

The Sabbath Recorder

(Continued from First Page of Cover)

THE MANUAL

5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.

2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.

3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.

4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

(Continued on Fourth Page of Cover)

CONTENTS

Editorial.—Off for Florida.—We Have Good Helpers.—Miss Susie M. Burdick to Sail for China.—Sorry to Have to Drop Them.—From Christian Endeavor Week to the April Communion	97, 98	Furloughed Missionaries.—Worker's Exchange	113-115
Whom Shall We Believe?	98	Young People's Work.—The Value of Christian Endeavor.—Another New Intermediate Society.—Young People's Program at the Quarterly Meeting.—Adams Center C. E. Society	116
Christian Opportunity in the Canal Zone	99	American Sabbath Tract Society—Treasurer's Receipts	117
The New Forward Movement.—Dr. Griffith Thomas on the Sabbath.—Another Good Letter.—Harry Emerson Fosdick	100-104	Children's Page.—The Juniors at Fouke	119
Missions.—The Call of the World	105	Home News	119
Echoes From the Past	106	Sabbath School.—Minutes of the Sabbath School Board Meeting.—Lesson for February 3, 1923	123, 128
Education Society's Page.—What Do You Think?—The Rural Church	108-112	Our Weekly Sermon.—The Greatest Thing	124
Woman's Work.—All of Us (poetry).—		Deaths	126

SEVENTH DAY BAPTIST DIRECTORY

THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at North Loup, Neb., Aug. 22-27, 1923.

President—Esle F. Randolph, Great Kills, Staten Island.

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

Vice Presidents—William C. Hubbard, Plainfield, N. J.; Frank E. Peterson, Leonardsville, N. Y.; James R. Jeffrey, Nortonville, Kan.; Rev. Royal R. Thorngate, Salembus, Pa.; Curtis F. Randolph, Alfred, N. Y.; Columbus C. Van Horn, Tichnor, Ark.; Benjamin F. Crandall, Berkeley, Cal.

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

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

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

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

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

COMMISSION

Terms Expire in 1923—Edgar P. Maxson, Westerly, R. I.; Benjamin F. Johanson, Battle Creek, Mich.; Lucian D. Lowther, Salem, W. Va.

Terms Expire in 1924—Rev. Theodore J. Van Horn, Verona, N. Y.; Paul E. Titsworth, Alfred, N. Y.; M. Wardner Davis, Salem, W. Va.

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

AMERICAN SABBATH TRACT SOCIETY

BOARD OF DIRECTORS

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

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

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

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

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

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

THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

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

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

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

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

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

SEVENTH DAY BAPTIST EDUCATION SOCIETY

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

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

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

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

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE

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

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

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

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

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

ASSOCIATIONAL SECRETARIES

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

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

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

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

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

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

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

THE SEVENTH DAY BAPTIST MEMORIAL FUND

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

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

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

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

Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

The Memorial Board acts as the Financial Agent of the Denomination.

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

SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

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

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

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

Advisory Committee—William L. Burdick, Chairman.

SABBATH SCHOOL BOARD

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

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

Treasurer—L. A. Babcock, Milton, Wis.

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

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

YOUNG PEOPLE'S EXECUTIVE BOARD

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

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

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

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

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

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

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

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

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

ASSOCIATIONAL SECRETARIES

Eastern—Marjorie Burdick, Dunellen, N. J.

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

Western—Vida Randolph, Alfred, N. Y.

Northwestern—Doris Holston, Milton Junction, Wis.

Southeastern—Mrs. Isabella Allen, North Loup, Neb.

Southwestern—Alberta Davis, Salem, W. Va.

Pacific Coast—Alice Baker, Riverside, Cal.

CONFERENCE AUXILIARY FOR LONE SABBATH-KEEPERS

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

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

SEVENTH DAY BAPTIST VOCATIONAL COMMITTEE

Chairman—Paul E. Titsworth, Alfred, N. Y.; Lucian D. Lowther, Salem, W. Va.; Earl W. Davis, Salem, W. Va.; Orla A. Davis, Salem, W. Va.; E. M. Randolph, Salem, W. Va.; D. Nelson Inglis, Milton, Wis.; Orra S. Rogers, Plainfield, N. J.

THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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

VOL. 94, NO. 4

PLAINFIELD, N. J., JANUARY 22, 1923

WHOLE NO. 4,064

Off for Florida The editor has enjoyed four days at home among the good friends in Plainfield, for which he is very thankful. It seems best, however, for him to spend a few weeks with the little flock in Florida again this winter, and not only try to encourage the good friends in Daytona, but also to get the benefit of the change of climate to aid in recovering his strength.

He will try to furnish editorials as in last year's visit and he trusts that the RECORDER will not lose anything by this temporary change. Letters for the editor may be addressed in care of George A. Main, 14 Baker Street, Daytona, Florida.

We Have Good Helpers We desire to express our appreciation of the excellent help being rendered by Brethren Bond and Burdick in the editorial work during these weeks.

It was a great comfort to know that these two friends were not only willing, but anxious to help out in this work; and that they both heartily approved the going to Florida.

We regard their being right here at this time as a great blessing to the good cause. There must be a providential leading to bring help in time of need.

Miss Susie M. Burdick To Sail for China

The friends of Miss Susie M. Burdick will be interested to know that she plans to sail from San Francisco, Cal., early in February. We are not sure whether the date is February 7 or 5. It will be safe to regard it as 5 in case one desires to write her there.

She has room 38 on the China Mail Steamship Company's steamer *Nanking*.

Sorry to Have to Drop Them We have come to the point where the postal rules make it necessary to drop several names of those whose RECORDER has been paid for out of the gift fund furnished to pay for worthy ones who are not able to pay for it.

For nearly sixteen years the mention of the matter when the fund was exhausted has been sufficient to secure its replenishment. This time there were so many such

subscriptions expiring that the call of a few weeks ago has not brought the necessary help. We do regret having to drop any of these, and still hope some good friends will respond in time to prevent our doing so.

From Christian Endeavor Week to the April Communion

There is a growing tendency on the part of Protestant churches to observe Easter, and even to pay some regard to the lenten season; or at least to make some use of that period of the year to promote evangelism.

February and March is considered a favorable time for special evangelistic services, and it seems appropriate for churches to follow somewhat a common program in this matter. This disposition on the part of churches to act together grows as they feel increasingly their common responsibility for the whole community, and, unitedly, for the religious life of the entire nation.

Because of its pagan antecedents, its superstitious origin, and its unholy use by the Roman Catholic Church, Seventh Day Baptists have been slow to fall in line with this growing Protestant tendency to observe Easter.

As a pastor I have carried through a special program covering practically this same period, but determining the dates by our own church calendar. Ours was a campaign to be carried on in a special way "From Christian Endeavor Week to the April Communion". The young people are usually quite capable of "starting something", and if properly directed they are happy in starting and in carrying through, a religious program. And again, at communion time is an appropriate time for the culmination of a continued effort to deepen the spiritual life of Christians and to bring others into the church.

However, I think that such use has been made of the Easter time in more recent years by Seventh Day Baptists that there will be no serious objection coming from any quarter if we use the common and convenient expressions, "Easter", and "the

Pre-Easter Season". As to terms and designations I am not particular.

I do want to call attention again to the last item of "Our Platform for 1923".

"We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism."

Some assistance has been made possible through the suggestion and help of the Commission on Evangelism of the Federal Council, and through the co-operation of the Commission of the Congregational Churches.

Our pastors have been provided with suggestions for a series of sermons, and with what we believe will be a stimulating and helpful little book, "What It Means to be a Christian", by Dean Bosworth of Oberlin.

For the help of families who may desire some guidance in the matter of family worship, a daily program for a season of six weeks will be presented in the SABBATH RECORDER. The Scripture lesson will be from the Book of Mark, and the hymns can be found in any standard hymn book. Copies of these hymns have been bound together especially for family use, and may be had from the American Sabbath Tract Society at five cents per copy. Pocket editions of the Gospel of Mark may be had also at the same price. In ordering why not include an order for copies of "Seventh Day Baptist Hymns and Songs"? From this collection might be selected special hymns for the Sabbath day. These, too, will be sent in quantities and with other literature for five cents per copy.

To order through your pastor or in clubs will save postage. But all orders will be taken care of, and lone Sabbath-keepers are invited to make use of these helps in their family devotions.

A. J. C. B.

If you want to know whether prayer is worth while, begin seriously, devoutly and faithfully to talk with God about the problems which are yours. Back them up with a personal, definite effort to co-operate with God in his answer, and there will be no longer in your mind a question mark as to the value and worth of prayer.—*The Continent, by permission.*

WHOM SHALL WE BELIEVE?

JESSE E. HUTCHINS

Some time ago there appeared in the SABBATH RECORDER a criticism of the writers of the *Helping Hand* who quote from Charles Foster Kent. I for one have done so, and may as well say, intend to keep on doing so. But in so doing it is by no means saying that I believe in everything that Kent teaches. In fact there are many of his teachings with which I do not agree and could not preach from the pulpit only to confute, but that is folly, as we were taught in the principles of argument and debate, to put up a straw man just for the sake of knocking him down. However, I have found Dr. Kent to be a thorough student of the Bible and Bible times and his historical settings of the different periods make the Bible glow with new truth because of the light which is cast upon them. Take for example a quotation which I made on a lesson for the last quarter. He is speaking of the conditions under which Jesus labored. "On the social side the education of the average Jewish youth was defective. The great social principles of the earlier prophets and lawgivers were sadly neglected. Class feeling was intense. The exploitations of dependent classes was not confined to the Romans. The high priestly party that controlled the temple and conducted its ritual was even more culpable in this regard than the despised tax-gatherers. The hands of even the learned religious teachers, the Pharisees, were not free from unjust extortion. Many interests which enlarge and enrich life, such as recreation, art, and popular music, were placed under the ban. As a result many a Jew satisfied his cravings for variety and pleasure in ways that were destructive to himself and to society. The ghastly effects of social immorality were evident on every side. What they needed, therefore, was healing of body and soul and a clear knowledge of the fundamental laws of life. They needed wholesome recreation and an acquaintance with the conditions under which genuine happiness could be secured."

I do not believe that there is a person in our denomination from the most radical to the most conservative who would object to that statement if it had been made under my name without quotations, for the whole New Testament gives evidence of such con-

ditions. I believe the same is true with any quotation I have made. If it is a true statement, why condemn it just because it was taken from the writings of a certain man? I have the most sincere respect for all my teachers of the seminary and I owe a great deal to them, but there were several things that they taught that I could not agree with. Because of that shall I discountenance the whole lot and call them unsafe? I attended revival meetings in our town a few nights ago. I received a lot of good from the sermon, but there were some things I did not like. Shall I condemn the whole business? I am going again tonight and assist in the meetings.

If there are things in my lesson notes with which my readers do not agree do not blame someone else for it, put the blame on me. I put in nothing that I do not believe. I do try to get the best that I can find and try to give credit to the one to whom credit is due. I might do like the traveling man of whom I heard. When he brought in his first report he had an item for a suit of clothes. He was reprimanded for including that in his expense account. The next time he came back his account was passed as satisfactory. Then the man asked the manager if he noticed the suit of clothes. He said, "No." "Well," the traveling man replied, "it is there just the same."

This same article also criticizes a translation which Kent makes of the Bible. I have not seen this translation except the part quoted, but I can see no reason why any student might not make his own translation without being a heretic. I believe the Scriptures were written by inspired men who have given to the world the truth as it was revealed to them "in divers manners". What Scriptures? King James Version? The Revised Version? As long as we do not have the original writings, what translation shall we accept? If I had the ability to make an accurate translation of the original into a language which best conveyed to the world my idea of the truth and consistent with the Holy Spirit, who has the right to call me a heretic?

I am not using this argument to uphold Kent or any other writer. I am speaking for the privilege of every student to give his interpretation of the word of God to life. And that is just what every preacher

does when he expounds a text. It takes him from half an hour to several hours to make his interpretation. He doesn't expect every one to agree with him but he does hope to help some one. This is the work unto which he believes that he is called.

CHRISTIAN OPPORTUNITY IN THE CANAL ZONE

The following cable from the Union Church on the Canal Zone received by the Committee on Religious Work on the Canal Zone, is of interest to the Protestant churches which are concerned in the welfare of the men of the Army and Navy:

"Combined Fleet arrives Canal Zone February 20 for two months. Can you secure \$2,000 from churches in the States to serve the boys of the Fleet while here? The Devil has unlimited means."

It is a notorious fact that every effort has been made across the border from the Canal Zone, which is under United States control, both in Colon and Panama City, to prepare for the coming of the great fleet of the United States. Saloons, brothels, gambling dens, have been made ready to prey upon our boys.

The Union Church on the Canal Zone, composed of members of all denominations, and heartily endorsed by the denominations having membership in the Federal Council of Churches, is doing all it can to combat these conditions. The church is entirely self-supporting, but must have aid from without to do what should be done to serve the men of the Navy. Protestantism is fortunate in having two very capable pastors for the four congregations of the Union church.

Contributions sent at once to the Committee on Religious Work on the Canal Zone, Room 65, 105 East 22nd Street, New York, will be forwarded in time to be of service during the next few weeks. Checks should be made out to Mr. Alfred R. Kimball, Treasurer of the Committee.

"The serene silent beauty of a holy life is the most powerful influence in the world, next to the might of God."—*Pascal.*

"There is one thing that is stronger than armies, and that is an idea whose time has come."—*Victor Hugo.*

THE NEW FORWARD MOVEMENT
AND
SABBATH STUDY AND PROMOTION

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

DR. GRIFFITH THOMAS ON THE SABBATH

For a number of years the present writer was a regular reader of the *Sunday School Times*. He found in it some very helpful things in connection with the study of the Sabbath-school lesson. Doubtless there is still much to be gained through the side lights which the many writers for this paper bring to bear upon the weekly Bible lesson which is used in many of our Sabbath schools. There seems to be, however, more than an ordinary amount of matter which is not serviceable because of its narrow dogmatism.

We are presenting in this issue of the RECORDER a paragraph from the extended comments of Dr. W. H. Griffith Thomas on the Sunday-school lesson for January 7. Surely there is not here a conscious purpose to misconstrue the Scriptures! This would be an offense too serious to charge against a writer who is discussing so sacred a theme.

One is certainly justified, however, in saying that it is a splendid illustration of loose thinking and of faulty logic. It would indicate a lack of confidence on our part in the intelligence of our readers to stop to point out the weak places in this illogical discussion of the Sabbath question. This paragraph is reproduced below, and appears here simply to call the attention of our readers to the necessity of trying every man's statements by the Word.

FROM THE SUNDAY SCHOOL TIMES

"The Lord's Day can not be properly considered without reference to the Sabbath which preceded it. The Sabbath was appointed at the time of the creation (Gen. 2:3), before the entrance of sin, thereby suggesting something fundamental, permanent, and universal. This was confirmed later on in connection with the Jews (Exod. 20), and then, during our Lord's life, he laid down two great principles: (1) The Sabbath was made for man; (2) the Son

of man is Lord of the Sabbath. Thus, the Sabbath is a divine institution and is not to be considered as limited to a particular day of the week, especially as no one now can prove what was actually the seventh day from creation, and even if we could it would be impossible in view of astronomical and geographical conditions to observe the same twenty-four hours. It is the principle of one-seventh of our time and not the particular day. It is, therefore, eminently appropriate that the Lord's Day should be the continuance and development of the Sabbath because of its force as the day of Christ's resurrection and as the anticipation of the great eternal Sabbath-keeping.

"It is also important to remember that our Lord's references to the Sabbath were almost exclusively addressed to his enemies. He spoke eleven times on this subject, but always to correct the superstitious additions which the Pharisees had made to the law of Moses, and when he said to his disciples, looking forward to A. D. 70, "Pray ye that your flight be not on the sabbath day" (Matt. 24:20), it is clear that he assumed the continuance of this universal principle. So that, while attacking existing usages, Christ did not annul the principle, but claimed lordship over it, thereby upholding both the Divine right and the human obligation of the sabbath, while separating what was accidental from what was essential. It is important to notice the occasions of collisions between Christ and his opponents (John 5; Luke 6; John 9; Luke 13; Luke 14). This sabbatic principle of the seventh day, the seventh month, the seventh year, and the fiftieth year, is very striking, for the typical and profound character of the Sabbath is of vital importance (Heb. 4). As an institution of Israel and originally connected with the rest in creation, the Sabbath looks forward to rest in the earth. As the original Sabbath was God's rest in creation, so the Lord's Day is his rest in redemption, and the eighth day in the Mosaic law is always the type of perfection.

"In view of all this it is essential that we should recognize the right uses of the Lord's Day. Three things sum up the day: rest, worship, service, and everything not in harmony with these should be set aside (Isa. 58:13, 14). To the believer, all that is

glorious as well as gracious is connected with the Lord's Day. Christ rose thereon and now we are looking forward to that eternal rest which remains to the people of God."

ANOTHER GOOD LETTER

While the letter which appears below is a personal letter, and was not intended for publication, I am sure its stimulating character justifies our desire to share it with our readers.

It breathes a wholesome Christian spirit, it is vigorous in thought and it gives evidence of a virile faith on the part of the writer.

Doubtless the writer of this letter and of the one to whom reference is made by its author represent different mental attitudes, and follow different intellectual approaches, in their quest for truth and for personal religious satisfaction. But in Christian experience they arrive at the same place: a regenerate life through a living faith in the Son of God, Jesus Christ our Saviour and Lord.

What a wonderful Savior is Jesus, my Jesus;
What a wonderful Savior is Jesus, my Lord.

DEAR MR. BOND:

Under separate cover I am sending you a paper with "marked copy" on the wrapper. You will observe that it is not of recent date and if you knew about the way I have kept it from time to time, instead of letting it go, it might have added significance to that for which I hope for it.

The why sending? I have before me your article with letter appended in RECORDER under the caption, "A Call for Honest and Fearless Thinking", and which I have read several times. This morning when again I thought of discarding the paper with others, I was led to look it over again and as I read the articles each one called to mind the RECORDER article and being prompted to send it to you to pass on to your correspondent if you will, I do so, using your RECORDER address.

The thoughts expressed in the letter which most arrested my attention are in the last part of the second, and the fourth paragraphs. Some Scripture came to mind while I was reading and later I looked up and cite 1 Cor. 1:18-31. Paul here does not seem to have much confidence in man's

wisdom concerning spiritual things. There are as you know many more on same line.

If the birth of Jesus Christ was not as prophesied and as recorded in the Gospels, who was he? What was he? What is the Scripture? What has any one to present as the remedy for the sin and sorrow in this world more than the cults of India or any country which have not the Word of God?

There are religions and religions, but one Christianity—the outliving life of the living Christ, who when received (John 1:12, 13), makes us a new creation. Christ is the remedy for the world's ills, and sufficient, if applied. He needs no borrowings.

As to his coming again I can not understand why so many object to the thought and so decidedly are adverse to it. He gave his promise to come for his own and take them where he would be: a comforting assurance of personal presence again. Paul enjoins his brethren to comfort one another with the assurance of Christ's return. It is reiterated again, and again. John says, 1 John 3:3, He that hath this hope purifieth himself even as he is pure. I know it is an incentive to purity.

Mr. Fosdick's sermon which has so stirred, and justly so, the ecclesiastical world, I read, and have read criticisms which have appeared. One of our own pastors said he would like to reply to it, and I asked why he did not, and he said he should in the pulpit. Paul and Peter refer to time when there will be false teachers and in two cases, 2 Tim. 4:3; 2 Peter 2:1, the warnings follow directly their positive declaration as to God's inspiration of the Scripture. Paul says the man of God may be thoroughly furnished unto all good works, but doesn't mention "modern viewpoints in science or religion".

There is much written and read today that is called beautiful that make me think of the illustration Jesus used of the two houses—one built upon the rocks and one upon the sand. Not its outward appearance but its foundation was its test in the end.

Please excuse me if I have imposed upon your time. A few words and I am done. After years of profession and so far as I knew honest, I had twenty-three years ago next June, a deliberate, definite dealing with God with results that have been blessed. The Lord and his Word have been different

to me and I wish to honor him. I believe the secret of our Forward Movement is in the Lord and his guidance and must come through much prayer.

Very sincerely,

January 3, 1923.

HARRY EMERSON FOSDICK

If I were a boy in an American college or university who felt his mother's religion slipping away from him; if I, in the light of much learning, got to wondering if all the "Now I lay me's" she had heard me say at her knee had been said into unhearing space; if I were puzzled as to whether the good Lord to whom she used to kneel in my behalf, was only a myth and not a God of power; if all the shore lights that had been pointed out to me in my days of childhood had begun to grow dim to me and show promise of fading out of my sight; if the anchor of my mother's belief to which I had in simpler days fastened my faith, seemed to my mind, to be dragging in the sea-flow of life; if my religious emotions, so vivid in younger days, seemed dead within me, and if my mind, now trained to analysis and logic, kept pricking away ruthlessly at the "Rock of Ages", and bringing me reports that the "Rock" was only a vision and not a refuge in a storm of life, I should seek out, if I could, some man who could restore my belief, not by appealing to my emotions but to my intelligence and my brain. And if I came upon such a man as Harry Emerson Fosdick, I would sit at his feet and listen.

I say that I would do this under such circumstances because young men, so puzzled, do sit at the feet of this young clergyman of New York and under his guidance they do find all the faith of the old days coming back to them, oftentimes stronger than ever, because of the very mental testing which this faith has had.

Up and down the long front of Christianity the roughest spot on the firing-line, perhaps, is in our universities and colleges. As Dr. Fosdick said to me recently in the course of a conversation:

"It is need that brings us to religion for help. Sin and its consequences create a need. Tragedy, like sickness, invalidism or death, creates a need. Mental suffer-

ing, growing, perhaps, out of the loss of old ideals and faiths, creates a need. This mental suffering may be as acute and as terrible as any pain that man may ever be called upon to endure. The need it creates can be met by the Christian religion as definitely as any other need."

Talk as you will about sermons and practical advice, we folks in our religious besetments listen only to the man who knows what he's talking about.

And so I asked Dr. Fosdick, special friend to those whose logic and intellectuality stand in the way of faith, to tell me how he, personally, had won his commission of missionary to these bewildered people.

He smiled, happily, confidentially. I've seen the same smile on the face of Brother Perkins, at Red Rock Methodist Camp meeting, as he shouted to the little group of the faithful at the Sunday morning "love feast" that old-time refrain: "The old-time religion is good enough for me."

"When I was seven years old," he told me, sitting in his office in the famous old First Presbyterian church at Fifth Avenue and Eleventh Street, New York, "I was converted."

"Old-fashioned conversion?" I asked. Somehow, from what I had heard of him, both criticism and praise, I had not expected to hear him speak in the old-fashioned terms. I had approached him knowing full well that he holds a chair in the Union Theological Seminary in New York, and that battles of theology and ecclesiasticism are continually surging round him while he swings a dangerous fist. It's true—a "new-fangled religion" was what I had expected from him—him with that silk-hatted congregation in Fifth Avenue—him with his hand in modern new-fangled uplift movements, him with his established reputation in the intellectual, social and business world of the cosmopolis for possessing as choice a set of easy-running, clear-cutting brains as any man can have.

"Yes, sir!" he answered. "Old-fashioned conversion, if you want to call it that, though it isn't old-fashioned at all, and never will be.

"It was a tremendous emotional experience and it has directed my whole life.

"I lived in an intellectual home; my father and mother were devout Christians and I lived a childhood in which not a

single doubt entered. My father was a teacher. He is alive today, principal of a high school in Buffalo, New York.

"I intended to be a professional man. I went to Colgate University and then I found myself beginning to doubt all that I had been taught and all that I had experienced in religion.

"It was a terrible thing to feel myself losing the faith I had possessed. Morally, because of my home training, I kept on solid ground. I held to my morality, but I lost my grip on the spiritual part of myself."

"And if you had lost your grip morally, as well?" I suggested.

"I would have been gone," he said, simply. "If I had had a moral complication at that time, as well as a spiritual one, I'm afraid, as I look back at it now, that I couldn't have held my own.

"That's the tragedy of the lives of our youth," he said, "losses in moral ground that are hard to regain. Do you know that there never was a man saved in the Jerry McAuley Mission who didn't testify afterwards that he had had 'a good mother'? A good mother and a good home put something into a young man that stays with him through his whole life. He can never get entirely away from it.

"It's so hard in life for a young man who never in his boyhood's home heard of Christ! He has to build himself up from the very bottom.

"Because I was able to hold my moral ground I was able to fight out the battle of faith. I left the hill of my old faith, went down into the valley of doubt and then climbed away up to loftier heights of positive faith on the other side of the valley.

"I couldn't go into the law or any other profession except the ministry.

"There seemed to be a compass within me that turned toward religious faith and religious effort. No matter how I seized the needle, the instant I removed the influence of my will from it, it would always swing back to that same direction.

"Do you know Dwight Moody's story about the child whose hand was caught in the neck of a vase?"

"I'm caught," the child said to Moody in a home where he was a guest.

"I tried my best to get the child free," Moody used to say, "but I couldn't." Then

I saw that the child's fist was doubled. 'What have you got in your hand?' asked Moody.

"A penny," said the child. 'I dropped it in the vase.'

"Let go! Let go of it!" said Moody.

"And the child was free in a second.

"So I let go at last my struggle against the ministry, and I have had a great life ever since.

"In my religion I believe in God, manifested in his Son, Jesus Christ. I think that all the other issues that arise between creeds and leaders are, in face of the fact, too small for discussion. Because I will not debate the question of the Virgin Birth, nor count it important, because I say that any Conception of Christ must have been divine, I am attacked in certain circles as a heretic. What I am trying to teach is not one theory or another of Jesus' earthly origin, but that Christ was the Son of God, come into the world to save sinners. That is the great and one outstanding fact which constitutes the center of the Gospel."

The question I had raised about "old-fashioned conversion" brought this from Dr. Fosdick:

"We may be converted to many things, good and bad. It was upon the convertibility of men that Christ supremely laid his hand. He knew they could be converted to good."

"But conversion, in the 'old-time religion'," I suggested, "was a matter of the emotions."

"Yes! Yes!" agreed this teacher-preacher. "It is a matter of the emotions almost always. When men and women are in great sorrow and distress their emotions are easy to reach. With many of us the mind does not stand in the way of the emotions, but with the young men in the universities who find their faiths faltering, it is necessary to reach their emotions through a thick fortress of mind, and through the emotions, reach the will power.

"Through the mind to the emotions, and through the emotions to the will," he repeated, as if to impress upon me a formula.

I haven't written this article for or against Fosdick, the preaching pastor of the First Presbyterian Church, from the doors of which crowds are turned away when he preaches. I haven't written it for or against Fosdick, who lectures on "The Modern Use

of the Bible" in his chair at the Union Theological Seminary in New York City.

I went to see him as a man playing a big part in life and in his profession.

A Christian missionary in the wilderness of bleak intellectuality, driving his belief in a Divine Christ through barriers of mind until it penetrates fathoms deep to the thought-burdened human emotions—that's Fosdick to me.

He is forty-two now, round-faced, clear-eyed, ruggedly hewed in features. I tried to picture him at sixty, his shocky hair turned grey, the smoothness of his features marked by lines of ever-growing character that come to the face of every man who meets the problem of life four-squared, and fighting.

I wanted to see how he would appear to my boys when they are grown. I hope when they need help they will be able to find a man like him somewhere very nearby.

And he tells me, this man that I had thought a highfaluting college professor, dissector and analyzer of religion, more psychologist than prophet, that I must begin to raise now the fortifications of my sons' souls in the heart of our home.

Even I who went to him as a reporter, get a message from him.

When old General William Booth was dying in his home at Saint John's Wood outside of London, I was sent to the house to get news of his condition.

Bramwell Booth, his son, came down from the sick-room to see me.

"Are you saved?" He put the old Salvation Army question to me like a shot.

I tried to tell him that I was only a reporter who had come for news.

But he told me to kneel, as he himself went to his knees, and then he prayed while a dismal rain fell on the glass roof of the enclosed porch above us, somewhat like this:

"Oh, God! While this great soul in the room above is preparing itself to meet thee, save and bless this young man who has come into thy presence."

I left Fosdick feeling that he had seen me as a soul; that he sees all men that way.

And that, I submit, is the test.—*William G. Shepherd in the Christian Herald.*

BRITISH LABOR AND RELIGION

The following comments are from the current London letter: "Religion is certainly a stronger influence in the new Parliament than it was in the last. Of the 73 Free Churchmen in the present House of Commons 32 belong to the Labor Party, 42 to the Independent (Asquith) Liberals, and 18 to the National (Lloyd George) Liberals. The four outstanding leaders of the Labor Party—Ramsey MacDonald, J. R. Clynes, Philip Snowden, and Arthur Henderson (who is temporarily out of Parliament)—are all men of religious spirit, as are many of the rank and file of the party." "Immediately after their election the 20 Scottish Labor M. P's took part in a dedication service in the St. Andrew's and City Halls, Glasgow, attended by 8,000 people. They solemnly dedicated themselves to the reconciliation and unity of the nations of the world and the development of the happiness of the people of these islands. Abjuring vanity and self-aggrandizement and regarding themselves as the honored servants of the people, their mission being to promote the welfare of their fellow-citizens and the well being of mankind, they sent to all peoples a message of good will, reconciliation, and friendship. The service was unique, impressive, and truly religious one." "Labor's only daily newspaper in Britain, the *Herald*, said in the course of a recent editorial, 'If every one of our legislators keeps steadily before his eyes the figure of the Man of Sorrows, then Almighty God will bless their deliberations.' The Unemployed March through London was led by a young clergyman, Rev. T. E. Pickering, who had a curacy in Sheffield and is now the head of a Christian Brotherhood, which includes men of all denominations. When released after his arrest for obstructing the police, he was carried shoulder high by the unemployed marchers. Sir Hall Caine and the Bishop of Croydon have paid high tribute to the quality of the unemployed. 'During my long life,' says the Bishop, 'I have been closely associated with laboring classes and have witnessed with amazement and admiration the enduring patience with which for the most part they have borne their lot.'"

It is always easier to discuss the duties of others, than to do our own.—*H. F. Cope.*

MISSIONS

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

THE CALL OF THE WORLD

One of the most inspiring little books that has appeared in the field of missions in the last decade is one entitled the Call of the World, by W. E. Doughty, and was published by the Laymen's Missionary Movement.

The first chapter is The Widening Sovereignty of Christ. In this chapter he tells us that "when Jules Verne published 'Around the World in Eighty Days', the journey described was laughed at as an impossible feat. Today it is possible to circle the globe in less than one half the time of which Jules Verne wrote in his book." As late as 1870 there were edicts in Japan ordering the death of Christians, while "there are today no lands in the world which are closed entirely to modern influences and only a few which do not at least tolerate the Christian missionary with his advanced ideas of civilization and progress". "It is stated by one of the great missionary authorities in India that there are millions of people in that land who are intellectually converted to the Gospel who have not yet yielded personal allegiance to Christ." This is a great gain for all that remains is to stir the hearts of these millions to action. The whole world is plastic as never before, ready to investigate and receive any new ideas.

The whole world is in a state of flux. The great epoch-making movements of the world, such as the Renaissance, the Mohammedan Conquest, the Crusades, the Reformation, the American Revolution, the French Revolution, the Wesleyan Revival, were confined to two or three countries or certain racial sections, but the awakening today influences three-fourths of the human race.

"The world has never before seen such an awakening as that which is taking place in our times. The most powerful single force at work in producing this awakening has been the missionary and his work.

"The crucifixion was two hundred eighty

years old before Christianity won toleration in the Roman Empire. It was one hundred twenty-eight years after Luther's defiance before the permanence of the Protestant Reformation was assured. After the discovery of the new world one hundred fifteen years elapsed before the first English colony was planted here. . . . But nowadays world processes are telescoped and history is made at aviation speed." "The next ten years will, in all probability, constitute a turning point in human history. . . . If these years are wasted havoc may be wrought that centuries may not be able to repair. On the other hand if they are rightfully used they may be among the most glorious in human history."

The increase in population has been in Christian lands. The population in many parts of the non-Christian world has declined during the last century and in others it has remained stationary or increased very slowly; in the United States and Canada it has increased from 5 millions to 100 millions, and in Europe from 170 millions to 450 millions.

Another thing showing the sovereignty of Christ is the fact that the control of the world's territory has been fast passing into Christian hands. "In 1600 only 7 per cent of the territory of the world was controlled by Christian nations, but now 82 per cent; . . . while the control of non-Christian nations has decreased from 93 per cent to 18 per cent.

The number of organizations engaged in missionary work has tremendously increased in the last one hundred years. At the beginning of the nineteenth century there were not more than a dozen societies in all the world; today there are nearly one thousand. One hundred years ago there was a mere handful of missionaries in the field. "Today there is an army of twenty-two thousand missionaries, counting wives, or about sixteen thousand single missionaries and missionaries with families, scattered over all the continents and in almost every country of the world." There are also about one hundred thousand native workers.

In one hundred years the contributions for missions have increased from \$100,000.00 to \$30,000,000.00 annually.

"The Bible is the missionary's Book and translated into the language of his people is

an indispensable aid to his work. The Bible societies on both sides of the Atlantic have done and are doing a magnificent work, the benefit of which all the churches are reaping. In 1800 the Scriptures were translated into sixty-six languages; today the Scriptures in part or in whole are available in more than 500 languages and dialects. One of the most striking intellectual achievements of the world has been made by the missionaries in the translation of the Scriptures to say nothing of their tremendous contribution to science and all the branches of knowledge by the reduction of languages to writing, by the translation of textbooks and by the translation of many other books in vernaculars. . . . The difficulties have been very great. Milne, a co-laborer of Morrison, has this to say regarding the learning of the Chinese language:

"To learn the Chinese is work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of apostles, memories of angels and lives of Methuselah!"

In this connection all Seventh Day Baptists should remember the magnificent work in the field of translation done by our lamented Dr. D. H. Davis and others.

The proportion of Christians to non-Christians has rapidly increased during the centuries. At the end of the second century there were two million Christians; at the end of the tenth, fifty millions; at the end of the fifteenth, one hundred millions; at the end of the eighteenth, two hundred millions; and at the end of the nineteenth, five hundred millions.

Speaking of modern missions J. Campbell Morgan is quoted as saying, "It took one hundred years to gain the first million converts. The second million were added in twelve years. They are now being added at the rate of a million in six years."

One hundred years ago only one in fourteen of the population of the United States was a member of a Protestant church; today one in four is identified with some Protestant church; and if we include Catholics two out of five, on an average, are communicants of some Christian church.

"One hundred years ago only one in ten of the college students in America was a communicant member of the church; today

practically every other college student is a member of some church."

The Widening Influence of Christ is summed up by a quotation from Robert E. Speer as follows:

"Christianity is moving out over the earth with ever-increasing agencies, with ever-increasing success, and with open and undiscouraged purpose to win the world."

Then follows in the remaining chapter of the book a passionate appeal to complete the task of Christianizing the world, this appeal based on the vast resources in the hands of Christ's followers and the world in anguish calling for the Gospel. In our own country there are thirty-five million over ten years of age who are not Christians and in all the world there are one thousand two hundred million out of one thousand two hundred million, or more than one-third of the people of the world to be led to Christ, the Savior of the world.

To this colossal task Christ has set his hands. What part are Seventh Day Baptists going to have in it?

ECHOES FROM THE PAST

W. D. TICKNER

(Continued)

Eighty years have passed, and Moses faces an angry crowd. The multitudes whom he had led out of bondage in Egypt, ungrateful, as men are prone to be, turned angrily against their benefactor because the place where they encamped was destitute of water. "And Moses cried unto the Lord saying, What shall I do unto this people? They be almost ready to stone me." The Lord answered him as he always does every one who truly puts his trust in him. "And the Lord said unto Moses, Go on before the people and take with thee of the elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand and go. Behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock and there shall come water out of it, that the people may drink." We are told that Moses did so.

In this connection, it is interesting to note that at the base of Mt. Horeb, somewhat above the valley, there is to be seen a perpendicular granite rock about forty

feet high. The entire face of the rock glitters with crystals of feldspar. Examine the rock from all available viewpoints and no trace of spring or water course can be detected, except at one point upon the otherwise unbroken face of the rock. About breast high there is an opening through which a stream of water flows, "with the fullness of a good sized well pipe". That this spring is artificial is very evident to any one who examines it carefully. (See Fraa's "Aus dem Orient", p. 23). Whether this is the identical rock that Moses smote will probably never be known, but the location and conditions when compared with the Biblical account are very significant. If this opening in the rock was made for any other purpose than to obtain water, such purpose does not appear. If it was made by any one with the idea of obtaining water, he who made it must have had faith as great as is attributed to Moses. That some one did it, it is useless to deny; and the very possibility that that some one *might* have been Moses causes us to reread Exodus 17: 6. "Behold, I will stand before thee upon the rock in Horeb; and thou shalt smite the rock and there shall come water out of it that the people may drink. And Moses did so in the sight of the elders of Israel."

The wandering in the wilderness had ended. Moses, the leader, had died. Joshua had succeeded him as the captain of the host. The Israelites encamped "in the plains of Moab by Jordan, near Jericho". It was at the time of harvest, when the "Jordan overflows all his banks", that the crossing was to be made. The miraculous cutting off of the waters, which enabled the vast multitude to pass over on dry ground, must have been regarded with wonder and awe by those with whom they were soon to engage in deadly conflict. That the news should spread far and wide would be but natural. Jerusalem was only a few miles distant, and the king, Adonizedek, must have heard of the miracle; and when, a few days later, the walls of Jericho fell, it is not to be wondered at that Adonizedek should become frightened, thinking that Joshua and his officers were sorcerers. That such were his thoughts is confirmed by letters, provincially preserved and recovered, that he (Adonizedek) wrote and sent to the king of Egypt, shortly before he with four

other kings, hid in the cave at Makkedah (Josh. 10: 16). All of these letters were urgent pleas for help against the Hebrews. Wonderful indeed it is that these letters, written on clay tablets and burned, should have been recovered, and now are to be found in the museums of Great Britain and of Berlin. God has not left us without evidence that his word is sure. From the letters we learn that the Egyptian army was not sent, and we might wonder why, were it not that the Egyptians had some forty years before, been taught a lesson. In the space of forty years, they could not have forgotten the plagues, ending with the death of the first-born of both man and beast. They could not have forgotten their discomforture at the Red Sea. So, although Adonizedek dispatched letter after letter, the help asked for was never granted.

An extract from one of these letters is almost pathetic. He (Adonizedek) wrote, "And let me warn the king as to Egyptian soldiers. Will he not order Egyptian soldiers against the chiefs who have done wrong to the King my Lord? Since, within this year, the Egyptian soldiers have gone away and quit the lands, the ruler of the King my Lord—since there were no Egyptian soldiers—is brought to naught. Yea, and the rulers of the King. . . . Behold the land of the city of Jerusalem! They are gathering. The chief says he will attack me to besiege. His tribe is not at all subject to me. The tribes are armed. They are not subject to me. Lo! my desire is the same as the desire of Milcun and the desires of the sons of Labaya, that the chiefs of the Hebrews be subject to the King's land. Lo the King my Lord will be just to me, because the chiefs are sorcerers. . . ."

"Lo! the King my Lord has established his law in the land of the city of Jerusalem forever, and shall not they take word of the desertion of the lands of the city of Jerusalem?"

"To the scribe of the King my Lord this lamentation thus.

"Adonizedek thy servant—the afflicted. Translate the messages well to the King my Lord." . . . "Greatly I am afflicted, and thou shalt perform the desire of our people before the chiefs of the land of Cush. Truly is there not slaughter with us?"

(Continued on page 128)

EDUCATION SOCIETY'S PAGE

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

"History is a race between education and disaster."—H. G. Wells.

WHAT DO YOU THINK?

One of the aims of the contributing editor for this page has been to set before the readers of the RECORDER educational ideas—not sensational ideas, not necessarily new or even original ideas, but ideas, which, tested out in the laboratories of human experience, have been found to make a difference in the conduct of life.

What do I mean by ideas that make a difference? It signifies little, having no money to speculate with, whether I think United States Steel preferred stock is going up or down. Any man harbors flocks of alleged ideas which are simply the bric-a-brac of his intellectual parlor. But what a man thinks of his neighbor, of his country, of his party, of his church, of nature, of his God, does make a difference.

Being just now in an explanatory mood, I feel like saying that I have tried, on this page of our RECORDER, to keep its readers somewhat informed on the main up-pushings of education which grows in a thousand places at once. I have tried to sell—to employ a significant commercial word—education to the potential opinion-makers among Seventh Day Baptists. I have endeavored to say, and to have others say for me, that education is the stimulation of a boy or girl, man or woman—in school or outside—to achieve an increasing control over, and direction of, the forces of nature, those in his fellows, and decidedly those in himself or herself in order to make all life more abounding. No man writing on education can express this idea too often, or in too many fashions.

I am a firm believer in the utility, in the inspirational utility of ideas. I am also more and more convinced that a growing number of folks are hungry for growth-

producing ideas. With a million college graduates in this country and several million more men and women of mental vigor, who have never seen the inside of a college, the demand that leaders shall do real thinking and promulgate ideas is waxing imperious. The newspaper and magazine world has been forced to meet this demand. Dailies and weeklies wishing to cut any figure before the world are hiring, not only the men and women who can write, but men and women who can think. Owing to the increasing demand for ideas, there have appeared lately in America, as supplements to the many meritorious family magazines which furnish substantial fiction and descriptive articles, a group of magazines both liberal and conservative which devote their energies to the setting forth, the interpretation, or the analysis and criticism of ideas. That these thoughtful periodicals can show lengthening subscription lists is indicative of the intellectual eagerness of our day.

I believe organized religion has a duty to its constituents in the face of these facts. I feel that often it too much disregards the gnawing intellectual hunger of the thousands under its influence. By this statement I do not suggest turning the pulpit into a forum for the discussion of the news. On the other hand, I do hold that the church should foster more satisfying and thorough-going religious thinking—on dogma? Yes. But a thousand times more on the uses and applications of religion.

Once, in what I thought was a tactful fashion, I said something like this to a minister with whom I was somewhat intimate. He gave me to understand that I was barking up the wrong tree, that ministers were in need of no information in this matter which they did not already possess, and that they understood their own problems perfectly.

This is one side of the situation. Another angle found expression in a conversation I had not long ago with a bright young churchman, a member of another denomination. "I have always wished," he said, "that our pulpit here could be a pulpit of ideas. This church has no conception of the great battles between all kinds of right and all kinds of wrong which are being fought in the big world outside this quiet valley."

THE RURAL CHURCH

REV. M. G. STILLMAN

(Third prize essay in Rural Church Prize Essay Contest.)

Thoughtful and devout people have the best of reasons for the highest considerations of the rural church. That church which our Lord so severely condemned in Jerusalem was not in this class. The rulers in that city church were at the head of the ecclesiastical power in Israel. They rejected the Son of God. In their cold and heartless formality they understood not the power of the kingdom the Christ came to establish. Christ went out among the fishermen and other of the common people where he called unto himself the twelve to whom he taught the principles of the heavenly kingdom. When Peter the fisherman so confidently declared, "Thou art the Son of God," the Master said, "Upon this Rock will I build my church." We see by this very important statement that Christ makes the church the earthly agency of the kingdom of heaven, and builds upon the character and preaching of the fishermen, or the common people who would the more successfully find the best approach to the hearts of the common folks. The country people of the land became fearful of the motives of those city people in Jerusalem of that day, and they would better reach the mind of their own class. The fashion of the city oftener seeks to avoid work and to make pleasure or expediency the motive of life.

Christ's victories and wonder working were more among the common people of the land than in the great city. Not that his power could not work in the city, but the common people of the country would sooner believe the message as they were called into the service of the kingdom. He taught them that the value of a man depends on his faith and spiritual power rather than his wealth or worldly position. This principle offended the rulers of that great city at that time. They did not wish to see the common man so praised and exalted. It recalls the time when the king of Egypt became afraid of the growth of the slave nation and began the restrictive persecution. Then came Moses, who by inspiration wrote of the Messiah that would some day come and establish a heavenly kingdom wherein the heavenly rulers of righteous

life should establish peace on this earth. The apostle Paul, in writing to a few Christian believers who lived in Rome, said, "Be of the same mind one toward another, Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." Here is great wisdom condensed. Let us consider it in three acts,—not in play.

Act I. "Same mind." Paul did not live to see how many varieties of the Christian faith could come into the profession of Christian faith. Leaders of thought in rural and city life soon began to differ seriously about the nature of the Son of God. Was he God or like God? Was he divine or human? In what was the difference between his life and that of other men in nature? These questions have never been fully and clearly settled even for all good men, but the rural church may be well claimed for the more conservative faith, and the higher and more established in honor to the Divine Son of God. To what extent this may be true, to such extent is the rural church the safer in its condition for the growing generation. But we can never surely tell what will come from the soil, only that the thorns and thistles are sure to spring up without sowing or culture. Many leading thinkers have come from the rural church. More ministers come from the small churches because in the restricted membership there is the more direct, personal call to the exercise of a devotional service. There is a more common devotional practice among the membership, and a stronger appeal to get the progressive young man or woman to come forth for public service. He more easily gets on his feet mentally and bodily for the spiritual devotion. He seeks to be of the same mind with Christ. When men seek to do this, it might well be expected that they would be of the same mind one with another. We may also claim for this method the highest possibilities in Christian faith.

Act II. "Mind not high things." Let us consider what the apostle here may mean for all time and all believers. Let us say that one of the "high things" that is included is popularity. There is no offense in this until it comes to following the worldly ways and fashions that stand against true Christian faith. There are at least two ways of becoming popular with public men.

The politician may see what the people demand and go to it with them to be popular. This is allowable when the demand is right. The other way and right way to become popular is to win the people to the right standard of life. A strong evangelist becomes popular with his class of believers. He is not popular with the world. How can he be when the sin of the world always stands against the church? The fashion of the world wherein it is against salvation must be one of the "high things" that Paul would warn us against.

While we have to admit that there is a very great love of show and vanity in the rural church, the more substantial members are in the most reliable class of the faithful workers. While the forms of religious expression are very necessary, these faithful ones know surely that the greatest need in the world is the strong, faithful, spiritual man to hold forth the gospel and cause of righteousness.

Act III. "Be not wise in your own conceits." Come down to the humble service. Our Lord did that. The city man and the politician are ever doing the come down to the farmer for his patronage, which is another way of saying for his dollar. But our Lord came down to the humble fishermen for their salvation. It is the highest honor for a man to bring the heavenly wealth, the riches of faith to the lost ones. These admonitions of the apostle are not more for the city than for the rural church. Conceit consists in overestimating our own mind or ability. It is a mental condition afflicting many of the younger class. Most of them rather outgrow this malady in the more mature age when they have time to find out how very much there is in the world to know that has not been found out. That is, the few things we do know give a suggestion of the vastness of the possible things to be found out. The farmer boy keeping busy at his home duties more easily keeps fairly clear of any very offensive conceits. He has a better consciousness of his limitations and holds to humility better than the smart lad of the city. The farmer can enjoy mind study but he wishes especially to get it from the Bible rather than any pragmatic philosopher of our time. He may like to compare the present day expressions with the reasoning of the Christ and the apostles. The rural church gives

more emphasis to the Bible doctrine as the authority, and less weight to the new and too liberal opinions of our time. The apostle tells that those learned Greeks spent their time in seeking something new. We need not take this as a criticism. It all depends upon what new thing they were after. Salvation comes to the soul as the best new power for the complete life. The conditions for getting this new life are better in the rural communities where the homes have the best management for guiding the young. Homes that have no good control, whether in city or country, stand for death and destruction in society. Education. Some timber is strong, like hickory, fit for carrying loads. Some trees are willow or basswood, not fit for axles. Some boys have the mind for culture and self-management to make good use of it. The first and most important textbook in the rural home is the Bible. You find that our Lord paid highest honor to the Scriptures. If the rural church has more homes with the open Bible for daily use than the city church, here is good evidence that there is more devotion. The same observation may be made concerning prayer. Here is the greatest force for the true education. In these years since the great war, it has often been remarked that Germany has more college graduates than any other country but can not be classed as well educated because the heart has so little place in the education. **The French have** education and culture, but have far too little use for the Sermon on the Mount. The little church in the vale may stay nearer to the evident meaning of the Bible, and be less loaded with foggy speculations. Her substantial, practical faith will help hold the minister down from his airy speculations to **build on sound doctrine.** The farmer boy needs a good, cultural education for his general contact with the world, that he may do his best service in holding up the cause of righteousness. Education makes the man at home with the world. Paul could stand before kings because of his faith and culture. The boy must have the pure English. He must be able to avoid the vulgar expressions. Teachers should be careful to teach refinement, not "college slang". President Daland once told Conference of a man he had known that was one of the best educated, but had not

gone to school. Surely, it is a rare mind that will get it that way. He must have had a good home or some substitute in a wise friend. The leaders of thought power have come more frequently from the farms where they learned work. A Washington, or a Lincoln came from the soil and learned the high call of citizenship. A government by the people could succeed only with the advance of head and heart education. Looking back to the farm life we may well thank the kind Providence that gave us the chance to grow, and learn service. We had our healthful activities without all the organization the society finds use for in our present days. It seems a very great mistake for a schoolman to teach his pupils that his education will get him above work, or to imply that the work of the farm is drudgery. Every activity is drudgery when the person makes it so by having no high object of service. Work is the important part of life. Far wiser it must be when our schoolmen glorify work and show the pupil how to turn work off with joy and appreciation. Only the other day a speaker before the graduates of Columbia University observed that, "One of the most obvious of our failings as a nation is our eternal search for amusement. We lack the resources of the thoughtful. There are not many of our fellow-citizens who can enjoy thinking at the close of a busy day." Sure enough. Why? the craze for amusement. Mental and bodily laziness, encouraging idleness, weakness and crime. The farmer generally has the good reasons for giving the children the best training the schools can give, but he too often gives it all over to the schools. He should be in the Bible school for the highest reasons, and take the best interest in the moral force of the teachers employed for his children. Any teacher can work in moral force if he has it in himself. Woe unto him and the school if he has it not. Sometimes the farmer spends five thousand on a five dollar boy, but he hopes for more return. He need not spend so much to make a farmer if he can teach farming practically and the boy will learn and work.

The best of the rural church have for generations been waging the battle of thought power against the cannibalism of the saloon. Some thirty-five years ago this battle was pushed into the public schools

requiring all the teachers to show the evil effect of stimulants and narcotics. Many teachers did not like the lesson. It hit too hard back home to their own habits. But the general public standard was lifted to the extent that politicians had to take notice and have more regard for the changing public mind, or get left at the elections. We gradually advanced until the time came when, as a war measure, the enemy could be put out of the destroying business. The rural church had a large hand in that advance. The enemy dies hard, but our government centers not so much in Washington, D. C., as in the advanced standard of moral force and intelligence. The sturdy wisdom of the rural life brings the mass of the raw material, mind and body, for our colleges. It takes some money, but no factory can run without raw material. The better the proportion of hickory the better the output. We had good, clean social privileges in the little church. We had regular duties making for clean habits. Body and mind could grow under the best natural conditions, better than the lad of the city rubbing with idleness and bad company. Even the pastor of the rural church has the disadvantage of having no farm for his boys. But the farm could not be relied on to cure a minister's son. Management of the home must have its proper force. The young must be taught to appreciate refinement and highest character. Devout intelligence prepares for highest citizenship. The rule of a good king is far better than that of an immoral people. Without the spiritual culture we have the most dangerous conditions of wild animal life. The advance of intelligence and the gospel of the kingdom of heaven have largely set aside the kings among nations. Where any are left, they have to bend to the will of the people. Take King George, for example. When he comes to Parliament with all the royal splendor, exceeding the pomp of the nations, his messenger, going ahead, gets the door shut in his face as a sign that sovereignty has passed from the king to Parliament. Only a few years ago the sovereignty in respect to taxes was in the House of Lords. A few years ago, a child was looking at a picture of a group of crowned heads and asked the father, who are all these with crowns on their heads. Peers, my child. The child said, I thought peers

were places where we sit down at sea. Very true, my child, but we are to sit down on these all over England." And they did take from the House of Lords their veto power with respect to the taxes. We may here stop to recall that the advance of the common people of our mother country came through the teaching of the little "church in the vale". Manhood and citizenship were lifted and royal tyranny called down. The rulers of the Jews took great offense because the Lord taught that the poor man may be as good as anybody if he holds and exalts the principles of the kingdom of heaven. There was a touch of the people's sovereignty among the Greeks in the days of the great Pericles, but it was soon submerged by the greed and polemical power that followed. Christianity was yet to bring the race to its highest standard of life. It is the power of salvation to them that believe.

Doctrine. The country church has its doctrines from the same Lord, and the same Bible in common with the city church, for all read the same thoughts of the schoolmen of the centuries. Christ and the apostles rightly interpreted, stand as the authority in faith and practice. God's revelation in Christ is the first lesson in our doctrine. Christ the Lord set the outward sign of profession of Christian faith in baptism. He went down into the Jordan river, for the example and "to fulfil righteousness". He stood for the keeping of the whole moral law as contained in the Ten Commandments. There appears to have been no question in his day about the right day. We are on safest course if we follow our Lord on Sabbath and the ordinances. These signs fail in us if we have not the true spiritual devotion. And where we fail we serve sin and cause our neighbor to come short of salvation. If we do not warn or "throw out the life line", we cast away our own salvation and the more endanger our neighbor. It is true that a chain is no stronger than the weakest link. Just as truly the empty sack can not stand upright. The weakest of our membership will be taken by the unbelieving sinner as the measure of Christianity. Just as truly, the advance of the church comes by the faith and energy of the few faithful ones who support loyally the means of grace and make themselves the true example of the

faith. These commonplace thoughts are the everlasting verities and necessities of life.

Labor and Capital. Can the rural church solve the problem of peace between labor and capital? The principles of the church will solve it when it is ever solved. There is no higher or greater power for peace. Socialistic, false doctrines have corrupted the laboring classes and encouraged laziness and greed. Ignorance is the soil for the growth of such calamity. Russia is the great present day example of the outcome of false doctrine. To what extent the rural church indulges idleness, ignorance and unbrotherly spirit we shall see the laboring classes the more exposing themselves to the false agitators who for greed seek to stir up more war and trouble for the race. Much more opportunity should be found and made for stirring up serious thought about salvation. Amusements, entertainments, sports may have their places for the body, but the soul is the entity by which man lays hold on God for the uplift of humanity. If the rural church will sustain the true, spiritual life in the home and at the family altar, it will have the best strength for making peace between labor and capital. In such a faith and practice, more laborers will be held to respect the rights of all men, encourage individual initiative, while they also strengthen their own opportunities for labor and progress. With such devotion and sound doctrine the laborer that leaves the farm for the shop will have the principles in him to make him a fair man not to be led astray by any soap-box harangue. He will do more. He will be in the front line of service in the city church. For, even with all our weakness in the rural church, the city church would fare much worse than it does without the help coming in from the country, that is, by the resident members from the rural vicinity, and the ones moving in from other churches. By these considerations we can well believe that this wicked world can never be saved without the rural church. Thoughtful men are seriously owning this doctrine. This is the reason we are hearing so much in these days about the rural church.

Time, indeed, is a sacred gift, and each day is a little life.—*Sir John Lubbock.*

WOMAN'S WORK

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

ALL OF US

We sit in a little mist of days,
'Neath the gloom of a cloudy sky,
And some one whispers and some one prays
For the shadows to flutter by.
And we toil and mend and play our part,
And worry and fret and moan—
And that's because in the human heart
We think too much of our own.
We think too much of our own content,
Of the kind of pleasure that suits;
Of the kind of weather that's over us bent,
And our share of life's fruits;
Of our aches and pains and grief and glee,
Our comfort and fame and pride—
And the I and You and the great big Me
Are the stakes to which we're tied.
If we were broader, as fellow-men,
We'd smile and we'd sing together,
Comrades of life in the world again
In every condition of weather.
And instead of a little mist of days
This earth would swim with shining,
And lift its voice in a shout of praise
Instead of a wail and whining.

—*Folger M' Kimsey.*

FURLOUGHED MISSIONARIES

How may furloughed missionaries be more effective in their home churches?

This question was asked of missionary leaders in local churches and here are some of the answers:

"Furloughed missionaries are missing a great opportunity for publicity because they so seldom present their cause through the city and county papers. They make careful preparation to give their message to the comparatively small audiences who will hear them in the churches. Yet many missionaries who would never think of saying, 'I shrink from such publicity as speaking to an audience' will miss the far larger audiences who are not in the church but who do read the papers.

"I always avoid reporters. I shrink from newspaper publicity," said one missionary with boastful humility. We should get out of this old rut of thought. Every speaker should prepare his message for the press as carefully as he prepares his message for the pulpit. The reason we have so much poor and undesirable publicity is that we

have such unprepared publicity. If every missionary who plans an itinerary would select excerpts from his addresses and have them mimeographed for the papers he would more than quadruple his audience.

If he prepared also statements about conditions, progress, and prospects in his field that could be used as an interview, many papers would give such facts a wide publicity.

The average reporter who comes to a missionary meeting is about as much at home as a missionary would be in the Stock Exchange. If a carefully prepared statement of important facts, giving the conditions, needs and conclusions reached is handed the reporter he can supply the local color to make a good story.

"Tell them to give us more stories from the field. To say, 'the gospel is advancing in India,' does not make half as much impression as the true story of some man or woman who has become a Christian."

FURLOUGH TRAGEDIES

A missionary family came home on furlough. For seven years they had been looking forward to that home coming. During the days in China, when the father was out on his long journeys and some of the children had to be sent away from home to attend an English school, they looked forward to that furlough year together. During those seven years of drain they reached out toward the one year of spiritual refreshing.

When they reached America their income was so limited and rents so high it was impossible for them to get a house in the university city in which the father was to study, so the father rented one room and did his own housekeeping in the university city, the oldest child stayed at a grandmother's to save expense and went to school, and the overworked mother overworked further in trying to keep down expenses for herself and the three little children in a small town which had the one advantage of low rents.

When, during her furlough year, an invitation came to address a great meeting in a distant State she decided it was worth while, so her mother came to stay with the children and the missionary made the necessary and difficult readjustments to guarantee the smooth running of the domestic ma-

chinery, traveled two days and a night and arrived at the place of meeting. The meeting began ten minutes late. The choir gave a long and strikingly inappropriate musical program. The pastor talked at length on the Scripture lesson. The president of the missionary society gave a fifteen minute talk. Ten minutes was occupied with the introduction of the speaker. At 9.30, the hour at which most of the congregation confidently expected to go home, the speaker was introduced! . . . She had spent fourteen years in Africa!

A great audience was assembled to hear a missionary from India. Big business men were there who were used to considering big propositions. They might have endowed hospitals. Women were there whose hearts were tender. They might have taken into their hearts the suffering women and children of India. Young men were there and young women who were considering where their lives would count for the most. They might have given their lives for India.

The missionary preached a sermon on the "Ten Virgins" with scarcely a mention of India, its needs and opportunities and made no missionary application whatever.

A missionary came home to rest and build up and bring information and inspiration to the home church. He reversed the order and put the rest last. When he landed, an invitation to address an important convention greeted him. Another and another followed, all of them so important that he felt he could not decline. Large funds were to be secured for new buildings. Without any rest or chance for study he rushed from one place to another. In the meantime a crisis arose in his mission and he was called back to the field before his furlough was over. Within a year he broke down completely and had to return home, a semi-invalid for life.

FROM MISSIONARY DIARIES

They reveal some of the methods of recuperation, also some causes of furlough exhaustion.

"Have spoken in ten different cities in ten days. Feel a bit exhausted. I wonder whether we would not really accomplish more if we made every seventh day a day of rest even in the Lord's work. When we speak on Sunday I believe that we should

take Monday for complete rest. I feel very weary and I recognized the lack of challenge in my last talks."

"What a wonderful hostess I have at this place. At the train she took charge of my baggage and looked after my Pullman reservations for my outgoing journey. Now I am in my room with these blessed words in my ear, 'You have three hours to yourself before lunch. I have asked that no one call until after lunch. Rest or read or write as you please.'"

"Unusual experience number one! My host said upon my arrival, 'I'm a busy man myself and I travel a lot. I know how correspondence accumulates when one is traveling. If you want a stenographer this morning I'll send mine over to the house and you can get all of these letters out of your system that are keeping you awake at night.' What a wonderful help that will be."

"Met a woman who told me that every morning before she goes to her day's work she prays for me. The most encouraging thing I have discovered on my furlough is the prayer that is being offered daily for the missionaries."

"Have spoken at three churches today. It seems strange that no one thought of arranging for me to be taken from one church to another. Each chairman wrote the hour at which I was expected to arrive. I realize now that I spent more time and energy in finding the churches and in walking than I did in speaking."

"The hardest thing about my furlough is that my wife has to give most of her time to petty economies and hard work at home while I visit the churches. A year's training in the Kindergarten School at the University would mean so much in her work but we can not afford it. Sometimes I wonder whether our mission can afford for her not to have it."

THESE MAKE FURLOUGHS WORTH WHILE

The boards that furnish homes and apartments for their furloughed missionaries in seminary or university centers, and maintain missionary headquarters at Chataqua or other Conference grounds to make possible attendance at some of the great Summer Schools or Winter Schools in America.

Hostesses who give missionaries a chance for quiet rest between speaking engagements.

Program makers who omit most of the introductory and likewise most of the closing features of the program and give the missionary a real chance to deliver a real message.

Automobile owners who thoughtfully provide transportation from stations, and to and from speaking appointments, with restful rides in between.

Friends who help to arrange trips to inspiring summer conferences.

Those who also quietly and unostentatiously add efficiency equipment to the missionary outfit.

Friends who send tickets for good musical events or literary lectures.

Choir leaders who choose inspiring missionary hymns instead of soothing lullaby selections to follow missionary addresses.

Intercessors who constantly hold up missionary hands through prayer.

Any one anywhere who helps in any way to give the missionary, in that priceless furlough year, opportunities for:

Physical upbuilding.

Study.

Relaxation and recreation.

Inspiration.

Association with his own family.

Helpful contact with others.

A chance to give his message to the home church.—*The Missionary Review of the World.*

WORKER'S EXCHANGE

Fouke, Ark.

The work of the Ladies' Aid of Fouke is being carried on with the usual vim and enthusiasm. Regular meetings are held only once a month, but we have met oftener for some time to piece quilts and put them together. One has already been sold. Besides that, several quilts have been quilted at a dollar a spool. After one of our business meetings the president, Mrs. S. J. Davis, served cocoa and cake.

Our Thanksgiving dinner, a picnic in the woods on J. N. Pierce's Spring Farm, on a

warm but cloudy day, was a very enjoyable affair, attended by most of the members of our church. An excellent program, consisting of recitations, songs and drills, was given after the bountiful dinner. One number, in which a little boy was dressed in a very life-like turkey gobbler garb, was especially enjoyed. Then a number of the older girls sang a song, "For Old Glory", written by Mrs. Ada Sanders and set to music by George Graff, Jr. The girls were very pretty in their red and blue crowns with the white star of prohibition. In an exercise by the smaller children there were eleven Sabbath-keeping children under eleven years of age and then there were several babies at the dinner besides. In the harvest drill were sixteen children dressed in gay costumes with chains of the fruits, the vegetables, and the grains of the season. During the drill they paused twelve times, forming the letters: T-H-A-N-K-S-G-I-V-I-N-G. The boys and girls who gave recitations rendered them unusually well. Among the speakers were three winners of W. C. T. U. medals.

The New Year's dinner held Monday at S. J. Davis' was another occasion of pleasure to all the church. Such gatherings bring us all closer together and lure among us some who do not regularly gather with us because of living at some distance. The boiled hams, stuffed chickens, sausages, roast beef, and steak, countless pies, cakes and all the other fixings that go with a big dinner will not soon be forgotten. Did you ever eat "Kiss-Me-Quick Pudding"? It was served. Enough said.

ONE WHO WAS THERE.

LIVE DAY BY DAY

I heard a voice at evening softly say,
Bear not thy yesterday into tomorrow,
Nor load this week with last week's load of sorrow.

Lift all thy burdens as they come, nor try
To weigh the present with the by-and-by.
One step and then another, take thy way—
Live day by day.

Though autumn leaves are withering round thy way,

Walk in the sunshine; it is all for thee.
Push straight ahead, as long as thou canst see;
Dread not the winter whither thou mayest go,
But when it comes be thankful for the snow.
Onward and upward—look and smile and pray—
Live day by day.

—Selected.

YOUNG PEOPLE'S WORK

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

THE VALUE OF CHRISTIAN ENDEAVOR

Christian Endeavor Topic for Sabbath Day,
February 3, 1923

DAILY READINGS

Sunday—Testimony (Rom. 10: 9-12)
Monday—Training (1 Tim. 4: 7-16)
Tuesday—Service (Rom. 16: 1-5)
Wednesday—Fellowship (Col. 3: 16)
Thursday—Responsibility (Rom. 14: 7-9; 12)
Friday—Social life (John 2: 1-11)
Sabbath Day—Topic, What is the chief value of a Christian Endeavor society? (1 Tim. 6: 11-16) (Christian Endeavor Day. Decision Day.)

At the meeting of the Young People's Board last night each member was asked to state briefly what he considered one of the chief values of a Christian Endeavor society. These are the results.

"Christian Endeavor establishes pure, productive thoughts in young minds, as they must all come to a place of responsibility with their families and fellowmen."

"Christian Endeavor recognizes the power of God, and stands for Christ and Christianity."

"Through Christian Endeavor one maintains an interest in denominational affairs that he would scarcely have otherwise. Through service one attains."

"Christian Endeavor brings a sense of personal religion and provides an opportunity for action thus encouraged."

"Christian Endeavor is a training place for the church."

"The friendships formed by working together in Christian Endeavor are among the strongest in life, and they are certain to be uplifting."

"One of the chief values of a Christian Endeavor society is to educate the young people to do church work."

"Christian Endeavor encourages the observance of the Quiet Hour and Tenth Lesson which are needed in the church."

"In Christian Endeavor we associate with a pretty good class of people."

LET EVERY ONE OBSERVE CHRISTIAN ENDEAVOR WEEK

In last week's lesson we considered some of the claims of the church upon young people. I wonder if the older members of the church always realize that the young people have claims upon them. One of these claims is for sympathetic understanding. Too few people really understand the meaning and value of Christian Endeavor.

Many of the exercises of Christian Endeavor Week, and especially the last Christian Endeavor meeting, show the desires and aspirations of the young people and their organizations.

The committee who have been working out the program are very anxious that as many as possible of the church members attend the meetings of this week, and that in every way they help and encourage the Endeavorers in their work.

R. C. B.

ANOTHER NEW INTERMEDIATE SOCIETY

An Intermediate society has been organized at Petrolia, N. Y. Rev. William M. Simpson who has been preaching there this fall formed the organization. Mrs. A. J. Green is superintendent.

YOUNG PEOPLE'S PROGRAM AT THE QUARTERLY MEETING

Milton Junction, Wis., October 28, 1922

The theme of the quarterly meeting was "Following Christ in His Service of Love", and was carried out by the young people as follows:

Song Service
Scripture Reading, 1 Corinthians 13
Prayer

Love:
Suffereth long and is kind Olive Furrow
Envieth not Raymond Pierce
Vaunteth not itself, is not puffed up
Everett Van Horn

Duet Dorothy Larkin and Francis Babcock

Love:
Does not behave itself unseemly Lloyd Seager
Seeketh not her own Lillian Gray
Is not easily provoked Lura Burdick

Song Congregation

Love:
Thinketh no evil Mrs. Wayland Coon
Rejoiceth not in iniquity but in truth
Doris Robbins

Bearth all things Helen Jordan

Music

Love:
Believeth and hopeth all things Merton Sayre
Endureth all things Elizabeth Babcock
Never faileth Leland Hulett
Song Congregation
Mizpah Benediction

ADAMS CENTER C. E. SOCIETY

Although you have not heard from the Adams Center C. E. for some time we are still working. We have had our second original consecration meeting. The topic was "Better Growing". All members below sixteen years of age were, in response to their names, to give a Bible verse beginning with "B". All members over sixteen were to give Bible verses beginning with "G". It proved to be an interesting meeting.

One Sabbath Day in place of a "Home Missionary Lesson" we had the story of the "Pink Rose" with special music. It is a missionary story of a young girl taken from the worst of dirt and sin and made into a faithful worker for Christ. It is made especially interesting by its being a true story. There was a large attendance at the meeting and we hope all who were present were helped by the story.

We have had a few original socials as well as a progressive social at Christmas time. We enjoyed ourselves at a Musical social held at the home of Mrs. Clark Stoodley New Year's eve. We sang the "Old year out and the new year in."

Our C. E. society has taken a Chinese girl for whom we pray. We find great joy in doing this.

RECORDER CORRESPONDENT.

AMERICAN SABBATH TRACT SOCIETY	
Treasurer's Receipts for October, 1922	
Contributions to General Fund:	
Mrs. Luella Worden, New York, N. Y.	\$ 4 00
Pacific Coast Association, through Rev. George W. Hills, Los Angeles, Cal.	5 60
	\$ 9 60
Income from Invested Funds:	
Annuity Gifts	\$ 3 48
Henrietta V. P. Babcock Bequest	8 70
Lois Babcock Bequest	02
Sarah Elizabeth Brand Bequest	02
Mary A. Burdick Bequest	1 20
Susan E. Burdick Bequest	18 02
Eliza M. Crandall Bequest	4 52
S. Adeline Crumb Fund	01
Elizabeth R. Davis Bequest	5 82
Oliver Davis Bequest	135 02
Amanda B. Greene Bequest	01
Olive A. Greene Bequest	02
Ellen L. Greenman Bequest	5 80
George Greenman Bequest	45 00
George S. Greenman Bequest	64 50

Angenette Kellogg Bequest	2 90	
Adella C. Kenyon Bequest	58 00	
Benjamin P. Langworthy, 2nd, Bequest	33	
Life Memberships	23	
Eliza L. Maxson Bequest	1 00	
Paul Palmiter Gift	5 80	
Electra A. Potter Bequest	12	
Maria L. Potter Bequest	15 00	
Deborah Randall Bequest	02	
Arletta G. Rogers Bequest	02	
Charles Saunders Bequest	33	
Mary Saunders Bequest	40	
Sarah A. Saunders Bequest	40	
Fannie R. Shaw Bequest	02	
Sarah E. V. Stillman Bequest	15 00	
I. D. Titsworth Bequest	15 00	
Mary B. York Bequest	1 06	
Seventh Day Baptist Memorial Fund:		
Eugenia L. Babcock Bequest	105 56	
George H. Babcock Bequest	111 11	
		624 44
Publishing House Receipts:		
"Recorder"	\$ 121 05	
"Helping Hand"	37 80	
"Visitor"	6 25	
Intermediate Graded Lessons	8 70	
Junior Graded Lessons	18 75	
Outside S. S. Board Publications	8 66	
Tract Depository	8 50	
Calendars	30	
B. C. Davis' "Country Life Leadership"	4 25	
		259 26
Equipment Fund:		
Interest on bank balance	12 06	
Maintenance Account:		
Rent from Publishing Plant	\$ 200 00	
Income, Denominational Building Endowment	05	
		200 05
Earnings, sale of bond sent in payment of Annuity		
Bond	4 31	
		\$1,109 72

Treasurer's Receipts for November, 1922	
Contributions to General Fund:	
Mrs. Mary C. White, Sioux City, Ia.	\$ 5 00
E. D. Richmond, Proberta, Cal. (L. S. K.)	25 00
Albion, Wis., Church	20 00
Forward Movement Contributions	327 89
	\$ 377 89

Income from Invested Funds:	
Reuben D. Ayers Bequest	\$ 7 50
Henrietta V. P. Babcock Bequest	2 25
Lois Babcock Bequest	2 43
Mary P. Bentley Gift	4 50
Berlin, Wis., Parsonage Fund	6 75
Mary Rogers Berry Bequest	15 00
Richard C. Bond Bequest	3 00
George Bonham Bequest	3 00
Sarah Elizabeth Brand Bequest	1 41
Sarah C. L. Burdick Bequest	3 00
Susan E. Burdick Bequest	4 14
Joshua Clark Bequest	9 00
Relief A. Clark Bequest	24 00
Alfred Collins Bequest	6 39
E. R. Crandall Gift	1 06
Eliza M. Crandall Bequest	30 00
S. Adeline Crumb Fund	28 71
Elizabeth R. Davis Bequest	72
Oliver Davis Bequest	14 67
Nancy M. Frank Bequest	12 12
Rosannah Green Bequest	75
Amanda B. Greene Bequest	35 15
Olive A. Greene Bequest	26 34
Rhoda T. Greene Bequest	36 00
Russell W. Greene Bequest	4 50
George Greenman Bequest	45 00
George S. Greenman Bequest	221 75
Greenmanville, Conn., Church Fund	4 50

Cella Hiscox Bequest.....	6 00	
Orlando Holcomb Bequest..	30 00	
Eliza James Bequest.....	8 10	
Angenette Kellogg Bequest.	1 32	
Adelia C. Kenyon Bequest..	3 06	
Lucy M. Knapp Bequest....	6 00	
Life Memberships	14 86	
Elizabeth U. Maxson Bequest	1 50	
Elizabeth L. North Bequest.	3 00	
North Branch, Neb., Church		
Fund	2 87	
Marilla B. Phillips Bequest.	30 87	
Electra A. Potter Bequest..	160 09	
Deborah Randall Bequest...	48 15	
Arietta G. Rogers Bequest.	78 24	
George H. Rogers Bequest	30 00	
E. Sophia Saunders Bequest	3 00	
Gift of Miss S. E. Saunders		
in memory of Miss A. R.		
Saunders	4 50	
Sarah E. Saunders Bequest.	3 00	
Alzina C. Shaw Bequest....	75	
Fannie R. Shaw Bequest....	30 42	
John G. Spicer Bequest....	8 12	
Martha G. Stillman Bequest	3 00	
Mary S. Stillman Bequest...	7 50	
Mary K. B. Sunderland Be-		
quest	3 00	
Julius M. Todd Bequest....	3 00	
Villa Ridge, Ill., Church Fund	3 57	
A. Judson Wells Bequest...	1 50	
Mary J. Willard Bequest...	7 50	
I. H. York Bequest.....	3 00	
Annuitiy Gifts	81 38	
		\$1,140 94
Publishing House Receipts:		
"Recorder"	\$ 155 95	
"Helping Hand"	94 89	
Intermediate Graded Les-		
sons	25 05	
Junior Graded Lessons....	10 20	
Outside S. S. Board Publi-		
cations	25	
Tract Depository	85	
S. D. B. Hymns and Songs..	10	
S. D. B. History, No. 1.....	52 00	
B. C. Davis' "Country Life		
Leadership"	13 50	
A. J. C. Bond's "Reconstruc-		
tion Messages"	1 50	
Life of Governor S. Ward..	50	
		354 79
Earnings, sale of Liberty Bond		
sent in payment of An-		
nuitiy Bond		38
Denominational Building:		
Contributions:		
Dr. Sherman E. Ayars,		
Philadelphia, Pa.	\$ 200 00	
Forward Movement Con-		
tributions	390 09	
Income — Interest Liberty		
Loan Bonds	71 33	
		661 42
Sale Liberty Loan Bonds.....	1,964 92	
Maintenance Account:		
Rent from Publishing Plant \$	200 00	
In'come, Denominational		
Building Endowment ..	1 07	
		201 07
Contributions to Marie Jansz:		
Mrs. Ruth Threlkeld and		
family, Memphis, Tenn.	50 00	
Calvin F. Cobb, Homer, N. Y.,		
For Forward Movement		
and "Recorder" sub-		
scription	22 50	
		\$4,773 91
Treasurer's Receipts for December, 1922		
Contributions to General Fund:		
Heirs David D. and Julia F.		
Rogers, Daytona, Fla. ...	\$ 50 00	
Mr. and Mrs. W. H. Hardy,		
Portsmouth, Va.	10 00	
Forward Movement Contri-		
butions	1,073 24	
T. E. L. Class, Salem S. D. B.		
Sabbath school	25 00	
		1,158 24

Income from Invested Funds:		
Hannah Cimlano Bequest...\$	62 72	
Annuitiy Gifts	26 13	
		88 85
Publishing House Receipts:		
"Recorder"	\$ 542 16	
"Helping Hand"	207 65	
Intermediate Graded Les-		
sons	17 25	
Junior Graded Lessons	29 85	
Outside S. S. Board publica-		
tions	5 62	
Tract Depository	5 03	
Calendars	5 15	
S. D. B. Hymns and Songs..	75	
Bond's "S. D. B. History, No.		
1"	4 00	
		817 46
S. H. Davis, Treasurer, S. D. B.		
Missionary Society, one-		
third insurance, Ward-		
ner property, Chicago	6 66	
C. F. Randolph, Treasurer, Al-		
fred University, one-		
third insurance, Wardner		
property, Chicago	6 67	
Loan to General Fund.....	1,000 00	
Denominational Building Fund:		
Contributions, Forward		
Movement	\$1,592 68	
Income, Interest Liberty		
Loan Bonds	1 06	
		1,593 74
Maintenance Fund:		
Rent from Publishing Plant.....	200 00	
Contributions to Debt:		
Christen Swendson, Vi-		
borg, S. D.	\$ 5 00	
T. H. Wise, Shepherdsville,		
Ky.	17 50	
Hosea W. Rood, Madison,		
Wis.	5 00	
Mrs. Ruth Threlkeld, Mem-		
phis, Tenn.	10 00	
Mrs. S. A. Bates, Watertown,		
N. Y.	2 00	
Clara A. Sheldon, Albion, Wis.		
Ruth L. Brown, Brookfield,		
field, N. Y.	75	
H. C. Brown, Brookfield,		
N. Y.	1 50	
Miss Sarah Spooner, Brook-		
field, N. Y.	75	
K. P. Crandall, Brookfield,		
N. Y.	75	
Jessie W. Randolph, Plain-		
field, N. J.	75	
Mrs. W. H. Ingham, Fort		
Wayne, Ind.	5 00	
Miss Flora E. Zinn, Florence,		
Colo.	2 50	
C. C. Van Horn, Pastor Little		
Prairie Church, Tichnor,		
Ark.	6 00	
J. Walter Smith, East Brook-		
field, Mass.	10 00	
Dr. Sherman E. Ayars, Phil-		
adelphia, Pa.	5 00	
Mrs. E. A. Davis, Santa Bar-		
bara, Cal.	5 00	
First Alfred, N. Y., Church.		
Elrene Crandall, Indepen-		
dence, N. Y.	2 50	
V. F. Randolph, Wellsville,		
N. Y.	1 05	
Mr. and Mrs. Jay Van Horn,		
McAllen, Tex.	5 00	
Mr. and Mrs. C. H. Palmer,		
Alfred, N. Y.	2 00	
Lottie Baldwin, Milton, Wis.		
	1 00	
		93 55
Contributions to S. D. B. Mis-		
sionary Society, account		
debt		56 00
Contributions to Marie Jansz:		
Christen Swendson, Viborg,		
S. D.		45 00
		\$5,066 17
E. & O. E.		F. J. Hubbard,
		Treasurer.
January 5, 1923.		

CHILDREN'S PAGE

THE JUNIORS AT FOUKE

The Fouke Juniors are working hard to hold the banner won last year. We are trying to work faithfully on the goals set by our very efficient Junior superintendent, Miss Kenyon. Besides that, Dixie C. E. puts out monthly service programs. December was sunshine month. One Sunday we drove out to Mrs. Shelton's and asked her and her daughter Ruth to join us on a nearby creek in a picnic dinner. Before returning we gathered holly and mistletoe, all having a hand in cutting the gum tree from the top of which we secured our mistletoe.

The Juniors prepared two Christmas boxes for ten needy children, meeting at the Hall one evening to make popcorn balls and candy to help bring Christmas cheer to others. Few of you celebrate Christmas with fireworks, but Southern children take much pleasure in them. I am sure you never saw the beautiful Christmas stars of this season in the Southland, in your Fourth of July celebrations.

A delightful social occasion was the celebration of Bernice Pierce's eleventh birthday at her home the first of November. It was a beautiful moonlight night, warm enough for outdoor games. The delicious birthday cake was decorated with candles.

After the New Year's dinner the Juniors enjoyed a walk of four miles to the new brick Roberts schoolhouse and home by the railroad. Walks Sabbath afternoons following Junior are very infrequent, for the older members also attend the Senior C. E. in order to become accustomed to the work of the society into which some of them will graduate in a year or so.

A Junior Christian Endeavor society meeting on Sunday at 3.00 p. m., has recently been organized and twenty-five boys and girls were present last Sunday. They are taking hold of the work with much enthusiasm and interest. A social was held during the Christmas vacation. Pray for us and for the work here.

I want to tell you all of the Christmas joy brought into eight homes by the gift from the Alfred Juniors of a dozen little

chairs for our small children. Two chairs went to one home and three are being kept for the "little folk" at Junior meetings. Alfred Juniors, of whom I was once superintendent are still helping increase the joy of others.

FUCIA FITZ RANDOLPH,
Junior Superintendent.

HOME NEWS

ALFRED, N. Y.—The ladies of the Evangelical society will give a public reception in honor of Miss Susie Burdick, next Thursday evening at the Parish House, 8 till 10 o'clock. Miss Burdick will leave town in a few days on her journey back to Shanghai, China, where much of her life has been spent in missionary work. Everybody is invited to this reception which will be in the nature of a farewell to Miss Burdick.—*Alfred Sun of January 10.*

FARINA, ILL.—It was so long between times that anything appeared from this place that the pastor has begun keeping a sort of diary of events that may be interesting to others, so will report to the RECORDER from these notes.

On November 5 our annual canvass was made in accord with the plan of the Forward Movement. We had no fixed time for this so it was no trouble to fall in with this plan. Our canvass was fairly successful. Not enough was subscribed to meet all our needs but there are a few liberal givers who do not make a written pledge.

No services were held at the church November 11 on account of diphtheria being prevalent in the community. The schools and all public gatherings were closed. Due to these cautions there were only a few cases and these rather light.

On December 7 the Ladies' Aid society held a bazaar at which various articles suitable for Christmas presents were sold. This netted the ladies over \$105.00, which is added to their "mile of pennies" fund for remodeling the church.

December 2 we had the privilege of having Prof. William Burdick with us, who spoke in the interests of Milton College. We are always glad to get this information of the inside work of our college. We only wish that we had been able to make our subscription larger.

The annual business meeting of the church was held December 31. The church has been able to meet all her regular expenses although we are somewhat behind on the Forward Movement. We have been favored this year in that the hand of death has been withheld from all our members. This was also the day of our annual church dinner and social which was greatly enjoyed by all. Most of our young people were home for the holiday vacation.

For some time we have been thinking of revival meetings in our church. We are hoping that these can be arranged soon.

PASTOR HUTCHINS.

January 8, 1923.

HARTSVILLE CHURCH.—The members of Hartsville Church together with some others in the community interested in the work of the church, to the number of about seventy-five, gathered at the church hall Sunday, January seventh, for their annual church meeting and dinner. As many of the non-resident members as could, made it a point to be there for the meeting. A very pleasant social hour was enjoyed until after dinner.

At the business hour the officers reported that the services of the church had been maintained with Miss Elizabeth Randolph, pastor. Also a Sunday evening meeting for some time to accommodate the people of the community not belonging to our church. The treasurer reported all bills of the year paid to date and over eighty dollars in the treasury. Officers were elected for the ensuing year.

It was voted that the church for the coming year raise for their pastor the money they have usually received from the Missionary Board, in addition to what they have usually paid.

At the close of the meeting the men of the church decided to have a wood "bee" in the near future to get together and saw enough wood for the church and hall for a year's supply.

The meeting adjourned with all feeling that they had had a very profitable meeting.

CORRESPONDING SECRETARY.

NORTH LOUP, NEB.—Those who attended the prayer meeting Friday night say it was an exceptionally good one—a splendid spirit was shown. During the new year let us make the prayer meeting the best meeting

of the year. This is our meeting, so why not make it the best because we are many—legion.

Not many attended the sunrise prayer meeting, but those who listened to the early morning call and attended the meeting felt well repaid for their efforts. Twelve of those present had been assigned to represent the different months of the year, each a separate month. The talks were splendid and the music was inspiring.

The Endeavorers had a happy watch party at the home of Oscar Babcock Sunday night. Games appropriate to the season were played and a life history of each guest was prepared. Apples and candy were served. The crowd dispersed at midnight and went out to help usher in the new year of 1923.

The business meeting of the church was held Sunday afternoon. While there was not much business to transact, the discussion of the various items occupied considerable time. By vote it was decided to divide the budget collections weekly, and that means the amount received, unless there is a decided improvement, will hardly care for the local expense when two thirds are taken for denominational expenses. By vote it was decided to continue the Bulletin. The report of the treasurer was rather encouraging—\$1,000.00 had been sent to the denominational treasurer and all home bills had been paid, namely, all accounts in and about the village.

Because of the snow which began falling early in the forenoon not quite the usual number attended the church dinner Monday, but there were enough present to fill the long tables about once and a half. The dinner was abundant, well served and served on time. As usual there was bread to spare. The committee deserved all the good words being said about them for the way in which they managed the affair. We were glad to have with us many who had not broken bread with us for a long time and to have others who were there for the first time. A large number of letters were received from absent members and they were read and enjoyed. These annual dinners and social times are certainly worth while.

The Endeavor societies have recently elected officers for the first half of the year. The year for the church and the Sabbath school ends in June.

Our pastor gave us a most excellent new year sermon Sabbath morning. It was plain and practical. His text was, "For ye have not passed this way heretofore." We have heard many speak highly of it.

C. L. Hill, pastor at Welton, Ia., is to assist Pastor Herbert Van Horn in a series of meetings at Dodge Center, Minn. Two former North Loup boys working together for the upbuilding of the church of which both are a part is gratifying to their many friends.—*The Loyalist*.

VERONA, N. Y.—The annual business meeting of the First Verona Seventh Day Baptist Church was held yesterday. It was a bitter cold day with a driving storm from the east. This discouraged a full attendance, yet the extremes of the society geographically were represented in the meeting, Rome seven miles in one direction and Oneida, eleven miles the other.

The reports presented were of such a character as to justify the hope that many readers of the RECORDER will enjoy knowing something about them. The pastor was able to report one of the most successful of his twenty-five years of pastoral labors. Other reports were equally encouraging. We are glad to acknowledge that first of all this is due to the abounding favor of Him whose guidance was sought in all these activities. Because of his directing hand there has been the most beautiful spirit of co-operation manifested.

The pastor's report noted the following accomplishments: In spite of hard times the raising in full the amount of the local and denominational budgets; the repainting of the church building; the installation of a new lighting system; the purchase of a new piano; the maintenance of a telephone in the parsonage. Much credit for all this is due to the intelligent zeal of the organized classes of the Sabbath school under the wise leadership of Supt. T. Stewart Smith. These items are indications of prosperity and consecration on the financial side of society life. The Evangelistic superintendent of the Sabbath school assures us of a growing number of tithers in the church and a large number of Comrades of the Quiet Hour. A twelve o'clock moment of silent prayer every day is commended by the pastor from which concert of prayer much is hoped for the spiritual quickening of the church.

Sabbath, December 23, will stand out as a conspicuous day in the history of the Verona Church. At the morning service Mrs. Zillah Showdy, an honored member, presented a bell as a memorial to her mother of blessed memory. A few days before, willing workmen had hung it in the belfry of the church. Appropriate dedicatory services were held at this time, including a speech of acceptance on behalf of the church by Dea. Ira A. Newey. The bell now proclaims in melodious tones the Sabbath morning hour of worship.

The social life of Verona during the year has been unusually manifest. Two of the older classes of the Sabbath school joined in a unique entertainment under the efficient direction of Miss Susie Stark. "The Peek Sisters" was a prominent feature of this evening at the home of "Aunt Carrie" Stark.

The Oneida division of the Ladies' Aid under the management of Mrs. Ida Thayer delighted us with a "Rummage Sale" and the Verona division of this auxiliary conducted a Hallowe'en social. Thanksgiving was observed by services at the church and a sermon by the pastor on The Sanity of Gratitude. The following Sabbath night the organized class, "The Pearl Seekers", under the direction of Mrs. Mabel Perry, presented the "Courtship of Miles Standish" in pantomime, followed by a delicious New England supper. "The Young People's Club", always vivacious and interesting, have contributed their share to the wholesome atmosphere of the church in twelve meetings during the year, and the Christian Endeavorers report eleven meetings, using a portion of the Sabbath morning worship for this service once a month. A Junior society has been recently organized for the training of the group of young girls baptized last August, superintended by Mrs. Elmina Warner. This promises much for the future of our work. In connection with our White Christmas pageant, "The Guest of Bethlehem" directed by Mrs. Blanche Williams and Mrs. Ida Thayer was given to an interested audience. Besides the "white gifts" bestowed at the foot of the cross, the superintendent of the Sabbath school and the pastor and family were presented with substantial tokens of appreciation for their work.

We notice with no small degree of satis-

faction the social activities of the Verona people are centered in the church. All efforts are directed toward her prosperity. Thus practical obedience is rendered to "Seek first the kingdom of heaven." With increasing love and loyalty to Him who issued this order, let us go forward.

T. J. VAN HORN.

Verona, N. Y.,
January 8, 1923.

THE CHINESE JAPANESE QUESTION AS SEEN BY DR. GULICK

Letters from Dr. Sidney L. Gulick, secretary of the Federal Council's Commission on International Justice and Goodwill, who has spent recent months in China conferring with the missionaries, Chinese Christian leaders and leaders in the national life, are filled with observations as to the present relations between China and Japan. In Peking he held conference with President Li Yuan Hung, Foreign Minister S. V. Wellington Koo, and Prime Minister C. H. Wang. Dr. Wang, who was one of the Chinese delegates to the Washington Conference on Limitation of Armament, recalled with special interest the reception given by the Federal Council to the Chinese delegates last winter.

Dr. Gulick writes with great appreciation of the Chinese people and great sympathy with China's problems. Concerning the relations between China and Japan he says in a recent letter:

"From the day that I landed in Shanghai until I left Peking the most absorbing subject of conversation was the Shantung Question. Conferences between the Japanese and Chinese members of the two Commissions have been going on continuously. Outside of the members of the Commissions and those in immediate touch with them and the highest official circles, there seemed to be the deepest distrust of Japan and a fixed idea that Japan was certain to put something sinister over on China; that Japan was not sincere in her policy of restoration; that she was forced by the Washington Conference to an agreement that she did not like and that she intended to evade in every possible way; that the so-called restitution of Shantung would in fact be only a form and a sham.

"What Japan has already done in with-

drawing troops from Tsinanfu and the railway, from Hankow and from Siberia, the actual handing over of the barracks and the wireless plant at Tsinanfu, and the actual withdrawal of all her forces from Siberia, seem to have made little impression on these doubts and suspicions. All these steps are apparently believed by many to be merely clever steps to the more certain engulfing of China in Japan's sinister wiles.

"In talking with Japanese, members of the Commission and others, the desire was frequently expressed that these conferences and especially these objective acts might lead to re-establishment of friendly relations, which all Japanese apparently consider highly important for Japan. Highly placed Japanese expressed their solicitude as to China's ability to take over and administer efficiently the Shantung railway and especially the splendid city which Germany built and which the Japanese have extended in area and construction. In this anxiety practically all Americans shared and even many Chinese also.

"Among the most important Americans with whom I talked, however, those who have immediate access to the facts, the attitude was quite different. They stated without qualification that Japan's policy toward China has fundamentally changed; that at the Washington Conference a new spirit was developed, which is now being put into action; that the various deeds already to Japan's credit are producing a new relationship; and that leading Chinese are greatly relieved and even pleased with the turn of affairs.

"The fact seems to be that Japanese militarists still have considerable influence and are striving in the conferences to make the Chinese pay as large a sum as possible for the properties to be returned; the Chinese delegates on the other hand are seeking to cut the costs down to a minimum. This financial bone of contention is tending to conceal the larger significance of what Japan is agreeing to do, or rather has already agreed to. The financial haggling spoils the splendid psychological opportunity of the Japanese in returning the whole area in such a fashion as to arouse confidence and good will. Japan seems to have lost the opportunity of doing a dramatically effective thing in winning China's confidence."

SABBATH SCHOOL

E. M. HOLSTON, MILTON JUNCTION, WIS.,
Contributing Editor

MINUTES OF SABBATH SCHOOL BOARD MEETING

The regular quarterly meeting of the Sabbath School Board of the Seventh Day Baptist General Conference was held at the home of the Secretary, Dr. A. L. Burdick, Milton, Wis., Sunday afternoon, December 17, 1922, at 2 o'clock. The President, Prof. A. E. Whitford, presided. The following members of the Board were present: A. E. Whitford, W. D. Burdick, G. M. Ellis, J. N. Daland, Mrs. L. A. Babcock, D. N. Inglis, A. L. Burdick and Field Representative E. M. Holston.

The following visitors were also present: Rev. A. L. Davis, Rev. Eli F. Loofboro and Rev. Edwin Shaw.

Prayer was offered by Pastor Eli F. Loofboro. The minutes of the last meeting were read and the Secretary reported that notices of this meeting had been regularly sent to all members of the Board.

A report of the Committee on Publications was presented. The report covered matters concerning the suspension of publication of the *Sabbath Visitor* and the provision for some other publication to take its place. The report was adopted.

It was voted that we ask for space in the *SABBATH RECORDER* for a "Children's Department" with a regularly appointed contributing editor, the material to be used to be suitable to the needs of the children of the junior and intermediate ages, all to be subject to the approval of the editor of the *RECORDER*.

It was voted that we ask Miss Marion Carpenter to act as contributing editor of the Children's department, in conformity to the above action. It was also voted that \$25.00 be appropriated for postage, exchanges, etc., for the contributing editor.

Correspondence was read from Rev. R. B. St. Clair, which, upon motion, was referred to a committee composed of Prof. A. E. Whitford, Prof. D. N. Inglis and Rev. E. D. Van Horn.

The report of the Committee on Finance was presented and approved.

The report of the Committee on Field Work, including the quarterly report of the Field Representative, was presented and approved.

The report of the Treasurer, L. A. Babcock, was presented and adopted as follows:

TREASURER'S REPORT

L. A. BABCOCK,
In account with
THE SABBATH SCHOOL BOARD

<i>Dr.</i>	
To Balance	\$ 97 80
Oct. 3—Dr. H. L. Hulett	40 00
Oct. 3—Rev. William C. Whitford, Forward Movement	67 37
Nov. 2—Rev. William C. Whitford, Forward Movement	71 15
Nov. 15—Interest on \$500 Bond	10 62
Nov. 15—Interest on \$300 Bond	6 39
Nov. 15—Interest on Certificate of Deposit Babcock Bequest	4 86
Nov. 28—Miss Zea Zinn, sale of book..	1 00
Nov. 28—E. H. Clark, Young People's Board	43 20
Dec. 5—Rev. William C. Whitford, Forward Movement	127 86
	<u>\$470 25</u>

Cr.

Sept. 25—Bank of Milton, Interest on \$200. note	\$ 14 00
Oct. 5—Rev. E. M. Holston, salary for September	100 00
Oct. 5—Davis Printing Co., supplies ..	6 00
Oct. 5—Methodist Book Concern, supplies	2 23
Oct. 5—William H. Duty, supplies	5 53
Oct. 17—Rev. E. M. Holston, advanced for expenses	75 00
Nov. 20—Rev. E. M. Holston, to apply on salary for October	90 00
Nov. 28—Rev. E. M. Holston, balance of salary for October and expenses	30 51
Dec. 12—Rev. E. M. Holston, salary for November	100 00
	<u>\$423 27</u>
Balance on hand December 17	\$ 46 98
	<u>\$470 25</u>

The minutes were read and approved.
Adjourned.

A. E. WHITFORD,
President.
A. L. BURDICK,
Secretary.

If thou hast yesterday thy duty done,
And thereby cleared firm footing for today,
Whatever clouds may dark tomorrow's sun
Thou shall not miss thy solitary way.
—Goethe.

OUR WEEKLY SERMON

THE GREATEST THING

REV. G. E. FIFIELD

(Resume of a sermon preached in the Sanitarium Chapel, December 30, 1922.)

Text.—“*Now abideth faith, hope, charity, these three; but the greatest of these is charity.*” 1 Cor. 13:13.

Here is perhaps the most wonderful comparison in all literature. Faith which sees the invisible, and enables us even here to live the eternal life with God. Faith that grasps the great truth that God is, and that he is my Father; that Christ is the Savior of the world, more personal still, that he is the Savior of my soul. Faith that grasps the truth that this Bible is the Word of God, a letter from my Father to me, its promises and its warnings for me, its hopes held out to my heart. How great, how wonderful is faith! But it is not the greatest, or the most wonderful, for “the greatest of these is charity”.

Hope, without which the heart would break. Hope, that in every darkest night ever whispers of a dawning morrow, on the brow of the blackest storm-cloud ever painting the bow of promise. How great, how grand is hope. But it is not the greatest, nor the grandest, for “the greatest of these is charity”.

It were surely worth our while to study for a time this Greatest thing, more especially so because I am persuaded that few have come to understand just what Paul means here by this word.

The word as here used, does not signify the gold, silver, or copper flung to a beggar in need. Charity is the greatest thing,—the highest Christian grace. In the Scripture sometimes called Peter’s ladder, it is the topmost round. “Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness *charity.*” What is this ultimate, highest, final, greatest grace of the perfecting Christian?

Some one says “it is love, and the revised version plainly tells us so”. True; but

what kind of love? You love your wives, and your husbands. Is that charity? They would not like to think so. You love your children, your brothers and sisters and friends. Is that charity? Surely not. Then again we ask, what kind of love is charity?

And we answer, Charity is a love not merely of the actual, but of the possible in man. Charity looks beyond a man’s opinions, beyond their truth or their falsity, beyond their popularity or their unpopularity; beyond the man’s social state or condition, beyond his education or his ignorance, beyond his poverty or his wealth, beyond even his morality, or his immorality, and away past it all, and away down underneath it all. Charity sees a human soul,—a poor, deformed and shrunken thing, it may be, missing, infinitely missing, its highest possibilities, but yet a soul for which Christ in love gave his life. Charity loves it not for what it is, but for what it yet may become.

That is the way a mother loves a wayward boy; and she sees possibilities in him which no one else can see, for nothing else has such keen eyes as love. Oh, if this way of looking at our fellows might extend beyond mothers and fathers, beyond brothers and sisters, beyond cousins, and second cousins, and thirty-second cousins, for we are all couined up a little, and so come to take in the whole world, what a new world it would give us! Men would look at men not suspiciously, or critically,—not to find something to condemn, but with hungry, eager longing eyes to find something even in the yet undeveloped possible, to love.

This is the way God looks at us, and loves us with a great and ever lasting love, even while we are dead in trespasses and sins. As one translation says, “The Spirit of God brooded over the chaos.” Oh, that brooding love, that love of, not what is merely, but of what is to be! “God so loved the world [the cosmos] that he gave his only begotten Son, that whosoever believeth on him *should not perish, but have everlasting life,*” that is, should not come to nothing, but should come to everything possible. And when sin had made the world a chaos, underneath that chaos, God saw the possible cosmos, and loved it so he gave his life to bring it out.

This is God’s love, and charity is God’s love in us motivating us as it does him.

Once, in passing through the woods, I picked up a beautiful little pebble, and a little farther on, an egg from a ground bird’s nest. They were about the same size, and shape, and color, and about the same smoothness of surface. Which was the more interesting object? You say at once, the egg. But why? They look alike. “Oh,” you say, “the pebble is only a pebble, and will never be anything else; but the egg has possibilities. Give it a chance, and one of these days it will be a beautiful bird, winging the upper air, and pouring forth its song of praise.” It is a homely illustration, but we have been looking at men as if they were pebbles, and we should learn to look at them as if they were eggs.

For there are infinite, undeveloped possibilities in all men. “Christ is the light that lighteneth every man that cometh into the world” and Christ has identified himself with all, saying, “Inasmuch as ye do it unto one of the least of these, ye do it to me.” And where Christ is, and he will come in fullness if we but open the door, there is infinite possibilities.

Sir Launfal, in the poem by Lowell, left his ancestral mansion on the hill, and went out into the world, taking a solemn pledge never to return until he had found the Holy Grail. This was a very meritorious action, and in finding the Grail Sir Launfal would find the Lord. As, on that bright June morning, he rode down the hill, a beggar cowered in a corner of the wall, asking an alms. With averted face, for he was not pretty to look upon, Sir Launfal flung him a coin, and rode grandly on his way. For years he sought the Holy Grail. Again and again he seemed on the point of finding it, then all clues would fail. He grew old, and weary in the search. One day he said to himself, “How I would like to see that mansion on the hillside once more. I know I am under pledge not to go back, but I might as well go, for this is a failure.” So he went back. And one cold December day, wearily and on foot, he was climbing the hill. At the same corner in the wall, there was a beggar asking an alms,—a beggar no more beautiful to look upon than the one so many years before. But this time, as Sir Launfal gave him his last remaining coin, he looked upon him kindly, and his heart went out with coin. At first he thought, “Here is a failure,” and

then, “I am another.” “Surely, I am a failure too.” “There are two of us here. We are brothers.” And as his heart went out to the beggar, the legend says, instantly the beggar was transformed into the Lord and Savior, Jesus Christ, and there, near home, he found what he had hunted for in vain, far and wide so many years.

Oh, friends, we seek too far, and look too high to find Christ. He is all about us, in the persons of the weary and sad, and of those we call failures. He reaches out trembling hands to us from all the wayside pathways of life. Let us learn to see him where he needs our help.

Then, with Carlyle, we may say, “With other eyes could I now behold my fellow-men; with an infinite love, an infinite pity. Poor, wandering, wayward man, art thou not tried, and beaten with stripes even as I am, and ever, whether thou wearest the royal mantle, or the beggar’s garberdine, thou art so weary, and so heavy laden, and thy bed of rest is but a grave. O, my brother, my brother, why can I not clasp thee to my bosom, and wipe all thy tears away! Man, with his so mad wants, and so mean endeavors, had become the dearer to me, and even for his sufferings and for his sins, I now first called him *brother.*”

A FLOWER FROM MOTHER’S GRAVE

I’ve a casket at home that is filled with precious
gems,
I have pictures of friends dear to me,
I have trinkets so rare that came many years ago
From my far distant home across the sea;
But there’s one sweet little treasure that I ever
dearly prize,
Better far than all the wealth beneath the wave,
’Tis a small faded floweret that I plucked in
childhood days,
’Tis a flower from my angel mother’s grave.

Chorus:

Treasured in my memory like a happy dream,
Are the loving words she gave,
And my heart fondly cleaves to those dry and
withered leaves,
’Tis a flower from my angel mother’s grave.
In a quiet country church yard they have layed
her down to sleep,
Close beside the old home she’s at rest,
And the low sacred mound is inshrined within my
heart.
By the sweet ties of love for ever blessed,
In the still and silent night I often dream of
home again,
And the vision ever tells me to be brave,
For the last link that binds me to that place I
love so well
Is that flower from my angel mother’s grave.

DEATHS

HOOD.—George Oscar Hood was born November 14, 1846, and died at his home in Alfred, December 8, 1922.

He was the son of Deacon George and Avis Potter Hood, and was born in the town of Little Genesee, N. Y. Most of his life until he was thirty years of age was lived on Crosby Creek, near Alfred. After living in Pennsylvania for five years, he and his family moved to the town of Alfred where he has spent the remainder of his life.

On January 1, 1868, he was married to Ruby Witter, of Alfred, with whom he lived for almost fifty-five years. To them were born two sons and two daughters. In early life he professed faith in Christ and became a member of the Hartsville Seventh Day Baptist Church. After coming to Alfred he transferred his membership and here remained a member until his death. Even during the last five years of his life, though feeble in health and unable to work, he regularly attended his church.

He is survived by his wife, his two daughters, Mrs. Reuben Armstrong and Mrs. Burr Straight, all of Alfred, and one brother, William Hood, of Rochester, also by several grandchildren.

Funeral services were conducted by his pastor, assisted by Dean A. E. Main, and burial was in Alfred Rural Cemetery.

A. C. E.

WIARD.—H. Waldo, son of Henry W., and Clara Waldo Wiard, was born February 24, 1906, in the town of Cussewago, Pa., and died November 13, 1922, in St. Vincent Hospital, Erie, Pa., following an operation for appendicitis.

Waldo had never publicly confessed Christ but that he in his young manly way joined with his mother and sisters, Mildred and Mable, in family worship two nights before his death is a comforting memory to cherish. Rev. Mr. Sheve, of the Edenboro Baptist Church, officiated at the funeral and used the words: "Be ye therefore ready also." His parents, sisters and many friends are in sorrow over their loss.

E. F. L.

WALDO.—D. C. Waldo was born in the town of Cussewago, Pa., six miles from Venango, Pa., March 23, 1843, and died November 18, 1922, two miles from the place of his birth.

September 23, 1865, he was united in marriage to Clara O. Randall. To this union were born Mrs. Clara Wiard, of Springburrow, Pa.; Effie W. Freeman, of Nevada, Miss., and Gershom, of Mitchell, Neb. Mrs. Waldo died February 28, 1872.

December 1, 1872, Mr. Waldo was united in marriage to Lucinda Wiard. To them were born Mable E. Sherlock, of Cambridge Springs,

Pa.; Alice A. Prentice, of McCallan, Tex.; Morgan D., of McPherson, Kan., and Lucia M., of Venango, Pa.

Mr. Waldo's parents were converts to the Sabbath and drew off along with Rev. Charles B. Brown, from the Baptist church of Mosier-town, Pa. The Cussewago Seventh Day Baptist Church was organized about 1850 by the new Sabbath converts. Mr. Waldo became a member of this church during his early life. As a Sabbath-keeper he suffered because of the evils of Pennsylvania "blue laws". (Some who read this may recall contributing to a fund to fight his case in the higher courts.) To the last Mr. Waldo manifested strength and firmness that characterized the lives of those who remain true to their convictions under trying circumstances.

The pastor of the Little Genesee Church had charge of the funeral and endeavored to bring courage and comfort to the family in the sorrows they had been passing through for a few weeks.

E. F. L.

SABBATH HISTORY I.

BEFORE THE BEGINNING OF MODERN DENOMINATIONS

AHVA JOHN CLARENCE BOND

- CHAPTER ONE
A Growing Regard for Bible Authority
- CHAPTER TWO
The Sabbath in the Old Testament
- CHAPTER THREE
The Sabbath in the Gospels
- CHAPTER FOUR
The Sabbath in the Early Church
- CHAPTER FIVE
The No-Sabbath Theory of the Early Reformers
- CHAPTER SIX
The Sabbath in the Early English Reformation
- CHAPTER SEVEN
John Trask and the First Sabbatarian Church in England
- CHAPTER EIGHT
Theophilus Brabourne an Able Exponent of Sabbath Truth
- CHAPTER NINE
A Sabbath Creed of the Seventeenth Century

Sabbath History I is a neat volume, 5x7½ inches in size, containing 64 pages printed in clear type, and with an attractive green cover. Price per volume, 50 cents.

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.

DICKINSON.—Margaret Ayars Dickinson was born near Shiloh, N. J., March 22, 1837, and died at her home in the village of Shiloh, December 6, 1922, aged 75 years, 8 months and 14 days.

She was the daughter of Reuben and Matilda Bivins Ayars and was one of a family of six children, three of whom are still living, Walter Ayars, of Bridgeton, N. J.; Mrs. Amorilla Bonham and Mrs. Eliza Ware, both of Shiloh.

She was united in marriage with William H. Dickinson, of Shiloh, December 24, 1867, this lacking only a few days of being fifty-five years ago. To them were born four children, three of whom are still living, William A., and Walter, both of Shreveport, La., and Mrs. Charles Fox, of Shiloh. These with the husband, five grandchildren and one great grandchild, are left to cherish the memory of this loved one.

Mrs. Dickinson united with the Shiloh Seventh Day Baptist Church, April 11, 1863, or more than fifty-nine years ago. During all these years she has been faithful in her Christian duties, not only as a regular attendant at the services of the church, but as a worker in it and its affiliated bodies. She was especially active in the Ladies' Benevolent society. She was always ready and willing to do what she could to help others who were in need, thus living her religion as well as professing it. Her activities in the church and its auxiliaries, as well as in the community life will be greatly missed.

Funeral services were conducted in the

home Monday afternoon by her pastor, Erlo E. Sutton, and the body was laid to rest in the family lot at Shiloh. The text used was 1 Cor. 15:49, 54.

E. E. S.

EDWARDS.—Thomas R. Edwards was born at Canonchet, R. I., March 9, 1838, and died in his home at the same place, December 11, 1922, in the eighty-fifth year of his age.

He was the son of Thomas and Lydia Crandall Edwards. He was married to Matilda P. Webster, who survives him. Of their five children, three are now living, Arthur A., of Daytona, Fla.; Sprague W., of Hartford, Conn., and Wanton E., of Canonchet.

Three grandchildren survive him, Mrs. James O. Crafford, of Pawtucket, who has lived the greater part of her life with her grandparents; Carl Crandall, of Westerly, and Rev. Harold Crandall, of New York City. Two sisters also remain, Mrs. Mary E. Burdick, of Ashaway, and Mrs. Clinton Lanphear, of Watch Hill.

He united with the Rockville Seventh Day Baptist Church, October 23, 1886. Shortly before this he had made a public profession of Christ and had been baptized by Rev. William Crooks, who was holding meetings at Canonchet at the time. Since then he has remained a faithful member of the church, and a regular Bible student, highly respected in the community and deeply loved in the home.

The funeral was held at the home, December 14, at 2.00 p. m., and interment was made at Ashaway. Pastor Burdick officiated.

P. S. B.

Country Life Leadership

BY BOOTHE COLWELL DAVIS

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

Journal of Religion (Chicago University Press)

Price \$1.50 prepaid

Have You Ordered Your Copy?

AMERICAN SABBATH TRACT SOCIETY

(SEVENTH DAY BAPTIST)

510 Watchung Avenue

Plainfield, N. J.

ECHOES FROM THE PAST

(Continued from page 107)

In another quite lengthy letter he says:
 " . . . Behold as to me, my father is not, and my army is not. . . . Behold O, King my Lord arise! I say to the chief men of the King my Lord, Why is the land in slavery to the chief of the Hebrews? and the rulers fear the end. . . . Behold, I say that the land of the King my Lord is ruined. . . . and let me warn the king as to his land. I myself speak pleading with the King my Lord, and let the King my Lord behold the entreaties. . . . I say the lands of the King my Lord are ruined. Doest thou not hear this same of me? They have destroyed all the rulers. There is no ruler now. O, King my Lord. Let the King give his countenance to the chiefs; and whether shall the chiefs of the Egyptian soldiers remain at rest? They have lingered O King my Lord. The lands are failing to the King my Lord. The Hebrew chiefs plunder all the King's lands. . . ."

Another letter reminds us of the Biblical account of the Gibernites making peace with Joshua (see Joshua 9:3-15). Adonizedek wrote, "The King's land rebels to the chiefs of the Hebrews, and now against this capital city Urusalim the city called Beth Baal-ater, a neighbor of the city of the King, has rebelled, to delay the chiefs of the city of Kielti. Let the King hear as to Adonizedek, and will he not order Egyptian soldiers, and shall not the King's land turn to the King? and because there are no Egyptian soldiers, the King's land has rebelled to the chiefs of the tribe of the Hebrews."

These letters recovered from the dust of Egypt, give added emphasis to the Biblical account in Joshua 10:1, 2, which says: "Now it came to pass, when Adonizedek, king of Jerusalem, had heard how Joshua had taken Ai and had utterly destroyed it; as he had done to Jericho and her king so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel and were among them; that they feared greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty."

Truly we are compassed about with a great cloud of witnesses.

(To be continued)

THE SABBATH RECORDER

Theodore L. Gardiner, D.D., Editor
 Lucius P. Burch, Business Manager

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

Terms of Subscription

Per Year \$2.50
 Per Copy05

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

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

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

Sabbath School. Lesson V.—February 3, 1923

THE GRACE OF GRATITUDE. LUKE 17

Golden Text.—"Enter into his gates with thanksgiving,

And into his courts with praise:
 Give thanks unto him, and bless his name." Psalm 100: 4.

DAILY READINGS

- Jan. 28—Luke 17: 11-19. The Grace of Gratitude.
- Jan. 29—Psalm 92: 1-8. Gratitude is Good.
- Jan. 30—Acts 27: 33-36. Grace at Meals.
- Jan. 31—Psalm 100: 1-5. Thanksgiving in the Sanctuary.
- Feb. 1—Eph. 5: 15-21. Gratitude for All Things.
- Feb. 2—Matt. 26: 26-30. Our Lord's Example.
- Feb. 3—Psalm 103: 13-22. "The lovingkindness of Jehovah."

(For Lesson Notes, see *Helping Hand*)

RECORDER WANT ADVERTISEMENTS

For Sale, Help Wanted and advertisements of a like nature will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

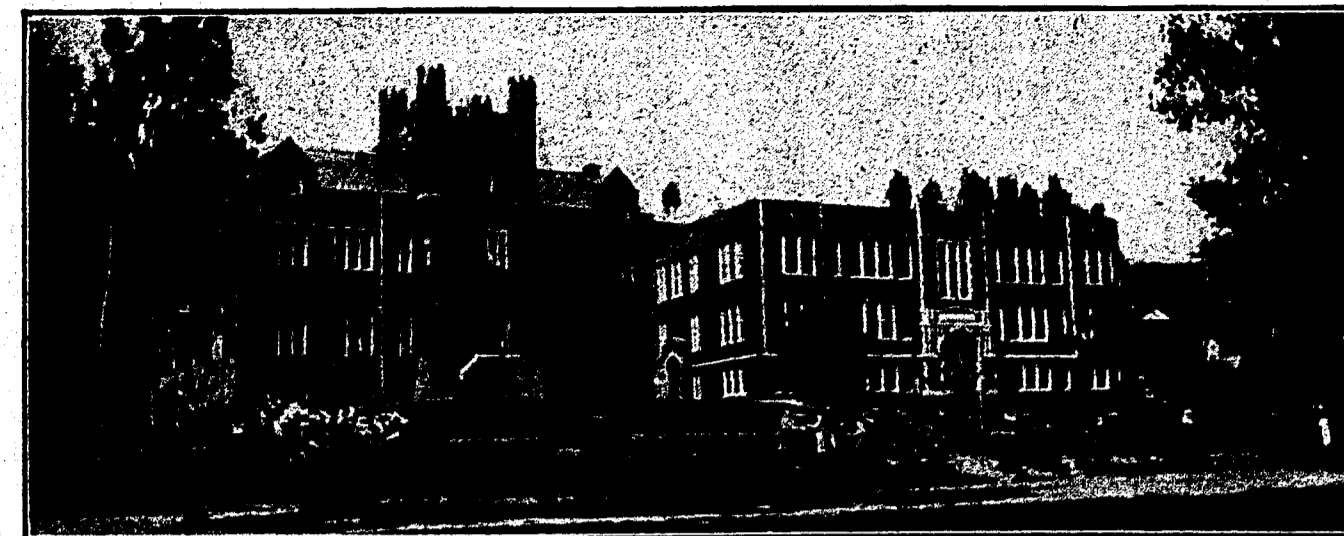
U. S. GOVERNMENT UNDERWEAR—2,500,000 pieces New Government Wool Underwear purchased by us to sell to the public direct at 75c each. Actual retail value \$2.50 each. All sizes. Shirts 34 to 46—Drawers 30 to 44. Send correct sizes. Pay postman on delivery or send us money order. If underwear is not satisfactory, we will refund money promptly upon request. Dept. 24. The Pilgrim Woolen Co., 1476 Broadway, New York, N. Y. 12-4-tf

WANTED.—Help Wanted on Dairy Farm. A Sabbath-keeping family, two or more members of which are good milkers. Permanent position with a good state institution. Good wages and cheap community in which to live. Position open at once. Write Luther F. Sutton, Wardensville, W. Va., for particulars. 1-1-4w

FOR SALE—"A First Day Sabbath Impossible From Creative Standpoint"; 36 page tract, price five cents. Same tract combined with "Put Your Feet Upon the Necks of These Kings" (Joshua 10:24)—Sunday Sabbath Advocates; -00 pages, Price 10 cents—stamps, nickels, dimes. H. Clay Welty, Route 3, Riverside, Cal. 1-8-4w

WANTED—Seventh Day Baptist to work farm on shares. Everything furnished. Buell D. Burdick, Gotebo, Okla. 1-22-1w.

SALEM COLLEGE



Administration Building Huffman Hall

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

ALFRED UNIVERSITY

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

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

For catalogues or other information, address

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

The Fouke School

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

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

BOOKLETS AND TRACTS

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

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

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

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

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

AMERICAN SABBATH TRACT SOCIETY
 Plainfield, New Jersey

MILTON COLLEGE

THE COLLEGE OF CULTURE AND ECONOMY

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

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

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

For fuller information, address

ALFRED EDWARD WHITFORD, M. A.,
 ACTING PRESIDENT

MILTON, WISCONSIN.

Alfred, N. Y.

ALFRED THEOLOGICAL SEMINARY
 Catalogue sent upon request

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

Chicago, Ill.

BENJAMIN F. LANGWORTHY
 ATTORNEY AND COUNSELLOR-AT-LAW
 1140 First Nat'l Bank Building, Phone Central 366

SABBATH HISTORY, VOL. I
BEFORE THE BEGINNING OF MODERN
DENOMINATIONS

By Ahva J. C. Bond, M. A., D. D.

Price, \$5.00 prepaid

American Sabbath Tract Society, Plainfield, N. J.

COUNTRY LIFE LEADERSHIP

By Boothe Colwell Davis, S. T. D., LL.D.

A Series of Baccalaureate Sermons Delivered Before Students of Alfred University

Price, \$1.50 prepaid

American Sabbath Tract Society, Plainfield, N. J.

HELPING HAND IN BIBLE SCHOOL WORK

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by the Sabbath School Board. Price 40 cents a copy per year; 10 cents a quarter. Address communications to *The American Sabbath Tract Society*, Plainfield, N. J.

S. D. B. GRADED LESSONS

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

Intermediate Series—Issued quarterly, 15c. per copy.

Send subscriptions to American Sabbath Tract Society, Plainfield, N. J.

(Continued from First Page of Cover)

THE MANUAL

5. We take pleasure in presenting to the denomination the Seventh Day Baptist Manual as a guide in the proper forms for the conduct of church business.

THE BOYS AND GIRLS

6. We commend the Young People's Board for their diligence and success in promoting religious training among Seventh Day Baptist boys and girls. No more vital work exists among us, for our children are the fountain-head of the denomination.

7. We recommend a careful provision in all our communities for the social, recreational, and vocational needs of the boys and girls and a liberal use of love and reason in their Christian nurture.

8. We look forward with anticipation to the possibility of securing the services in religious education among boys and girls of Miss Ruth Phillips, who next June completes a two-year course in the School of Religion at Boston University.

THE MINISTRY

9. We suggest that March 24, 1923, be set aside as "Ministerial Decision Day" in the churches, and urge our pastors to preach at least one sermon during the year on the ministry and to use every possible effort to attract young men of promise into the calling.

10. We commend also to the people of the denomination the importance of "talking up" the ministry, of encouraging young men to enter it, and of sustaining in every possible way the men already in the field.

11. In anticipation we welcome at least five new men to the ministry and pledge our support to them in the realization of their hopes and plans for denominational service. Since no calling demands richer resources of mind and heart, we commend to them the fullest preparation within their reach.

THE SPIRITUAL LIFE

12. We approve the plan of having a special season, possibly during the months of February and March, for the deepening of the devotional life of our people, especially by an effort to foster family religion and to encourage pastoral evangelism.

The Sabbath Recorder

OUR PLATFORM FOR 1923

Adopted by the Commission at the Pittsburgh Meeting, December, 1922

FINANCES

1. We commend to all our denominational agencies such methods as will promote alike efficiency and economy.
2. We urge upon our people, with the now returning prosperity of the country, a greater devotion to the ideals of stewardship and the desirability of facing courageously the Kingdom-tasks confronting us.
3. We point out to Seventh Day Baptists that the raising of even 75 per cent of the budget for this year will make a large beginning on the debts now hanging over the boards and the Conference, and we earnestly commend this method of liquidating denominational indebtedness.
4. Since we are now within eighteen months of the termination of the Forward Movement, we urge upon our churches and upon the individual members thereof the necessity of bringing this, our supreme denominational effort, to an abundantly successful issue.

(Continued on Fourth Page of Cover)

CONTENTS

Editorial. —From Regions of Snow and Ice to a Realm of Sunshine and Roses.—Jacksonville the Gateway to This Land of Flowers.—Change in Our Address.—Witnessing the Inauguration of a Governor by Radio.—"Silzer's First Message Urges Beer and Wine."—"Pinchot Plans War on Saloon".....129-131	—Executive Board Meeting.—Self Expression in Religion Through Music, Pageantry, Visualization.139-143
A Letter From China 131	Tract Society — Meeting Board of Trustees 143
The New Forward Movement. —"How Are You Using the Sabbath?"—The Fellowship of Prayer.—The Ministry of Christ.—Devotional Literature for the Family133-135	Woman's Work. —A Hive of Industry.—Minutes of Woman's Board Meeting.—Treasurer's Report 145
The Burdick Cabinet Company, Milton, Wisconsin 135	Our Gifts (poetry) 147
Missions. —An Important Action Taken by the Commission 137	Young People's Work. —The Testimony Psalm.—A Change.—Improving Our Community.—Outline Program for Christian Endeavor Week.—C. E. News Notes.—Meeting of Young People's Board148-151
Self Education 138	Miss Margaret Isabelle Van Patten.. 151
Education Society's Page. —The Seventh Day Baptist Education Society	Our Weekly Sermon. —The King's Business152-156
	Home News 156
	Deaths157-160
	Sabbath School Lesson for February 10, 1923 160