If you stop to think, you can see how it would better your condition.

Also you owe it to your church and your God. The Creator of mankind never intended you to have the ills that unfit you for service, and in return for what he has given you, you should be ready to give your best in the service of the King. Care for your body in every way to promote good health; keep yourself "fit", and I believe you will find it easier to perform the task set for you, and you will do your work better, and be in a more willing attitude toward the world. Therefore in closing I would wish that we might feel so well that hereafter we can meet friends in a way that shows we feel like speaking, and not like jumping out of our shoes if some one slaps us on the back when he greets us.

### PART OF MESSAGE SENT BY KING GEORGE OF GREECE FOR AMERICAN PEOPLE

"The interest and sympathy of American people in sufferings of Greece's million refugees has been a great comfort and inspiration to the Greek people. Your aid in ministering to these exiled peoples has been and will continue to be a matter of greatest satisfaction to us. In time of trouble there is no friend to whom the Greek nation turns more gladly and confidently than to America. Even this great catastrophe of suffering and exile will not be without some compensation if it serves to bind Greece and the United States closer in the ties of friendship and humanitarian endeavor."

### BOYS AND THEIR FATHERS

Father and Son Week had its annual observance November 12-19.

Begun 13 years ago as a simple supper in the Y. M. C. A. of Providence, R. I., at which 300 fathers and sons discussed each other frankly, the idea has since grown and prospered until today it is incorporated in the program of practically all organizations in the United States interested in boys.

Churches, Bible schools, Rotary and Kiwanis clubs, and the Y. M. C. A. have, in particular, emphasized this method of cultivating a closer bond of comradeship and mutual understanding between parent and boy, and the simple once-a-year banquet has expanded into a "Week," every day of which is devoted to some activity that will make a boy and his dad better pals. Go-to-Church Day appropriately closes the week with a purpose of leading both fathers and sons to regard the church as necessary to the finest development of their spiritual lives, and to secure their co-operation in the work and support of the church.

Foreign missions and the Y. M. C. A. in every part of the world have made excellent use of the plan with the result that fathers and sons of all nationalities are being rapidly linked up in a world-wide, international movement that has a Christian character-building motive.—Y. M. C. A. Secretary.

### SOME JAPANESE PETITIONS TO GOD

"O God, help us not to be selfish. Give us strength to love all men, whatever their position, and all peoples, whatever their nation. May we love others as ourselves, even as Jesus commanded."

"Our Father, keep us from pride. Help us to realize the dignity and the value of every human soul. Keep us from judging men by their usefulness to ourselves."

"Beloved heavenly Father, help our dear Japan to grow into the ideal of service. Help our country to do something great for the world and to love righteousness more than power."

"O God, help us to rise above the level of mere justice in our dealings with men. Help us to live by love and to gladly do for men more than they ask, and more than justice requires. As the owner of the vineyard gave the late-comers to the field more than they expected, help us to do more for peo-

ple than they expect and more than our obligations require."

"Father in Heaven, bring wars to an end. Help us to love even our enemies, and help us to conquer hate and suspicion that eternal peace may come quickly."

(Jotted down at random from prayers made by Japanese young men in the prayer meeting held each Sunday after the Bible Class in a missionary's home. These are free translations, but preserve the meaning.)

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread. The oil of Joy is very cheap, and if you can help the poor with a garment of praise, it will be better for them than blankets.—

Henry Drummond.

### SABBATH HISTORY I.

### BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

Sabbath History I is a neat volume, 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Very appropriate for a Christmas present.

This book of nine chapters is recommended by the Young People's Board for use in this year's study classes. Five copies will be sent post paid to one address for \$2.00. Send for five copies, sell four at the regular price, and get your copy free. Address: The American Sabbath Tract Society, Plainfield, N. J.



## DEATH

HALL.—Miss Lucy M. Hall, youngest daughter of Gardiner and Nancy Stillman Hall, was born at Alfred, N. Y., March 26, 1835, and died at her home in Milton, Wis., Thursday morning, November 16, 1922. She was the last of a family of six children.

When about four years of age she came with her family to Wisconsin where her people settled on a farm near Lima. Later they moved to Rock River where they lived on a farm for some years. Early in childhood she gave her life to her Savior and joined the Milton Church. Later she transferred her membership to the Milton Junction Seventh Day Baptist Church of which she was an honored and faithful member at the time of her death.

Being the last of her family who have long since gone to their reward and seldom talking of her own life, little is known of her history. Yet her character was read and known of all. All who knew her agree that she was a sweet spirited Christian woman, possessing in an unusual degree those virtues which made her life beautiful and helpful to those about her. Miss Amanda Johnson, an intimate friend, says she was a very unselfish woman, radiating sunshine and cheer to all about her and constantly seeking and finding opportunity to do something for others who needed her cheer and comfort.

She comes to her grave in a full age, as a shock of corn comes in its season.

Funeral services were conducted by her pastor, assisted by Rev. Henry N. Jordan, of the Milton Church, and the body was laid to rest in the Rock River Cemetery beside the remains of her father and mother.

E. D. V. H.

## IN STEP

Some one met a soldier singing  
On a lonely way.  
High and clear the notes were ringing,  
For the song was gay.  
Hearers marveled (says the story)  
At its gallant tone,  
For he sang of love and glory,  
Marching all alone.

"Friend," they said, "the world grow older  
Every day and night,  
And the burden on your shoulder  
Seemeth far from light;  
Yet your step is light and ringing,  
Marching all alone,  
And you march to martial singing,  
No one's but your own."

"Nay," he answered, "they are swinging  
Footsteps at my side;  
Every wind a song is bringing,  
Swinging to our stride.  
Comrades keep in step together  
Half the world apart;  
What's a thousand miles of weather  
To the singing heart?"

So (they say) as eve grew older  
Passed he from their sight,  
With the burden on his shoulder  
Toward the sunset light,  
Singing passed into the boundless  
Silence of the sinking day,  
Keeping steps with footsteps soundless,  
Half a world away.

—Bryn Mawr Alumnae Bulletin.

Sabbath School. Lesson XIII.—Dec. 23, 1922.  
A LESSON IN TRUST AND PREPAREDNESS. LUKE 12  
Golden Text.—"The life is more than food, and  
the body than the raiment." Luke 12:23.

## DAILY READINGS

Dec. 17—Luke 12:16-21. A Lesson in Folly.  
Dec. 18—Luke 12:35-40. A Lesson in Watchfulness.  
Dec. 19—Luke 12:41-48. A Lesson in Faithfulness.  
Dec. 20—Matt. 25:1-13. A Lesson in Preparedness.  
Dec. 21—1 Tim. 6:3-10. A Lesson in Contentment.  
Dec. 22—2 Tim. 4:1-8. A Lesson in keeping The Faith.  
Dec. 23—Luke 12:22-31. A Lesson in Trust.  
(For Lesson Notes, see *Helping Hand*)

(Continued from page 761)

each of the candidates to give his religious experiences, and each spoke very earnestly and feelingly, and all were impressed with their earnestness and devotion. Remarks were made by Pastor Polan, and upon the motion the call was endorsed and ordination asked for. The chairman gave way to the pastor and under his direction the charge to candidates was given by W. G. Rood, the charge to the church by Oscar Cox, and the welcome by R. O. Babcock. The address,

though short, yet exceptionally strong, was delivered by Rev. Edwin Shaw. It certainly made an impression upon all who heard it. The consecration prayer was said by Uncle Henry Thorngate, the oldest member of the church, and the father of deacon Herbert Thorngate. It was a never to be forgotten scene, the deacons kneeling, while the senior deacon, now bowed by the weight of years, asked the blessing of God upon those chosen to fill the responsible position to which they had just been set aside.—*North Loup Loyalist*.

Landlord—"You didn't pay the rent for last month."

Tenant—"No? Well I suppose you'll hold me to your agreement."

Landlord—"Agreement! What agreement?"

Tenant—"Why, when I rented, you said I must pay in advance or not at all."  
—*Detroit Free Press*.

"And your friend really married his typist. How do they get on?"

"Oh, same as ever. When he dictates to her, she takes him down."—*The Bulletin (Sydney)*.

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Plainfield, N. J.

## SPECIAL NOTICES

Contributions to the work of Miss Marie Jansz in Java will be gladly received and sent to her quarterly by the American Sabbath Tract Society.

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work of Miss Marie Jansz, of Java, to be sent to her quarterly by the treasurer, S. H. Davis, Westerly, R. I.

The address of all Seventh Day Baptist missionaries in China is U. S. P. O., Box 714, Shanghai, China. Domestic postage rates apply to Shanghai.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1345 Oak St., Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors.

The Seventh Day Baptist Church of Chicago, holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42d Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists hold regular weekly services at the homes, at 2.30 p. m., each Sabbath. Rev. Angeline Abbey, 1601 Third Avenue, south, phone Main 3446, leader. Mrs. Wm. Saunders, Robbinsdale, S. S. Superintendent. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth floor (elevator), Adams and Witherell Sts. For information concerning mid-week and special services, call Walnut 1886-J. Strangers and visiting brethren are cordially invited to attend these services.

The Seventh Day Baptist Church, of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath school services which are held during the winter season at the several homes of members.

## THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor

Lucius P. Burch, Business Manager

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## SUFFICIENT EXCUSE

Jack and Mary had been allowed to attend chapel for the first time. A day or two later they were found in the class room whispering audibly to each other.

"What are you children doing?" the teacher asked.

"We're playing chapel," replied Jack.

"But you shouldn't whisper in chapel," admonished the teacher.

"Oh, we're the faculty," said Mary.—*The Green and White.*

Boy to His Dad—"Dad, can you sign your name with your eyes shut?"

His Dad—"Certainly."

Boy—"Well, then, shut your eyes and sign my report card."—*The Boys' Magazine.*

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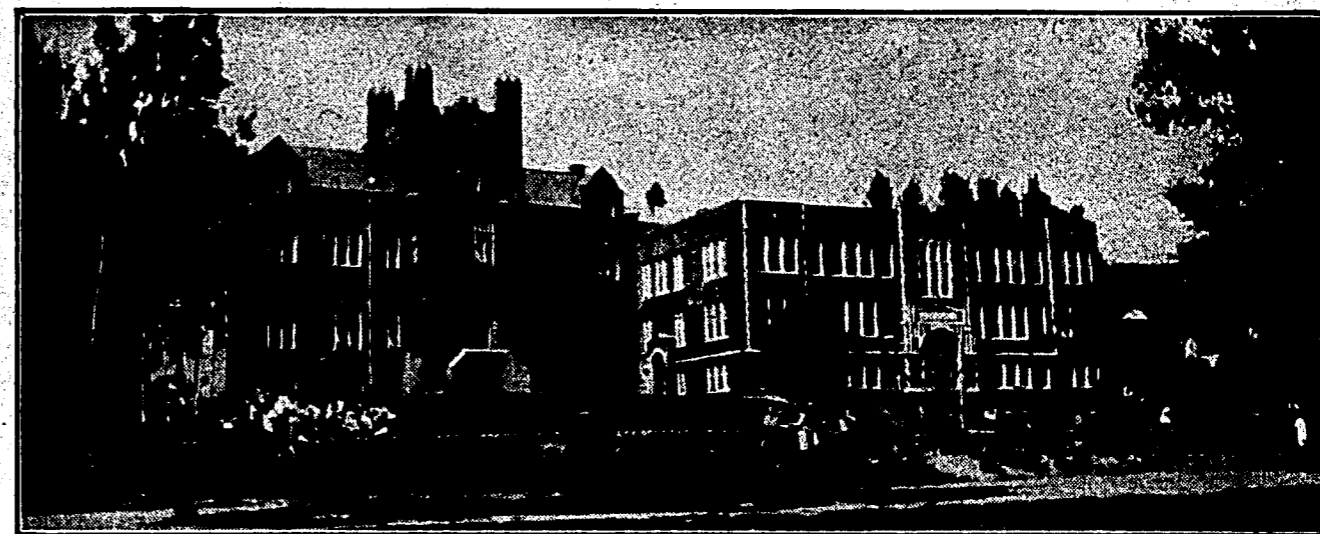
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# The Sabbath Recorder

Seventh Day Baptist  
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PAY-UP WEEK  
*For the First Half of the*  
CONFERENCE YEAR  
DECEMBER 17-23

William C. Whitford, *Treasurer*  
ALFRED, N. Y.

"If we only had the money  
That belongeth to our King,  
If the reapers of God's bounties  
Should their tithes and offerings bring,  
Then the thirsty land would blossom  
And the waiting isles would sing,  
If we only had the money  
That belongeth to our King."

—CONTENTS—

<b>Editorial.</b> —The Sabbath Visitor to be Discontinued.—The Calendar.—Week of Prayer for the Churches.—Do Christians Sleep too Well?—The Flower-shop Woman's Testimony.—The Denominational Paper .....769, 770	<b>Woman's Work.</b> —My Mission (poetry).—Following the Trail.....782-784
Dr. Gardiner Improving ..... 770	<b>The Church Treasurer Who Got Mad.</b> 784
A Second Criticism ..... 771	<b>Young People's Work.</b> —New Year's Psalm.—Junior Study Courses.—Christian Endeavor News Notes.—Allegany County Christian Endeavor Union.—Some New Plans for C. E. ....786-789
<b>The New Forward Movement.</b> —Principles of Christian Stewardship.—"Good-by" and "Howdy-do".—A Call for Honest and Fearless Thinking.—A Puritan Conception of Religion Often Overlooked .....772-774	Home News ..... 789
A Call for the Observance of World Peace Sunday ..... 774	<b>Children's Page.</b> —Pansy Faces..... 791
<b>Missions.</b> —Letter From Our China Mission ..... 775	The Moral Side of Our Present World Position ..... 792
What of the Future..... 776	<b>Our Weekly Sermon.</b> —The Moral Law and the Ceremonial Law.....795-798
<b>Education Society's Page.</b> —Echoes From the College World.—"Salem College and Education in the South-eastern Association From the Student's Standpoint" .....778-781	Rev. Jeremiah Fyock..... 798
	<b>Marriages</b> ..... 799
	<b>Deaths</b> ..... 799
	Sabbath School Lesson for January 6, 1923 ..... 800