

(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.

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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.

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

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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.

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.

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

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

The Sabbath Recorder

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PLAINFIELD, N. J., FEBRUARY 5, 1923

WHOLE NO. 4,066

How Could We Keep From Thinking?

After fifty years of service as minister, teacher, and editor, during which time the ever-present desire to lead men to Christ, and to promote the blessed truth which our fathers loved has been most prominent in thought, a man could not be expected to face the possibility of being removed from it all forever without some anxiety for the future of our churches, our schools, our boards, and our publishing interests—every one of which now stands in most serious need of consecrated, loyal support, if we are to prosper as a people.

During the days and the long weary nights spent in the hospital, the thought-mill would not cease to run its busy round, and the turn of affairs that had taken us so suddenly away from the work only quickened the anxiety for the prosperity of Zion.

There was no chance or ability to take notes during those night-watches in Rochester, so the heart-searching thoughts could not be preserved in all their vividness. But if RECORDER readers will bear with us, we will try to recall some of the things that came to mind over and over again as the days dragged slowly by.

First of all, there was the constant hope and prayer that in God's own good way, even though by a mysterious providence, there might be added a few more years of service in the cause we all love. It was a great source of strength to know that throughout the land there were many dear ones praying for this same thing.

If a man's heart is in his work, no matter how many years have been counted off to him by a loving Father, it is probable that he will be reluctant to lay down his pen and cease from all activities in kingdom service. So it was perfectly natural to wish for a little extension of time in which to serve.

Why Don't Young Men Enter the Ministry?

Our great need of ministers was very prominent in thought during those days of illness. If the young men and boys will let us speak a word with them just now we

will tell them some of the things of which we thought.

We recalled some of the excellent churches that in years gone by have furnished candidates for the ministry; and it was difficult to realize that conditions in them had so changed that very few if any of their young people are now hearing the call of God for a life-work in his service.

In our night-thoughts we canvassed several churches in which are boys of excellent spirit and character who would make good ministers if only they would heed the call. Oh! if we could only find words to persuade them to take up this most blessed, uplifting, and helpful life-work how happy we would be!

We believe there are honest and truly unselfish boys in some of these churches who are not yet carried away with the allurements of the business world; whose hearts are not turned toward lives of pleasure; but who long to invest their lives where they can make the world better. They are Christians and therefore desire to do all they can for Christ. Unfortunately some evil influences have tended to turn many minds away from the ministry toward other callings. They seem to think that the minister of our time has less influence than the Christian layman, and the real value of a true minister for good is overlooked.

Dear boys, please do not make the mistake of discounting the gospel ministry. If you stop to think about the matter you must see that the ministerial forces never meant more to the world than at the present time. In no calling are the possibilities for usefulness so great as in that of a consecrated gospel minister. Never was there a time when the hunger of human hearts for some sure word of help, comfort and hope was greater than today. There was never a greater demand for the help which religion alone can give. Underneath all the worldliness; back of all the seeking after temporal good, there is an eternal longing for peace and rest which God alone can give.

What calling can be more noble, more attractive, more unselfish, more heroic, than that in which a life is consecrated to the

work of leading men and women from darkness to light, from sin to holiness?

There must be enough of the heroic in some of our boys to attract them to such service, not merely for their own good, but because it does help men and women into better conditions. Let us appeal to the *heroism* of our young men which calls them to serve in fields where men and women are sorely troubled and appealing for help and comfort. We are distressed over the sinfulness all about us; over the decay of religion, over the broad blotches of hell with which our earth is streaked, and if we simply look upon them with disgust, while we do nothing in particular to remedy matters, there is nothing heroic about that.

A heroic life is a life lived for others rather than for self. And, let us repeat, we believe there is enough of the heroic in Seventh Day Baptist young men to take many of them into the ministry if it can only be aroused. We look for some of them to respond and to walk in the pathway the Master marked out, to follow in the foot-steps of the noblest, truest preacher that ever lived. What can be more blessed on earth than to be able to apply the leaves of healing to wounded hearts, and, like the Master, to bear the griefs and carry the sorrows of our stricken fellow-men.

The Fault is Not Entirely With the Young Men Among the serious thoughts mentioned above were some which found other causes for the scarcity of candidates for the ministry. The fault is not entirely with the boys. The prevalent home atmosphere in too many homes is strongly against their boys entering the ministry. The want of spirituality, absence of the spirit of devotion, a tendency to make light of the preachers, an over-weaning ambition for worldly aggrandizement, a constant struggle after riches and undisguised desires to see boys secure good positions in the business world—all these things mitigate against the choosing of a ministerial profession by the young man. The home atmosphere settles the question strongly against the ministry in too many cases. Children who must breathe the very atmosphere of worldliness from childhood to manhood, living in homes where the church occupies a secondary place in the estimation

of father and mother, can not be expected to furnish boys for the gospel ministry.

Again, we fear that the church itself is somewhat to blame for the disinclination of young men to enter the ministry. It takes a live spiritual church to make young men feel the vitality of the Christian ministry and to lead them in heroic consecration to devote their lives to their Master's service.

More spirituality in the home, more Christlike devotion in our churches, would undoubtedly bring blessed results in filling the pulpits with faithful ministers.

SCHOOLBOYS AND THE MINISTRY

For many years I have been writing on the opportunities which the ministry of Jesus Christ offers for the fullest realization of manhood and for leadership and service in this wonderful and perplexing age. There is no denying the fact that there is a feeling abroad among our young men in the colleges that the ministry does not offer such opportunity for these things as other vocations offer, and that the minister of today does not have the opportunity for service that the fathers had. Because of this feeling there has been a falling off in candidates. In many of our great universities hardly a baker's dozen offer themselves for the church, while scores go into medicine, the law, engineering, teaching or business. We hear complaints also from both Great Britain and America of a shortage of candidates for the ministry.

In the face of all this, while showing the remarkable opportunities of the ministry. I have urged again and again that it was largely the fault of us older people that the young men did not choose the ministry as their life-work. I have said many times that if the parents would interest their children in the work of the ministry that would help, but, best of all, if the pastors themselves would watch the boys in their parish and turn their minds toward the ministry, that would do more than anything else. (The Roman Catholic priesthood is largely recruited in this way.) In addition to this I have urged for many years that somehow arrangements be made to present the opportunities of the ministry to the seniors of our colleges. Ultimately this was done with considerable success. The college branch of the Y. M. C. A. arranged three or four

conferences for seniors, where the ablest preachers presented the various phases of the minister's work. (These addresses were widely distributed among students.) Then some of our divinity schools held regional conferences of college men. I remember taking part in one most interesting conference at Auburn Theological Seminary where a hundred or more college students were present from various neighboring colleges. Dr. John Nelson Mills, of Washington, has taken one of the most helpful steps imaginable in solving this problem by endowing a chair in his alma mater where each year one of the ablest ministers in the land presents the calling of the ministry to the students.

I am sure every one must have rejoiced when last summer St. Paul's School at Concord, N. H., invited boys from the preparatory schools of New England and New York to be the guests of the school for a four days' conference on the ministry. I was in Europe and could not attend, but I have read the reports of the remarkable gathering with the intensest interest. I think it is the first time such a conference has been held, but it is one of the wisest moves ever made, for these boys had their minds turned toward the ministry even before entering college. Those who pledged themselves to the ministry can make their whole college course a preparation for it. The response to the invitation was far beyond all expectations. It had been hoped that one hundred boys might come. As a matter of fact 380 boys put in appearance. One boy started to walk a distance of 270 miles. He got rides in automobiles most of the way, but the will to be present was an index of his interest. Two boys did walk all the way from Ayer, Mass. Other boys were so interested in it that the attendance was supplemented from many far beyond New England and New York. They came from the South—a whole party on a steamboat. Forty-five came from Pennsylvania, four from Ohio, others from Michigan and Missouri and Washington, D. C. President Ogilvie of Trinity College and Dr. Drury of St. Paul's were the leaders of the conference. Bishop Brent was there with fifteen or twenty other clergymen of the Protestant Episcopal Church. Bishop Brent was wonderful and the boys fell in love with him.

The first problem was how to present the

ministry as a vocation to these boys. Instead of devoting the time entirely to addresses to the whole assembly, the boys were divided up into thirty groups with a clergyman for each group. In this way intimate conferences were held during the day, while at evening some outstanding clergyman addressed the whole group. All phases of the ministry were presented—preaching, pastoral work, the minister as priest, leadership of the church and community, home and foreign missions. The missionary appeal greatly moved the boys. At one of the evening sessions Bishop Brent had the boys kneel at the close of his address and pray that they might be told whether God wished them to enter his ministry. Then the boys sang, "Lord, speak to me that I may speak." One morning the whole conference gathered for communion, and it must have been an impressive sight.

No boy was asked to commit himself or make any outward pledge. But it was very evident that many of them inwardly vowed to devote their lives to the ministry of the Word. Everybody present felt that a most remarkable impression had been made on the boys. In one school forty boys have announced their intention of studying for the ministry. One man, whose name I do not know—an old St. Paul boy—should not be forgotten, for he worked a good work which it is to be hoped many other rich men will copy—the man who paid the very large bill for the whole conference, fares of the boys included. The conference might well be repeated all over the country next summer. Great good must follow.

As I close this story of this conference an excellent little book by Dr. Webb (The Macmillan Company), of the Northern Baptist Education Society dealing with this same subject comes into my hands. It is called "The Ministry as a Life Work", and in about one hundred pages deals in most fascinating and convincing manner with the whole opportunity of the ministry. Dr. Webb sets forth the attractions and rewards of the ministry in such a way as must appeal very forcibly to the student. The gist of his thesis is that men like large commanding jobs and the minister's job is so big today that no other profession has the same opportunities or the same satisfaction.—*Frederick Lynch, in Christian Work.*

"A CALL FOR HONEST AND FEARLESS THINKING"

Such is the title of an article in the RECORDER of December 18, 1922. No doubt many pastors have read the sermon by Dr. Harry Emerson Fosdick, and some, possibly, have done some thinking. It is well to remember a man may be absolutely "honest and fearless" in his thinking and yet be absolutely wrong in his teaching. He may likewise have a mind both "analytical and sympathetic" and yet be wrong in both premise and conclusion.

To my mind there has been a great "slump" in Dr. Fosdick, both in his religious experience and in his teaching. The man who wrote, "The Shepherd of the Hills" also wrote "The Eyes of the World", but he was not the same man. The man who wrote "The Manhood of the Master", also wrote the sermon that makes Jesus only a super-man, but he is not the same man.

We can scarcely say that the question at issue is one of "tolerance". Our two schools of interpretation, or rather *belief*, are polar terms. Many of those loudest in their plea for tolerance mean by such a declaration, "Accept my position." The sermon in question is a plea for that very thing. And it is but fair to remind Dr. Fosdick, and others of the same school, that this is an issue of their own making. By their determined and persistent effort they have forced it. They have said: "A bit of surgery, however painful, must be performed." And when others have objected to the operation, declaring it to be unnecessary, or doubting the wisdom or ability of the surgeons, they have said: "Keep still; be patient; you'll feel better after it's over." A leading advocate of this liberalism when his position was not approved by others declared that to challenge his views presaged "dark days for the denomination".

"How can we burn away the weeds, and at the same time not destroy the soil?" So asks every thinking man. But more important than asking such a question is first to determine what constitutes "weeds", and what the "soil". To class as weeds the inspiration of the Bible, miracles, the virgin birth of Jesus, his deity and sacrificial death, as weeds to be burned away, and then ask us to believe it, while preaching tolerance,

would be laughable, if it were not so tragic. And the law of God is challenged by this same school. It is now under process of amendment. Sunday, the "Christian Sabbath", is accounted for by the operation of the same law that first gave us the seventh-day Sabbath.

Nor should we adjust our teaching, necessarily, to harmonize with the "modern viewpoint". Viewpoints are often wrong. Science (or what passes for science) has often been dogmatic, and has often been wrong. Teachers of science are often as dogmatic as the theology they condemn. We should welcome whatever truth science may bring us. Science and religion are not incompatible. We should gladly accept any light that comes from either religion, or history, or science. Both religion and science are revelations of God's law and will. But what we do deplore are the unwarranted assumptions of "doctrinaire materialism" that permeate so much of our present day thought and teaching. When science deserts her field and goes into the realm of the metaphysical and substitutes for *faith* human opinions and suppositions—it is here that some of us can not follow.

Not long since we listened to a fine address on the birth of Jesus by one who terms himself a "modernist". He led us to the manger and the Christ child, portraying in beautiful language the journey of the wise men, the shepherds, and the angels' song. But in our mind arose the questions: Is the story true? Does he believe it? Were the shepherds and the wise men there? Did the angels sing? Was Jesus born there, and under conditions portrayed to us in the Gospels? If the record isn't true, why tell the story? Dr. Fosdick denies the virgin birth of Christ, declaring it to be a "biological miracle that our modern minds can not accept".

Not long ago when the virgin birth and the deity of Christ were under discussion, says Samuel W. Cafflin, a man laughingly remarked, "Everybody in our church believes that—except our pastor." And scores of preachers are like that pastor. But, if we reject the virgin birth of Christ, then,—we must find a father for Jesus Christ. Let us be clear in our thinking about this. See Matt. 1:18-25.

Now turn to the closing record of Jesus' life. Dr. Bosworth denies the bodily resurrection of Jesus. The early Christians sim-

ply believed that Jesus had a religious experience after death, and they expressed it by saying, "God raised him from the dead." "Whether or not the appearances of Jesus . . . could have been recorded by a camera or dictograph is a matter of no particular importance." So the closing record in Jesus' life is as unreliable as the opening record. There was no actual resurrection; no one saw his actual body, or heard his real voice. What a forgery has been accepted all these years! Then Jesus never gave us the Great Commission—*Someone else did*.

And how about the intervening record? Well, that too is very uncertain. Ask Dr. P. S. Grant. He declares his disbelief in Jesus Christ as God and Savior. He unites with practically the whole school of liberal theology in declaring that belief in miracles must give way to this "New Knowledge". "He (Jesus) doubtless did miracles, as they were regarded in his day. . . . Science understands them. They are not miracles." Then the men who recorded the miracles must have willfully written an untruth, or else declared as truth what they thought such a man could, or would, do. And so it goes. When, at last, we get our amended, improved, or abridged edition of the Bible, the wonder now is, what will be left to put into it.

Seventh Day Baptists need a campaign of evangelism, but certainly not of this type. In getting down to the bottom of things, let us not make a scapegoat of our homes. God knows we have grown so liberal that we believe little or nothing now. The one great truth, the Sabbath, which is the only reason for our denominational existence, no longer grips us. It is just like an old coat to be put on and taken off at our pleasure. We may well question whether Seventh Day Baptists keep the Sabbath one whit better than the Sunday world keeps Sunday. The cold fact is, we no longer have a Sabbath conscience. Then there is a growing disbelief in the deity of Jesus, in miracles, in the atonement. Said a prominent Seventh Day Baptist not long ago: "The thought of the blood atonement is repulsive to me." May God save our churches from this cold wave of materialism, this cold traffic of unfelt truth, that is sweeping over our country today.

What is our greatest need? I answer:

First of all, we need to go to our Bibles, rather than Union or Chicago University, or Dr. Fosdick, and do a bit of clear thinking for ourselves; do it with our Bibles before us, and our hearts before God. We need to know, first of all, what the Bible itself says, rather than what men have said about it. May we not stop surfeiting ourselves and damning our congregations with this—call it what you may,—"New knowledge", "modernism", "rationalism", "made-in-Germany" stuff. Bishop Manning well says: "Interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation which is in fact denial, is a misuse of language."

We are living in a time when it is fashionable to sneer at creeds, when it is popular to preach a religion of "goodishness", which knows or cares little whether our Savior is "God over all blessed for evermore", or is a poor, weak creature like ourselves. Against such an attitude I enter my protest. Even toleration has its limits. A church must have its creed. It should have a "fence of doctrine about it, and not be an open common where men of all creeds and no creed shall be all and equally at home." A church, or individual, without positive beliefs and settled convictions is in no position to inspire confidence in others.

Rev. George W. Brown tells us that during the first Millerite excitement a man was aroused from his sleep by the cry that the stars were falling and that the end of the world was at hand. Arising, he found, sure enough, that the stars were falling. But looking up he recognized the old familiar constellations in their accustomed places. He returned to his bed and slept undisturbed. Though the present controversy is distressing, and disastrous to the faith of many, when this "liberal influenza" has run its course the old familiar constellations of God's Word will remain unchanged and unchangeable.

We need the element of certainty, of conviction, in what we say. If we believe in the virgin birth of Christ, and that he is the Son of God; if we believe in the atonement for sin, and that sinners will be lost without salvation; if we believe that Jesus Christ came into the world to reveal the love of God to a lost world, that he died

on the cross to save sinners, and that there is salvation in none other; if we believe that the "blood of Jesus Christ his Son cleanseth us from all sin"; if we believe that Jesus Christ founded his church to carry on his work, telling us to occupy till he comes, —if we believe these things, then it is no time for us to be uncertain trumpeters. Our prayer should be, "Lord, I believe. Help thou my unbelief."

A. L. DAVIS.

Ashaway, R. I., January 23, 1923.

"IN THE BEGINNING GOD—"

When Louis Pasteur—whose birth centenary was celebrated early in January—was admitted to the French Academy, in his speech he not only affirmed his belief in the supernatural, but in a much quoted part of his speech he showed how his scientific studies had confirmed his faith in God:

"What is there beyond? It is no use to answer; beyond are space, time and limitless greatneses, and no one understands these words. The notion of the infinite has this double character—it forces itself upon our mind, and yet it is incomprehensible. On all sides I find the inevitable expression of the infinite in our world. It is through this that the idea of the supernatural lies at the bottom of every heart. The idea of God is one form of the infinite."

Another great French scientist, Jean Henri Faber, the "Homer of the insect world", bore the same witness. His great mind could not conceive of a universe without a personal God at the heart of it. A visitor asked him, "Do you believe in God?"

His answer was: "I can not say I merely believe in God; I see him. Without him I understand nothing; without him all is darkness. . . . Every period has its manias, and I regard atheism as a mania. It is the malady of the age. You could take my skin from me easier than my faith in God."

Coming nearer home, Michael Pupin, professor of electro-mechanics at Columbia University, not only is a great scientist but also a great Christian. He occasionally preaches. Not long ago when he preached in St. Paul's chapel, he spoke of a girl student who came to him and asked him:

"Do you as a scientific man believe that there is a God?"

The girl had a little knowledge that had

made her conceited and was convinced that no scientist could be anything but an agnostic. This was the answer that Professor Pupin gave her:

"No, I do not merely believe there is a God; I know there is a God, and it is the only knowledge I have which is worth anything."

Such answers as these from three world-famous scientists, each a master in his profession and each working in a different field, ought to be a sufficient reply to the cheap, shallow atheism which some of the young people of today flippantly profess; and a sufficient reply also to the practical atheism of many more who live as though there were no God.

One of the greatest modern social reformers said that from his standpoint the greatest need of the present day is a prophet who shall make God real to this present generation. The brotherhood of man, which is the subject of so much propaganda, preaching and prayer, is only a misty Utopia until men are gripped by the greater truth of the Fatherhood of God.

"In the beginning God," is the only cure for the materialism which is worshipping mammon, and which is proclaiming a gospel of grab, graft and get. Multitudes are spelling things with a capital T. They have forgotten God. This leaves no higher demands, or commands, on their obedience and allegiance than those of their desires, their appetites and their passions.

America, and the world for that matter, needs to write on the opening page of the New Year this warning and this determination, God first; in other words, "IN THE BEGINNING, GOD."—*Boston Transcript*.

"In a time so critical as this, when the whole future of civilization, it may be, hangs in the balance, is it not time for the United States to reconsider very seriously where it shall stand? It is unthinkable that we should long maintain our present policy of isolation. Pride, self-interest, duty—all summon us to a new point of view, and a new policy in keeping with our great traditions. Is it not time for us to take the position that in some form that will preserve our national traditions we as a people shall sit once more around the council table of the nations and bear our share of the burdens of the world?"

THE NEW FORWARD MOVEMENT AND SABBATH STUDY AND PROMOTION

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

HOW CAN WE GET THE MESSAGE OF DEAN BOSWORTH'S BOOK TO OUR PEOPLE?

WILLARD D. BURDICK

How can we in the last months of our five-year Forward Movement period realize in greater measure that which was uppermost in many minds in entering into the Forward Movement, "to deepen and enrich our spiritual life, and to make us a more godly people, a people more worthy the name of Christian"?

This spiritual life is necessary if we do the evangelistic and missionary work that should be done by our people.

Our Commission has done well in recommending that Forward Movement Director Bond take charge of the matter of planning a special season "for the deepening of the devotional life of our people".

According to the plan a little book, *What It Means to be a Christian*, has been sent to each of our pastors. The book was prepared by Professor Bosworth of the Oberlin Graduate School of Theology at the request of the Congregational Commission on Evangelism and Devotional Life, and they have kindly granted us permission to use the book as do they in their "denominational program of Evangelism."

When one reads the "Contents" of the book he feels that these are things that we all ought to think about and understand more perfectly, for they are fundamental to spiritual life and Christian service.

Sometimes it is said that we are not familiar with the Bible teachings about the Sabbath; I sometimes feel that many of us are ignorant concerning many of the great teachings of the Bible that are vital to our spiritual life and to our success in missionary and evangelistic work. The careful reading of this book will help us to understand these Bible teachings.

If Director Bond's plan is successful the

pastors must get the messages of the book to the people in such a way as shall attract them and help them to understand the truths, and encourage them to make use of them in dealing with other people.

Here at New Market we are reading the book at our prayer meetings on Friday nights. On Sabbath morning in giving the notice of the meeting I read the outline of the chapter from the table of contents so that the subject will be in mind during the week, and at the prayer meeting all are invited to ask questions or make remarks at any time.

While this is our plan for the study of the book I shall probably consider some of the subjects in sermons on Sabbath mornings so that others than those who attend the prayer meeting may think with us on these great truths.

The book is doing me much good, and I trust that it will deepen and enrich the spiritual life of our people.

FAMILY RELIGION

When we talk about "promoting family religion", and then proceed to discuss the question of "family worship", we do not mean to infer that religion in the home can be confined to particular periods of time, or to certain stated moments of more or less formal worship.

Religion is life. Christianity is sometimes called the "Wonderful Way of Living". The true test of our Christianity or of this Wonderful Way of Living, is to be found in the home; and its value will be manifest in our behavior at home and in our own family circle. There conduct is not subject to the restraints or constraints of social conventions. We are our real selves.

The right kind of atmosphere helps to produce good conduct. But proper conduct makes a wholesome atmosphere.

Family worship, properly planned and thoughtfully engaged in, tends to create a healthful home atmosphere and helps to produce gentle and gracious conduct.

Of course, these helpful and happy results are obtained only as the members of the family enter willingly and heartily into whatever program they adopt.

Every day at some regular and stated
(Continued on page 169)

THE MINISTRY OF CHRIST

(All readings from Mark's Gospel)

February 18-24. The Ministry of Service

PRAYER FOR THE WEEK

O God, our Father, we thank thee for all the kindness and friendship that has come into our lives. Help us to be true to Christ in giving ourselves in fruitful service to all thy children in this day of the world's crying need. Save us from weariness in continuing struggles, from despondency in failures and disappointments. Create in us a trust in thy presence, in the power of faith and prayer, and in the richness of thy love; through Jesus Christ. Amen.

SUNDAY. *Jesus the Leader.* Read 2: 13-28. Text: 2: 14. And he saith unto him 'follow me'.

"He set himself above all men that were living then or that had ever lived or that ever would live."

Meditation. What a change, from tax-collector to pupil and then disciple of Jesus! Our lives will be mightily changed if we follow Jesus.

Hymn No. 33—Lead on, O King Eternal.

Prayer—That we may follow Christ. (15 and 32).

MONDAY. *The Higher Law.* Read 3: 1-12. Text: 3: 4. Is it lawful on the Sabbath day to do good?

"He lifted himself above the most sacred institutions of his nation. He lifted himself above the Sabbath."

Meditation. Christ was bound by but one law: the law of service, which is love in action. This is not a law of restraint, but of compulsion. He hallowed the Sabbath by deeds of love and mercy.

Hymn No. 23—O Master, let me walk with thee.

Prayer—That we may keep the Sabbath. (31)

TUESDAY. *The Disciples Called to Service.* Read 3: 13-19. Text: 3: 14. And he appointed twelve . . . that he might send them forth.

"The Master called men to him, only to send them out."

Meditation. Great multitudes followed Jesus. Just twelve were called to the special privilege of his constant companionship, but this was "that he might send them forth" to ministry like his. Christian privileges spell obligation for Christian service.

Hymn No. 23—O Master, let me walk with thee.

Prayer—For home missionaries, in cities, among neglected people and in isolated communities. (17 and 62).

WEDNESDAY. *The Brotherhood of Service.* Read 3: 19-35. Text: 3: 35. Whosoever shall do the will of God . . . is my brother.

"Wherever there is love, there is unity."

Meditation. The Will of God—to love God and my neighbor as myself. This makes me a member of the Kingdom of God. "Righteousness is one thing everywhere in the universe, and he who has it is thereby made akin to that which is highest and best in the universe." (Bosworth)

Hymn No. 43—Blest be the tie that binds.

Prayer—That we may do God's will. (12 and 13).

THURSDAY. *Accepting the Call to Service.* Read 4: 1-20. Text: 4: 20. And those are they such as hear the word . . . and accept it and bear fruit.

"Christian men and women are filled with energy, but in many cases the energy turns on wheels."

Meditation. Thought precedes any successful undertaking, whether it is building a house or a life. Good impulses die if they do not develop in the soul of thoughtful attention. No truth is ours until we have heard it, accepted it and put it into practice.

Hymn No. 14—Christian, rise and act thy creed.

Prayer—For full acceptance of the truth. (66).

FRIDAY. *Service the Way to True Riches.* Read 4: 21-32. Text: 4: 24. With what measure you mete it shall be measured unto you; and more shall be given unto you.

"Light does not exist for itself, but for the eyes of those who sit in darkness."

Meditation. God's gift of love to his children is their most precious possession, and the more we use the more we have. The law of Divine economy is that to keep his love, we must use it, and if we do not use it, we shall lose it.

Hymn No. 29—Work is sweet.

Prayer—For true interest in others. (30).

SABBATH DAY. *The Mighty Servant.* Read 4: 33-41. Text: 4: 41. Who then is this, that even the wind and the sea obey him?

"If we could see the universe as it is, we should undoubtedly see that everything which Jesus did was done according to law."

Meditation. Jesus drew upon the great resources of his power to serve the needs of others. The emphasis was not upon the miracle, but upon the spirit of service.

Hymn No. 5—O Life that maketh all things new.

Prayer—For those perplexed by doubts. (17).

(Continued from page 167)

time members of the household should together acknowledge loving allegiance to God, and should become solemnly but joyously conscious of the unity of the family in religious loyalty and aspiration.

It is for the purpose of aiding Seventh Day Baptist households in fostering family religion through a regular, appropriate and appealing program of worship and praise that we are publishing from week to week the program, "The Ministry of Christ". We trust it will be followed out in many homes. In homes where the family altar is sustained, and in homes where there is at present no regular daily family recognition of God. This program covers the period from February 14 to April 1. The first full week's installment appears in this issue of the RECORDER. The first four days of the period were covered in last week's issue.

Preserve the RECORDERS and make use of these daily programs for this special season of six weeks.

May the Holy Spirit brood over the households so doing, and may the Christ who is revealed in the Gospel of Mark as the one who went about doing good, not only visit but take up his abode in these homes, bringing abiding joy and blessing.

THE WILL TO FINISH

Scripture lesson—2 Cor. 9: 1-15.

Text. "But now complete the doing also, that as there was the readiness to will, so there may be the completion also out of your ability." 2 Cor. 8: 11.

The task of the Kingdom of God is as long as time and as big as humanity. One generation, or one century, is not sufficient for its completion. But each generation makes its contribution, and every century witnesses some progress.

We may be inclined to be discouraged or indifferent sometimes, feeling that we are such a small part of so tremendous an enterprise. But on the other hand it is an encouraging and stimulating thought that although the share we take in the work of the kingdom must be small, yet we are a part of God's great plan, and he has taken us into account in his purpose for mankind. His plan can not go forward with absolute success unless we do our part. He is depending upon us.

To Seventh Day Baptists God has committed a definite and important service in his kingdom program. I fear I can not define the duty of Seventh Day Baptists, as they face a world of sin and discord and doubt. Nor shall I be able to point out as definitely as I should desire the exact course the denomination must take for the immediate future.

I do believe most profoundly, however, that thus far our God hath led us. Hesitant oft, and with plans all too meager for his great purpose, nevertheless, for three hundred years in England and her American colonies, and in these United States and in other lands, and in missionary out-posts across the sea, in some measure at least, Seventh Day Baptists have helped God in his glorious program for world redemption. Not that we would boast. There is nothing of which to boast. But we would render thanksgiving to God that he counted us worthy of a humble place in his great plan during these centuries.

While I am not able therefore to mark out our future course, the history of the past does lead me to believe that God has further work for this denomination, and that he will still lead us on.

Our limited knowledge of the ultimate meaning of passing events might lead us to the conclusion that the course of human history was checked by the great war. It is true that henceforth and for some time to come everything will be dated from the black night of that world disaster. It is also true that there has not arisen as yet a modern prophet who can tell us just which direction humanity is moving at this time. Doubtless time will reveal the fact that even throughout the dreadful years of war and through the chaotic days that have followed and that seem destined still to follow, our God is marching on. This we do know; that every plan which does not take God into account, or is not a part of his purpose, is doomed, and that no smallest deed or faintest aspiration is lost that is done or felt because of our love for him and our desire to serve.

At Nortonville, Kan., in the darkest hour of the war Seventh Day Baptists set on foot a new forward movement. This movement was not fully inaugurated however until a year later, when the star of America's Christian idealism had reached its

apogee. Nothing more evidently providential has taken place in this generation of Seventh Day Baptists than the launching of our New Forward Movement at that time. No one knows where we might have been as a denomination had it not been for the unifying processes that have been going on within the denomination, and the challenging objectives that have been kept before us during these difficult days.

Now we have come to the place in our Forward Movement where we measure the distance yet to go in months and not in years. With some uncertainty, but with much hope, following the ups and downs of the last three and a half years, we approach the end of the fourth, and the beginning of the last year of our New Forward Movement period. It may be well at this juncture to review some of the results achieved, or in the process of achievement which indicate the fact that in spite of debts and doubts the greatest undertaking of Seventh Day Baptists has not failed.

I shall not attempt to catalog the things done. Obviously this would be impossible. I have no desire to claim more than has been accomplished. I am well aware that for every exaggerated claim made, for every false note sounded there must come ultimate and inevitable loss. Spectacular methods may get certain results, but lasting interest and sustained support come only through the slow processes of growth, for these are the fruits of enlarging life.

While it is true that a larger program of service, and not more money, was the primary aim of the Forward Movement, still it is true that the people first felt the pressure at the purse strings. And that point was a good place to begin, both to test our loyalty and to develop our life. Money honestly earned is life stuff, and therefore he who gives his money gives himself. The Christian church has made great strides during the last few years in the matter of stewardship, and in developing a sense of obligation to God for the way we use our money. When that idea has been fully developed among Seventh Day Baptists, not only will there be money with which to carry on the work of the denomination, but we will become a more spiritual people through this divine partnership.

Seventh Day Baptists have raised more money than ever before. In measuring our

progress in this matter it becomes necessary to contrast the place we now occupy with the starting point, rather than with the stake at which we set for ourselves and at which we have not yet arrived.

And if the debts intrude themselves upon our thought, as they inevitably will, let us remember the large funds that have been raised for interests that were never before included in church budgets, and let us not forget the very much enlarged programs of some of the boards during the years immediately behind us. It is true that retrenchment has become necessary; but even so, we do not go back to pre-Forward Movement days.

Another gain under the head of finances is the better financial methods inaugurated in many churches. In certain churches these have been years of schooling in methods of finance. It is a striking fact, evidencing a spirit of loyalty and co-operation, that when for the first time in the history of the denomination a date was set for the annual canvass in all the churches forty per cent of the churches fell into line. It had been discovered that in seven different months of the year one or more churches made an annual canvass, and many had no fixed date. More churches made a canvass on the fifth day of last November than ever before made a canvass on a given date. Some of the churches have a long-established date for their annual canvass, which it did not seem wise to change. But even in many such cases advantage was taken of the date for the every-member canvass to emphasize the obligations of stewardship, or to encourage the payment of pledges already made.

There are many Seventh Day Baptist laymen and possibly some pastors who know better how to prepare for, how to make and to follow up an annual simultaneous every-member canvass. And this is a gain that will carry over into the years of the future.

Along with this gain in financial method there has come that which is of more fundamental value both to the individual and to the denomination, and that is a better conception of the meaning of stewardship. I think I am not mistaken here. Pastors have enjoyed a freedom in preaching upon this vital topic which they never before possessed. This has been due perhaps not

so much to the literature that has been provided them, or to conferences held, as to the fact that they have had a denominational program to present, one that was claiming the attention and calling for the support of all Seventh Day Baptists throughout the country.

Our pastors are regular systematic and proportionate givers. They have been modest about speaking of their own personal habits of giving; but the fact was ascertained nearly two years ago that practically every pastor gives regularly as much as a tenth of his income to religious and benevolent interests. While few feel bound by the law of the tithe, almost every one accepts the tenth as a *minimum* amount for a good steward of Christ to invest in the work of his kingdom. An increasing number of laymen are accepting this principle for themselves. There are those of course who do not stop with a tenth. These are gains the value of which can not be easily reckoned, and which will become a permanent and an increasingly valuable asset.

I have spoken of the fact that we are raising more money than we did before the Forward Movement was inaugurated, that we are using better financial methods in the churches, and that there is a growing sense of the obligation and of the privilege of stewardship.

Another gain which should not be overlooked, is the increase of pastors' salaries and better support of the local church work. It has been demonstrated that a vision of the larger field, and a liberal support of the denominational program, has a wholesome and stimulating effect upon local church finances.

One of the conscious purposes of those who developed the principles and worked out the plans of the Forward Movement, was a more efficient ministry. Two new funds were created with this in mind. A fund for supplementing pastors' salaries, and a fund to aid young men studying for the ministry.

I want to say right here that I believe in the pastors of the Seventh Day Baptist Denomination. I believe in their integrity and consecration, and I believe in their ability and efficiency. If our pastors ever show up in a bad light, it is when they are perchance compared with a few *outstanding* men in other denominations. Take the

average minister in any denomination with which I am most familiar, and the average Seventh Day Baptist minister will not suffer in comparison, either as a man or as a preacher. I have come to know them pretty well. I have sat at parsonage firesides in New England, in eastern, central and western New York, in New Jersey and Pennsylvania, in West Virginia and Ohio, in Michigan and Illinois, in Wisconsin and Minnesota, in Iowa, Nebraska and Kansas. They are a worthy group, and none of them are paying me a cent for saying this.

But when all this has been said, there still remains the fact that many of these ministers might be even more efficient if their opportunities were less restricted because of inadequate salaries. For the last two years a score or more of pastors have received a supplemental check from this fund; small enough indeed, but doubtless it has helped some of them to buy books, or to go to Conference, or possibly pay a grocery bill, for these after all have to be met even by the minister. I know of specific cases where this supplementary stipend has stimulated churches to buckle in and increase the pastor's salary. One church last year increased its pastor's salary \$200, saying that since they could not raise their quota of the budget they would at least relieve the denomination of the financial burden of helping to support their pastor. And on top of that they raised more money for the Forward Movement last year than they did the year before.

These have been difficult times for the ministry. Not only are there financial burdens distressing sometimes in the extreme. But the moral and spiritual conditions and atmosphere of these days are much more trying and difficult.

It is my judgment that the very fact that a better support of the ministry has been a slogan of the Forward Movement has helped to sustain the morale and to bring strength and courage to these noble and self-sacrificing servants of God.

Again, the work of the pastor has been made less difficult because he has not had to make his way alone through the distressing moral aftermath of the war. He has received courage through the fact that he was a part of a larger whole, and that he was joined up in purpose and effort with

the larger group, and in the interest of the one program.

As I recount as I did a moment ago in a general way, the ministers' homes I have been in, and the conversations we have had together, you do not see what I see, and you can not understand what those visions which I am now able to recall at will mean to me. They have given me pleasure not only, but reassurance and hope. I sometimes think that the largest service which I have been able to render during the two years of my service as Forward Movement director has been the heart to heart talks with these pastors, and especially with the younger men, some of whom are pastors, of churches that are isolated from other churches of like faith.

Another phase of this question of a better ministry, is the purpose and effort to enlist promising young men in this sacred calling, and to help them to the best possible preparation for this sacred service. Here again our Forward Movement has not been a failure.

It is true that to date the Scholarship and Fellowship fund of the Forward Movement has not been drawn upon very heavily. There are no men today in the seminary. But this is not a matter which can be hurried. Slowly but surely the spirit of God moves. We make our plans, and mold conditions, and create atmosphere, and then wait for the men whose lives the finger of God hath touched.

Today in the Seventh Day Baptist Denomination there are six young men definitely committed to the gospel ministry. One has completed his college course; two are finishing college this year, one is a junior, one a sophomore, and one is a freshman. Two of these at least are planning to begin their special preparation in the seminary next year. And there are no finer young men in the world than these six. I say this on intimate personal knowledge in certain cases, and upon the testimony of those in whose judgment I have confidence in the case of the others.

There are three funds upon which these young men may draw for financial assistance in their preparation. While some of them have been reluctant to accept help, preferring in certain instances to work their way through college, still I am sure that here again the fact that the denomination

in its Forward Movement program took this question into account and made provision for tangible help, has had its moral effect upon these young men. It is expected that next year three of these young men will receive assistance from the funds which exist for that purpose, to the amount of from five to seven hundred dollars each. At present the Memorial Board and the Missionary Board are in possession of more money for this purpose than is in the hands of the Forward Movement treasurer. Nevertheless I am confident that because this interest has had a place in the budget, it has been given more thought by all of us, and the first fruitage of our anxiety and of our prayer in this matter is a crop of most likely young men for the ministry. There is now for the first time the closest co-operation in the administration of these funds for young men studying for the ministry.

I have talked only of the finances and the ministry. Money and the minister are not always on such friendly terms. However, in the manner in which they have been considered in this discussion I believe them to be closely related and vital to the future life of the denomination. If progress has been made in these two particulars then have we made real gains indeed.

LOVE AND SERVICE

The brave, blind, dauntless Helen Keller speaks thus:

"Join the great company of those who make the barren places of life fruitful with kindness. Carry a vision of heaven in your hearts, and you shall make your home, your college, the world, correspond to that vision. Your success and happiness lie in you. External conditions are the accidents of life, its outer trappings. The great enduring realities are love and service. Joy is the holy fire that keeps our purpose warm and our intelligence aglow. Resolve to keep happy, and your joy and you shall form an invincible host against difficulty."

FAITH

That we may not complain of what is, let us see God's hand in all events; and that we may not be afraid of what shall be, let us see all events in God's hands.—*Mathew Henry.*

MISSIONS

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

MISSIONARY BOARD MEETING

The quarterly meeting of the Board of Managers of the Missionary Society was held in Westerly, Wednesday, January 17, in the Seventh Day Baptist church.

"We are sorely beset to provide for our old established missions, and we can not see our way to establish new missions," was part of the reply that the board gave to Mr. and Mrs. John P. Klotzbach, of Brookfield, N. Y. Mr. Klotzbach is the pastor of the Second Brookfield Church, and he and his wife volunteered their services as missionaries in Java.

This is only another indication of the policy of the board, which is one of retrenchment, finding itself absolutely unable to take up new work, although there seems to be plenty of those willing to undertake the missions.

Dr. Bessie Sinclair, a medical missionary of China, who is on a furlough, has given a hint to the society that there may be some change about her work.

The director of the Forward Movement, Rev. A. J. C. Bond, was present at the meeting of the board, and questioned the tendency of some of the boards of the denomination in going out on their own account and attempting to raise sufficient funds to carry on their work. He said that by doing this the object of the Forward Movement was weakened, that all contributions to any of the boards should be made through the Forward Movement.

Samuel H. Davis, treasurer of the board, announced that the debt January 1 was \$11,290.40.

The minutes of the board meeting are as follows:

The regular meeting of the Board of Managers of the Seventh Day Baptist Missionary Society was held in the Pawcatuck Seventh Day Baptist church at Westerly, R. I., Wednesday, January 17, 1923.

The members present were: Rev. Clayton A. Burdick, Rev. William L. Burdick, Rev.

A. L. Davis, S. H. Davis, Dr. Anne L. Waite, I. B. Crandall, Robert L. Coon, James A. Saunders, Walter D. Kenyon, Frank Hill, Rev. A. J. C. Bond, Dr. Edwin Whitford, A. S. Babcock, Charles H. Stanton, Rev. Paul S. Burdick, John H. Austin and LaVerne Langworthy.

The guests present were: Mrs. Dell Burdick, Mrs. LaVerne Langworthy, Mrs. Abby Albion, Mrs. Clayton A. Burdick, Mrs. Seldon A. Young, James Waite, Mrs. Robert Coon and Miss Bessie Gavitt.

The meeting opened at 9.50 with President Clayton A. Burdick in the chair. Prayer was offered by S. H. Davis.

As directed at the meeting of October 18, 1922, the President announced the standing committees for 1923 as follows:

Missionary Evangelistic.—William L. Burdick, Ira B. Crandall, John H. Austin, Frank Hill, Mrs. Charles W. Clarke, Rev. A. L. Davis.

Georgetown, S. A.—Frank Hill, Ira B. Crandall, Mrs. Albert Langworthy.

Work in China.—Robert L. Coon, Rev. Paul S. Burdick, Charles H. Stanton, Dr. Anne L. Waite, Dr. Edwin Whitford.

Alice Fisher Fund.—Rev. Clayton A. Burdick, Samuel H. Davis, William L. Burdick.

Ministerial Education Fund.—Rev. William L. Burdick, Samuel H. Davis.

Auditors.—Frank Hill, John Austin.

The Treasurer's report was read by Treasurer S. H. Davis. It was approved and ordered recorded.

The Corresponding Secretary, Rev. W. L. Burdick, gave his report. It was approved and ordered recorded as follows:

REPORT OF CORRESPONDING SECRETARY

Your Corresponding Secretary would report that following the October Board meeting, he attended to the correspondence growing out of that meeting, and went to the Western Association where he preached the Sabbath morning sermon before the semiannual meeting at Nile, N. Y., finished a book he had been preparing, packed up and shipped his household goods and went to Adams Center, N. Y.

After a seventeen days evangelistic campaign at Adams Center, your Secretary returned to Ashaway, R. I., stopping at Plainfield to attend a meeting of the Tract Society and for conferences with the President of the General Conference, Esle F. Randolph, Forward Movement Director A. J. C. Bond, and Corresponding Secretary Willard D. Burdick. Since coming back to Rhode Island the Secretary has attended the meeting of the Commission in Pittsburgh, Pa., and spent three Sabbaths with pastorless churches in Pennsylvania, New York and Connecticut.

During the quarter the Corresponding Secretary has also furnished material for the Missionary department of the SABBATH RECORDER and

conducted the regular correspondence of the Society.

Respectfully submitted,
WILLIAM L. BURDICK,
Corresponding Secretary.

Westerly, R. I.
January 17, 1923

The Evangelical Committee, Ira B. Crandall, chairman, had no report to make.

Robert L. Coon, chairman of the China Field Committee, said there were a number of letters which should be read.

It was voted that the Corresponding Secretary should inform Dr. Bessie Belle Sinclair, who is in America on furlough, that the Missionary Board appreciates the return, as a gift to the Board, of the money forwarded for traveling expenses, and express to Dr. Sinclair that the Board is not willing that she should consider leaving the service of the Board in order to give her place to another person.

It was voted that \$500.00 be allowed to H. Eugene Davis for traveling expenses from Riverside to Plainfield, including Conference and visits to such churches along the way as he may deem advisable.

It was voted that the Corresponding Secretary write a letter to Miss Susie Burdick expressing the Board's appreciation of the sacrifice which she is making by not accepting her furlough salary from July to January, and only the special contributions for that purpose for her traveling expenses to China.

A letter was read from Rev. John P. Klotzbach, pastor of the Second Brookfield Church, New York, and wife, offering themselves for service in the Java field. Discussion took place and Rev. A. L. Davis, Dr. Edwin Whitford and Dr. Anne Waite were appointed a committee to consider the matter and report at the afternoon session.

It was voted that the Corresponding Secretary write a letter to Rev. William Dahlbach expressing the appreciation of the Board for his faithfulness in the past nine years, and their desire to help, but that under the present financial condition they are not able to do this.

It was voted that the appropriation of 1922 for the Berea (W. Va.) Church be continued to April 1.

A letter was read from Rev. C. B. Loofbourrow, stating that the New Auburn (Wis.) Church had become self-supporting

beginning January 1, 1923. The Board instructed the Corresponding Secretary to write a letter of congratulation and thankfulness to them.

It was voted that the appropriation to G. H. F. Randolph, of the Middle Island Church, be continued to the first of April at the same rate as 1922.

It was voted that Rev. D. Burdett Coon be paid \$125.00 a month for three months' service in the Colorado field, and traveling expenses not to exceed \$125.00.

Prayer was offered by Rev. A. J. C. Bond, and the meeting adjourned for the noon recess at 12.40.

The afternoon session opened at 1.25 with Ira B. Crandall acting as president. Prayer was offered by Rev. Paul Burdick.

It was voted that the Board approve the action of the Branch brothers concerning work around White Cloud, Mich., in which they recommend L. J. Branch for that work.

It was voted that the President and Treasurer be authorized to make a sale of our interest in the chapel at New Era, N. J., ask the Memorial Board what they would consider a fair disposition of the funds, and report to the Board.

It was voted that \$100.00 be appropriated for 1923 to Russell W. Burdick from the Ministerial Aid Fund. Twenty-five dollars was appropriated to the Committee of Reference and Counsel of the Foreign Mission Conference of North America.

It was voted that Samuel H. Davis and William L. Burdick, the committee on Ministerial Education funds, co-operate with committees on similar funds in the Commission and Memorial Board.

It was voted that the Board approve the following recommendation of the Commission:

In harmony with a recommendation made by the Director of the Forward Movement, we approve the plan of a special season, possibly during 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 committee appointed at the morning session to consider the letter from Rev. John P. Klotzbach made the following report, which was adopted:

DEAR BROTHER:

The Missionary Board feels deeply touched by the generous offer on the part of you and Mrs.

FOREIGN MISSION WORK

DEAR DR. MAIN:

I have been slow about answering your request because I hardly knew what to say. There are many attractions in mission work—such as opportunity for seeing other lands and people, which, however, one would hardly wish to consider along with motives for foreign mission work. The real joys of mission work are the same here as at home—of working with and for others and for Christ. I do not know that what I have written will answer your wish at all. Feel perfectly free not to use it. I shall not mind as I am no writer and know it.

My address hereafter is as below. Foreign postage rates are in force or will be January 1.

Hoping that you and Mrs. Main are well, and with best wishes to you both for a blessed New Year, I am,

Sincerely yours,

ANNA M. WEST.

Grace School for Girls,
St. Catherines Bridge, Shanghai,
December 28, 1922.

FOREIGN MISSION WORK

One wishes one might write of the thrills of bringing countless numbers from darkness to light—of people just waiting and longing for the Father's and the Savior's message. In some foreign mission work one meets that—but not in work in the city of Shanghai. Work here has many features similar to work at home. There are many contending influences working against one:—open and secret evils, antagonism, indifference, just as one meets at home—and it is here a little and there a little.

Of course, my work is among the young girls who are more open and ready to receive Christ's love than some older people. Yet they often meet with much opposition at home which sometimes strengthens and sometimes weakens them. However, there is no more real and thrilling joy, either here or at home, than to have pupils for whom you have been praying and working make the decision to become followers of Christ. All previous discouragements are forgotten and one goes forward with new courage and faith.

God is ready to work anywhere and through any of us if we are only ready to be used.

A. M. W.

Klotzbach, and by the evidence of deep consecration which prompted it.

The Missionary Board is not sustaining nor has it ever sustained the Java mission as its own, and only by subscription (through the Holland church) has been able to aid Miss Jansz.

Like all denominations, as, for instance, the First Day Baptist, which has been obliged, for financial reasons to recall forty missionaries, and to reduce by 25 per cent the salaries of the remainder, we are sorely beset to provide for our old established missions, and hence can not see our way to establish or to try to establish new ones at present. The Board wishes to commend the good work you are doing in your present pastorate, and your spirit of interest and zeal in the Master's cause. And it sincerely hopes that he will lead you to find the right way and path in the use of those attributes of Christian character, and that under his guidance you may later meet the fulfilment of your hopes.

Sincerely your friends in Christ,

DR. EDWIN WHITFORD,

A. L. DAVIS,

ANNE L. WAITE,

Committee.

It was voted that an appropriation be made of \$200.00 or such portion as may be needed, to the Corresponding Secretary for clerical assistance.

It was voted that the Board pay the entire moving expenses of Corresponding Secretary Burdick in taking up his new position with us.

Rev. A. J. C. Bond, Director of the Forward Movement, was invited to address the Board, and spoke advocating that any appeals made to clear up debts and special purposes be made through the budget. He said that a number of the Boards were considering making special appeals, but added, if this was done, that it would only tend to take from the Forward Movement the work that was set out for it, the coordinating of the efforts and work of the denomination.

Mr. Bond reported that at the present time there were six men who were training for the ministry.

After a prayer by Rev. A. L. Davis, adjournment was made at 2.45.

GEORGE B. UTTER,

Recording Secretary.

THE TURN OF THE TIDE

When you get into a tight place, and everything goes against you, till it seems as if you couldn't hold on a minute longer, never give up then, for that is just the place and time the tide will turn.—*Harriet Beecher Stowe.*

EDUCATION SOCIETY'S PAGE

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

"Extinguish the colleges and you put out the eyes both of the church and state."—Tyler.

WHAT OF THE "ARISTOCRACY OF BRAINS?"

Last September, in his college opening address, President Mark Hopkins of Dartmouth College used these two phrases: "Too many men are going to college", and "There is such a thing as an aristocracy of brains". Since these words of President Hopkins have been caught up sympathetically or critically by speakers and the newspaper and periodical press, it may be of considerable interest to the readers of the RECORDER to know in exactly what connection these utterances were made and what sort of reception they have found the country over. I quote from a record of the now famous speech as given in *What the Colleges are Doing*:

"For the fullest possible common understanding, and the earliest, a few principles applying to our mutual relationship may well be stated at this juncture. These principles are involved particularly at Dartmouth in such policies as the restriction of enrolment, the selective process of admission, and the permanent elimination from the college membership of men incompetent or unwilling to qualify according to the standards which the college seeks to maintain.

"Too many men are going to college! The opportunities for securing an education by way of the college course are definitely a privilege and not at all a universal right. The funds available for appropriation to the uses of institutions of higher learning are not limitless and can not be made so, whether their origin be sought in the resources of public taxation or in the securable benefactions for the enhancing of private endowments. It consequently becomes essential that a working theory be sought that will operate with some degree of accuracy to define the individuals who

shall make up the group to whom, in justice to the public good, the privilege shall be extended, and to specify those from whom the privilege should be withheld!

"This is a twofold necessity: on the one hand, that men incapable of profiting by the advantages which the college offers, or indisposed, shall not be withdrawn from useful work to spend their time profitlessly, in idleness acquiring false standards of living; and on the other hand, that the contribution which the college is capable of making to the lives of competent men and through them to society shall not be too largely lessened by the slackening of pace due to the presence of men indifferent or wanting in capacity.

"We hear much of men seeking an education, but too often they are only seeking membership in a social organization which has reputation for affording an education, from which reputation they expect to benefit, if they can avoid being detached from the association. The assumption would be humorous if it were not so serious, that enrolment with a college requires that the college shall either force education upon the individual man or surreptitiously bait him to it, rather than that he should crave and at the cost of any effort possess himself of the utmost which the college can give.

"It would be incompatible with all of the conceptions of democracy to assume that the privilege of higher education should be restricted to any class defined by the accident of birth or by the fortuitous circumstance of possession of wealth, but there is such a thing as an aristocracy of brains, made up of men intellectually alert and intellectually eager, to whom increasingly the opportunities of higher education ought to be restricted, if democracy is to become a quality product rather than simply a quantity one, and if excellence and effectiveness are to displace the mediocrity towards which democracy has such a tendency to skid.

"I wish carefully to safeguard these statements, however, by iteration and reiteration that it behooves all of us to avoid confusing the symbols and the facts of intellectuality, and I should hope that under any circumstances we might avoid confusing mental gymnastics and facility in appropriating the ideas of others with genuine thinking. Unfortunately intellectual hypocrisy and its complement, intellectual smugness, are not sufficiently infrequent even within col-

lege halls, while at the same time I believe that on the whole they are as much to be avoided and that they are as detrimental to the spirit of true scholarship as is ignorance.

"This is all simply another way of saying that the college ambition is that its men may be consecrated to the spirit of truth. Such is the essential loyalty."

The following are representative paragraphs from the current discussion of this general topic:

Men and women who go to college to join a fraternity or to while away their time have no place in the program. Let them become producers rather than drones. They may very well be eliminated from admission to active college life. In this respect Dr. Hopkins stands on undebatable ground.—*Dayton (Ohio) News*.

Dr. Hopkins speaks good, sound sense. He is not an intellectual snob, but an intellectual democrat; for if the "working theory" for which he seeks ever attains the desired perfection, it will be most helpful to the poor boy with brains who is eager for an education.—*Philadelphia Record*.

President Hopkins has precipitated an immense amount of discussion by his speech pointing out the necessity for an intellectual aristocracy, particularly among college men. There is nothing fundamentally new about this notion. The interesting thing is that it gives evidence that slowly America is drifting away from its idealization of quantity, and giving some heed to quality.—*The Clark College Monthly*.

The truth to which President Hopkins referred is that fitness for college does not go with wealth or social status. Capacity to profit by what the colleges offer varies like stature or the color of the eyes. The duty of educators and of the public which supports colleges is to teach all who are teachable, and not to deform the educational process by permitting the unteachables to clog the institutions.—*New York Globe*.

This declaration presents the case in a manner that leaves little room for cavilling at selective measures as conducive to the setting up of an un-American aristocracy in education and will place the essentials of the problem and its proper solution before the people in frank and understandable terms.—*Springfield, Mass., Union*.

Dr. Hopkins has put the matter up squarely and fearlessly. There is no sense in dodging the issue that college is not meant for all the young men. The president is right in saying that many men go to college for the social standing it will give them. Dr. Hopkins's idea is that college should be open only for those men who desire college for the work they can accomplish and who are capable of doing this work.—*Charlotte (Mich.) Tribune*.

It is all very well to plead *in vacuo* that the colleges are meant for all. But there are increasing indications that our institutions of higher learning are being and will continue to be swamped by more than they can possibly admit or care for.

Those—and their number is growing—who feel that the only salvation for a democratic society is a trained and intelligent leadership will welcome President Hopkins's frank statement. College education is too valuable to be wasted on those who come to it as to a country club or a town house, or because they wish to postpone for four years entrance into their father's business. The colleges should be the West Points and Annapolises of civilian life, training schools for the directive intelligences of our political and social life.—*Columbia Alumni News*.

We are getting too many of one kind of students and too few of another. Many persons of great capacity and industry are not going to college, and others, who have neither capacity nor industry, are going. I suppose one reason that those of capacity and industry do not go is that they do not have the money or the opportunity at the right time. It is true that the colleges have some students who ought not to be there.—*President Mezes, College of the City of New York*.

There are too many college students only if their mere numbers prevent us from giving a fit training to the destined leaders of men within the next generation, but we can not admit this without confessing a certain bankruptcy of inventive resourcefulness, a limitation which, as thinking men, we can not accept.—*Chancellor Brown, New York University*.

The trouble is not so much that too many men are going to college as that often the wrong kind of men are going.

All young men and women who want education ought to have it. But the vast majority would profit far more by some other kind of education than that given in the traditional American college.—*President Faunce, Brown University.*

The American educational scheme has the same fault that characterizes so many of our industries. The quantity production is favored over quality production. The only solution lies in stressing the quality. We now have too many half-educated men. We need a few of the super-educated.—*The Reserve Weekly, Western Reserve University.*

It is not democracy as a theory but as a stupendous fact that education must consider. The development of democracy has been unquestionably toward the elevation of the common man to a position of supreme collective control. Within a century in our own country the franchise has been made universal. Our government is a representative government in form; in fact, it is coming every day closer to a type of direct government controlled by the great masses of the people. It is this variety of democracy that has lately spread through the world. It is this variety of democracy that was imperiled in 1914 and saved in 1918. It can not now be a question of going back to an earlier form of social control. It is now, as it has never been before, a "race between education and annihilation". If education is to save civilization it must lift the common man to new levels—and not so much to new levels of industrial efficiency as to new levels of thinking and feeling. . . .—*W. C. Bagley, in School and Society.*

What we recognize as a virtual aristocracy of brains in our country spells nothing but service to us, and implies nothing of political domination over us. It simply spells leadership, by the divine right of fitness for leadership, by the good works of advancing civilization. And this entirely apart from collegiate questions, for many of our brainy "aristocrats" never attended or tried to enter any of our colleges.—*The Evening Transcript, Boston.*

When the New York City schools became overcrowded nobody said, "Too many children go to school". Everybody said, "Let us have some more schools." If the Eastern colleges say, "Too many men go to col-

lege", meaning that the existing colleges are overcrowded, there will be many good citizens ready to propose that we have more Eastern colleges, such as, for example, a University of New Hampshire, a University of New Jersey, or a University of Massachusetts.

The new proposals may mean that hereafter admission to colleges and universities should be *competitive*. This implies that, as the number of applicants increases while the number of entrants remains fixed, the requirements for admission are steadily raised. This may or may not be desirable. But it is a very grave matter. What, then, becomes of our boast that America is the land of opportunity? What becomes of our professed democratic creed that the lot of men should be as nearly equalized as their inborn capacities permit? There is no doubt whatever of the fact that the increased resort to our high schools, colleges, and universities is the result of the redistribution of wealth and the heightened aspiration of the masses of the American people. Do we regard this as a symptom of health or of disease? Do we proceed with a fixed idea of the pyramidal form of American society, or do we desire that it should be broadened at the top?

Unless we face these questions, we shall be moving in the dark. We shall be treating as a question of present expediency a question that really involves our fundamental national creed.—*Harvard Alumni Bulletin.*

It is impossible accurately to determine in advance what students are really competent to do work of college grade. It is questionable whether standards of scholarship can be raised solely by the process of elimination. It is questionable whether examinations determine any more accurately than reliable admission certificates the fitness of the candidate for his work. College faculties in general feel that better work would be done if classes were not hampered at first by the presence of students who apparently are incompetent. It is questionable, however, whether, in justice to those who are ambitious for an education, it is right or wholly desirable to reach a decision without a fair trial. Not a few students in every entering class are saved to the institution and to higher service to the community by the awakening power of some

professor, who reveals to the student his own possibilities. The time may come when more stringent means will have to be adopted to relieve institutions of the pressure of too large enrolments, by eliminating in advance those students who give slight promise; but my observation and experience lead me to believe that the institution renders a valuable service to the commonwealth in giving at least a trial to the backward and the slow. Teaching would be an ideal occupation if all the students were brilliant and everybody was in earnest. Till that day comes, professors will have to endeavor to save those who are worth while and to eliminate, after trial, those who prove incompetent.—*Chancellor Hall, in the Washington University Record, St. Louis.*

A PLEA FOR CHARITY

DEAR EDITOR:

I have been intensely interested in reading two articles in the RECORDER for January 22, 1923, "Whom Shall We Believe" and "Harry Emerson Fosdick".

I am not writing this article either in defense of or against Fosdick, or in defense of or against Dr. Kent, but to express the feeling of a humble Seventh Day Baptist minister.

I have read quite a little of Fosdick's writings and had the privilege of hearing him in the classroom and in his pulpit not long since. From what I know of him, his statement, as given in the article referred to, is just what one would expect him to give concerning his belief in God and Jesus Christ.

Might it not be possible, if we could only look into each other's hearts and read the desires and aims there, that we would be a little more sparing of adverse criticism. Then again let us remember that many men have been attacked as heretics, who today, are considered leaders in religious thought and action. Jesus was attacked, as a heretic, by the formalists of his day. Martin Luther and multitudes of others have likewise been attacked.

While I may not agree with Billy Sunday concerning many theological questions, if he is able to win a certain class of people to Christ, I shall bid him God speed. If Fosdick, by his clear cut logic can win the college man, I shall say, "God bless you." It is not theological beliefs, or the

statements of them that will save men, but belief in Jesus Christ.

Unjust criticism and misinterpretation of a writer can send a chill to the heart and enthusiasm, as the writer can well tell from recent experiences, and almost make one resolve never again to allow a sermon of his to be published in the RECORDER. Such is the feeling, sometimes, in the mind of the writer.

Is it possible that faultfinding, unjust criticism and misinterpretation of printed sermons is the reason that the editor finds it difficult to get Seventh Day Baptist sermons for the denominational organ?

Why not lay aside the minor things upon which we can not agree and all work together for the salvation of men. Faultfinding and criticism will never save men, and while we may not agree concerning theological matters no more than did Paul and Peter, we may, like them, each do his work in his own way and win many for the Master.

ERLO E. SUTTON.

January 25, 1923.

TRACT SOCIETY—TREASURER'S REPORT For the Quarter ending December 31, 1922

F. J. Hubbard, Treasurer,		
In account with the		
American Sabbath Tract Society		
Dr.		
To balance on hand October 1, 1922:		
Cash, Denominational Building Fund	\$ 104 62	
Cash, Equipment Account	2,238 55	
Cash, Maintenance Account	218 80	
Reserved for Marie Janaz	43 33	
Reserved for Rev. T. L. M. Spencer	33 33	
Reserved for Dr. Rosa W. Palmberg	33 34	
	\$2,670 97	
Less overdraft, General Fund	104 62	
		\$ 2,566 35
To cash received since as follows:		
Contributions to General Fund:		
October	\$ 9 60	
November	377 39	
December	1,158 24	
Contributed toward debt	93 55	
		1,639 28
Loan to General Fund		1,000 00
Income from Invested Funds:		
October	\$ 624 44	
November	1,140 94	
December	88 85	
		1,854 23
Publishing House Receipts:		
"Sabbath Recorder"	\$ 819 16	
"Visitor"	6 25	
"Helping Hand"	390 34	
Intermediate Graded Lessons	51 00	
Junior Graded Lessons	58 80	
Outside Sabbath School Board publications	14 53	
Tract Depository	9 38	
Calendars	5 45	
B. C. Davis' "Country Life Leadership"	17 75	
S. D. B. Hymns and Songs	10	

A. J. C. Bond's "S. D. B. History," No. 1	56 00	
A. J. C. Bond's "Reconstruction Messages"	1 50	
Life of Governor S. Ward "Critical History, Sabbath and Sunday"	50	
	75	1,431 51
Earnings, sale of Liberty Bonds sent in payment of Annuity Bonds		4 69
S. H. Davis, Treasurer, one-third fire insurance, Wardner property, Chicago		6 66
C. F. Randolph, Treasurer, one-third fire insurance, Wardner property, Chicago		6 67
Denominational Building Fund: Contributions:		
November	\$ 590 09	
December	1,592 68	
Income:		
November	71 33	
December	1 06	
		2,255 16
Sale of Liberty Loan Bonds		1,964 92
Equipment Account:		
Interest on Bank Balance		12 06
Maintenance Account:		
Rent from Publishing Plant	\$ 600 00	
Income, Denominational Building Endowment	1 12	
		601 12
Contributions to Marie Jansz:		
November	\$ 50 00	
December	45 00	
		95 00
Contributions to S. D. B. Missionary Society, toward the debt		56 00
Calvin F. Cobb, Homer, N. Y., for Forward Movement and "Recorder" subscription		22 50
		\$13,516 15
Cr.		
By cash paid out as follows:		
Sabbath Reform Work:		
G. Velthuysen, Holland, "De Boodschapper"	\$ 150 00	
T. L. M. Spencer, Georgetown, printing	25 00	
Mill Yard Church, London, Mrs. T. W. Richardson	50 00	
A. J. C. Bond, Special Sabbath Reform Work	275 00	
Vacation Religious Day Schools:		
Miss Zea Zinn, Milton, Expenses	38 35	
Miss Leta M. Lanphere, Milton, expenses	41 66	
Miss Ruth L. Phillips, Boston, Expenses	36 48	
Salary	45 00	
		661 49
Publishing House Expenses:		
"Sabbath Recorder"	\$2,081 64	
"Visitor"	349 18	
"Helping Hand"	399 85	
Intermediate Graded Lessons	159 03	
Junior Graded Lessons	163 26	
Outside Sabbath School Board publications	13 19	
Tract Depository	20 70	
Tract Society—1922-23 Folders	7 85	
		3,194 70
President's Expenses:		
Stationery and postage	\$ 8 63	
Stenographic work	19 90	
One-half traveling expenses to Adams Center	17 98	
		46 51

Secretary:		
Salary	\$ 93 75	
Expenses	3 28	
		97 03
Clerical Work		91 28
Committee on Files, sorting literature, etc.		18 90
Annuity payments		40 00
Marcus I. Burdick, East Orange, interest on loan		10 66
City National Bank: Account principal of loan \$1,000 00 Interest and stamps		45 60
		1,045 60
A. J. C. Bond, Plainfield, moving expenses		238 97
G. H. Schneider & Co., Chicago, Ill., insurance, Wardner property, Chicago		20 00
Denominational Building Account:		
Levering and Garrigues Co., New York, final payment account contract	\$1,596 68	
General Fund, interest on loan	555 00	
		2,151 68
Equipment Account:		
A. M. Griffen Co., hardware	\$ 8 36	
Intertype Corporation, Brooklyn, linotype and supplies	1,891 70	
Yunker Brothers, express, cartage	25 00	
Interest on Equipment Notes	282 17	
		2,207 23
Maintenance Account:		
Care of furnace, etc.	\$ 50 90	
F. Merges and Co., New York, insurance	52 40	
George M. Clarke Co., Plainfield, insurance	65 83	
Bolce-Runyon Co., Plainfield, coal	9 00	
W. R. Townsend, Collector, balance 1922 taxes	123 81	
		301 94
Contributions to Marie Jansz, first quarter		43 33
Contributions to Rev. T. L. M. Spencer, first quarter		33 33
Contributions to Dr. Rosa W. Palmborg, first quarter		33 34
Contributions to S. D. B. Missionary Society, account debt		56 00
W. C. Whitford, Treasurer, for Forward Movement, from Calvin F. Cobb, Homer, N. Y.		20 00
L. P. Burch, Manager, "Recorder" subscription, Calvin Cobb, Homer, N. Y.		2 50
		\$10,314 49
By balance on hand:		
Cash, General Fund	\$ 373 28	
Cash, Denominational Building Fund	2,173 02	
Cash, Equipment Account	43 38	
Cash, Maintenance Account	516 98	
Reserved for Marie Jansz	95 00	
		3,201 66
		\$13,516 15
E. & O. E.	F. J. Hubbard, Treasurer.	
	Plainfield, N. J., January 5, 1922.	
Total indebtedness (loans) General Fund	\$5,500 00	
Examined and compared with books and vouchers, and found correct.		
	O. B. Whitford, Auditor.	
	January 10, 1923.	

WOMAN'S WORK

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

"IF THINE EYE BE SINGLE THY WHOLE BODY SHALL BE FULL OF LIGHT"

PRAY—That Christ, the Light of the World, may so dwell in the hearts of men that their lives may be radiant and shed light in this dark world.

PRAY—That God's Word may be a light illuminating the path of all men.

PRAY—That lives controlled by the Spirit of Christ and fed on God's Word may lead nations into the light of peace and righteousness.

PRAY—That the women and young people of the Church of Christ may give themselves to prayer on Friday, February 16, 1923, asking for God's blessing on all missionaries of the Cross at home and abroad.

PRAY—That mission boards and societies may be wise in administering, and that local societies may uphold the work by gift and prayer.

PRAY—That eyes may be opened to see the great need of the world and faith may be strengthened to know the power of Jesus Christ to supply every need.

THE LIGHT OF THE WORLD

A Service of Prayer and Praise for Day of
Prayer for Missions, Friday,
February 16, 1923

"The Lord is my light and my salvation"

I. PRAISE

HYMN—Tune, Aurelia

Light of the world, we hail thee
Flushing the eastern skies;
Never shall darkness veil thee
Again from human eyes;
Too long, alas, withholden,
Now spread from shore to shore;
Thy light, so glad and golden,
Shall set on earth no more.

Light of the world, thy beauty
Steals into every heart
And glorifies with duty
Life's poorest, humblest part;
Thou robest in thy splendor
The simple ways of men,
And helpst them to render
Light back to thee again.

Light of the world, before thee
Our spirits prostrate fall;
We worship, we adore thee,

Thou Light, the life of all;
With thee is no forgetting
Of all thine hand hath made;
Thy rising hath no setting,
Thy sunshine hath no shade.

Light of the world, illumine
This darkened land of thine,
Till everything that's human
Be filled with what's divine;
Till every tongue and nation,
From sin's dominion free,
Rise in the new creation
Which springs from Love and thee.

DEUS MISERATUR—(To be read responsively).

God be merciful unto us, and bless us; and cause his face to shine upon us.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God; let all the people praise thee.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth yield her increase; and God, even our own God, shall bless us.

God shall bless us; and all the ends of the earth shall fear him.

PRAYER OF THANKSGIVING

THOUGHT—Be thankful that Jesus Christ himself magnified the place of human service.

II. SERVICE

HYMN—Tune, Saxby

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me thy patience; still with thee
In closer, dearer company.
In work that keeps faith sweet and strong,
In trust that triumphs over wrong;

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only thou canst give,
With thee, O Master, let me live.

SCRIPTURE—(To be read by three persons).

The woman who gave—Luke 21:1-4

The woman who prayed—Matt. 15:22-28

The woman who loved—Mark 14:3-9

SILENT PRAYER

Spirit Divine, attend our prayer,
And make our hearts thy home;
Descend, with all thy gracious power;
Come, Holy Spirit, come!

THOUGHTS

"Service is the supreme committment of life."—President Harding.

"The price of leadership is service; the price of efficient service is work."

"Be ye doers of the word and not hearers only."

PRAYER—(By one leader or several).

Pray that the power of God may be released through prayer for:

1. The Government—That it may be kept true to the ideals upon which it was founded.
2. The Church—That the Faith of our Fathers may be upheld.
3. The Missionary Boards—That the leaders may be filled with the Spirit of Christ.
4. The Societies—That they may be faithful to the trust committed to them.
5. The Missionaries—That the doctors, teachers, nurses and evangelists may be strengthened and encouraged.

"Not by might nor by power, but by my Spirit, saith the Lord."

PRAYER

THANK-OFFERING HYMN—Tune, Dort

What offering shall we bring
To thee, our heavenly King,
Savior divine?
What treasure can we lay
Before thy throne today,
What precious tribute pay
To love like thine?

No costly spices sweet
We lay before thy feet,
No jewels rare;
Yet to the lost and weak,
Whom thou didst die to seek,
For thee our lips would speak,
Thy message bear.

Bless thou our gifts of love,
And from thy heaven above,
Grant us thy grace;
Thy guiding voice to know,
And onward as we go,
To do thy will below,
In every place.

III. OFFERING

One taper lights a thousand,
Yet shines as it has shone;
And the humblest light may kindle
A brighter than its own.

The Women's Union Christian Colleges of the Orient, Christian Literature for Women and Children in Mission Lands and the Work among Farm and Cannery Migrants are the special inter-denominational objects which should appeal to Christian women at these meetings—for prayer and gifts.

Not what we give; but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me.

—Lowell.

IV. FULFILMENT

HYMN

The whole world was lost in the darkness
of sin;

The Light of the world is Jesus;
Like sunshine at noonday his glory shone in;
The Light of the world is Jesus.

Refrain

Come to the Light, 'tis shining for thee;
Sweetly the Light has dawned upon me,
Once I was blind but now I can see;
The Light of the world is Jesus.

No darkness have we who in Jesus abide;
The Light of the world is Jesus;
We walk in the Light when we follow our
Guide;

The Light of the world is Jesus. Refrain.

Ye dwellers in darkness with sin-blinded eyes;
The Light of the world is Jesus;
Go, wash, at his bidding, and light will arise;
The Light of the world is Jesus. Refrain.

SCRIPTURE—(To be read by one person). Revelation 7: 9-15; 21: 23, 24

THOUGHT—If your map has less than the world upon it you can not rightly decide upon your field of endeavor.

BENEDICTION

SUGGESTIONS

That for observance of the Service of Prayer and Praise choice is recommended of the following hours to be determined by local conditions: 10 a. m.-12.30 p. m.; 2-4.30 p. m.; 7.30-9.30 p. m.

That the Women's Church and Missionary Federation or Interdenominational Committee invite all missionary societies of the town to meet in some central place for the service; if there is no such organization, that the women of the churches meet together informally or hold separate meetings.

That there be one leader for the entire meeting, with sub-leaders for various sec-

tions of the program, if desired. If more than one session, there may be one leader for each session.

That missionaries who may be available be given a brief time to present the needs of their fields, for which special prayer should then be made.

REPORT OF WOMEN'S BENEVOLENT SOCIETY, LEONARDSVILLE, N. Y.

During the year 1922 the work of the society has been carried on similar to that of last year, committees on activities being appointed for each month. Since January 1, 1922, these various committees have held two bake sales, one dramatic entertainment given by home talent, and one entertainment given by Unadilla Forks talent. These netted the society about \$50.00 aside from the annual tea in June which gave the society \$27.46 more, and some quilting that has been done by members who were most proficient along this line.

We have held our monthly meetings regularly each month at various homes with an average attendance of ten. Articles on China, India and Japan were read early in the year but we are now reading and enjoying the study book, "The Kingdom and the Nations", suggested for us by the Woman's Board.

We obtained \$75.62 from the sale of old papers and magazines this year and a card of thanks has been sent to Mr. A. M. Coon for carrying them to Utica for us by truck.

I also wish at this time to express in behalf of the society our thanks to Mr. Crandall in donating the use of the Hall for our home talent entertainment given in November for the society.

At our May meeting we enjoyed having Miss Susie Burdick with us who gave a most interesting talk on China.

Our usual custom of sending out Christmas baskets was carried out this year again.

In October we were invited to Earlville, N. Y., for dinner with Mr. and Mrs. Fred H. White. Although we were threatened with the first snow storm of the year, the sixteen who ventured over had a fine time.

We have given since January 1, 1922, \$225.00 to the Forward Movement.

Although our activities may not have been so strenuous as in other years, we

have been able to add to our treasury a fairly good amount and hope to continue as well or better in the year to come.

"Old Years and New Years, all blended into one,
The best of what there is to be, the best of what is gone—

Let's bury all the failures in the dim and dusty past

And keep the smiles of friendship and laughter to the last.

"Old Years and New Years, life's in the making still:

We haven't come to glory yet, but there's the hope we will,

The dead old year was twelve months long, but now from it we're free,

And what's one year of good or bad to all the years to be?

"Old Years and New Years, we need them one and all

To reach the dome of character and build its sheltering wall:

Past failures tried the souls of us, but if their tests we stood,

The sum of what we are to be may yet be counted good.

"Old Years and New Years, with all their pain and strife,

Are but the bricks and steel and stone with which we fashion life:

So put the sin and shame away and keep the fine and true,

And on the glory of the past let's build the better new."

ELSIE L. CROOP,
Secretary.

LARGEST BIBLE ORDER

The largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. One million five hundred thousand volumes of Scripture portions consisting of the gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South American for one cent each. This is the first time since the war period that the society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received.—*American Bible Society.*

YOUNG PEOPLE'S WORK

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

TEMPTATION TO LIE

Christian Endeavor Topic for Sabbath Day,
February 24, 1923

DAILY READINGS

Sunday—Profit in lies (Lev. 6: 2-5)
Monday—Mistaken affection (Gen. 27: 1-13)
Tuesday—Hatred (Prov. 10: 9-19)
Wednesday—Spite (Ps. 31: 11-18)
Thursday—Pride (Matt. 6: 1-5)
Friday—Covetousness (2 Pet. 2: 1-3; 17-20)
Sabbath Day—Topic, What are some temptations to lie, and how can we overcome them? (Prov. 12: 17-22)

HINTS FOR THE MEETING

Make the meeting very informal. Have a long song service during which the business of the meeting is considered, announcements given, etc.

Sentence prayers.

Special music.

Scripture lesson.

Divide the discussion of the subject into three parts: First, ask the members to suggest informally, all possible ways of lying, such as telling an actual untruth, a half truth, silence, deceitful acts. Write these on black board as given. Second, in the same manner, ask them to name things that may tempt one to lie, such as gain, pride, cowardice, anger, etc. Make a list as before. Third, with these lists before them discuss the question of the topic, "How can we overcome these temptations?"

Close the meeting with a short talk by the pastor or some older person upon "The need of forming right habits".

"Good habits are the savor of life unto life. They are a safeguard to the soul in unguarded moments and in times of stress and temptation. They make possible all the goodness and greatness of life. Bad habits are the savor of death unto death. They corrupt the issues of life and hold us in chains which gall us with the sense of our perverted manhood. . . . It seems to be a law that bad habits, like weeds, spring up without effort and almost without observation. Being in harmony with our

animal and instinctive propensities, they need no stimulation but only repression or suppression. But good habits, those which serve the ends of our higher nature, like flowers and useful plants, require great pains and watchfulness both in the seed time and in their later development. . . . Good habits are costly, but they are worth the price."—*A. Salisbury.*

A VALENTINE SOCIAL

The Social Fellowship superintendent wishes to announce that she has planned a new Standard Valentine Social which she will send to any one desiring it. Write to Mrs. Edna B. Sanford, Little Genesee, N. Y.

NOTICE TO JUNIOR SUPERINTENDENTS

A Round Robin has been started among the Junior superintendents and when completed it will contain something in the form of a suggestion, a message or report of some special work being done in the different Junior societies. This is to be ready for exhibition at Conference this year and so must be completed on or before June 30. As yet the first half has not been returned to me. I wonder where it is.

What new plans or methods are you trying in your society this year? What items of interest is your society doing? Let's pass our thoughts along and thus help each other. Our Junior work deserves a lot of publicity, so send along your letters or, better yet, letters from the secretary of your Junior society. Then the Seniors will have to sit up and take notice, for we're on the map, and full of "pep" as well as they are.

A set of graduation standards has been prepared and sent to be printed, also Junior Promotion Certificate cards will soon be off the press. Send for your supply and start a regulation graduation day on Christian Endeavor Day in February or the Sabbath after school opens in September.

ELISABETH KENYON,
Junior Superintendent.

THE PASTOR AND THE YOUNG PEOPLE

[Some time ago the corresponding secretary of the Young People's Board wrote to the pastors of some of our churches asking them to tell how they worked with their young people. Extracts from these

RACE RELATIONS DAY

ARTHUR ELLT HUNGERFORD

Because February 11 is the Sunday before Lincoln's birthday, the Commission on the Church and Race Relations of the Federal Council of Churches has selected it as the day for beginning its great campaign against lynching. It will be known as Race Relations Sunday. On it special efforts will be made to create good will and better understanding between the white and negro races in America.

The Executive Committee of the Federal Council of Churches at its recent meeting in Indianapolis decided on a nation-wide movement to marshal the churches against the evil, which has shown a rather alarming tendency to increase since 1918. As a first step the Commission, of which John J. Egan, of Atlanta, is chairman, and Will W. Alexander, of Atlanta, and George E. Haynes, colored, of New York, are secretaries, feels that the creation of good will and better understanding is most necessary not only in the South, where the greater number of negroes live, but also in the North and West because of the migration of hundreds of thousands of negroes which began during the war. Religious leaders believe that the race problem of the country will be solved largely through the co-operation of the churches and the creation of the Christian spirit.

The day will be very widely kept in the South, where in nearly 700 counties the finest elements of the white and the negro communities have organized inter-racial committees to work for the creation of good will and better understanding between the races and where all the leading church denominations of white and colored peoples have endorsed the movement.

The plans for Race Relations Sunday call not only for preaching on the subject in the pulpits by both white and negro ministers but also for the discussion of race relations in the Bible schools and young people's societies. In many places inter-racial meetings will be held at which the problem will be discussed by both white and negro speakers. At others, committees of white men and women will visit colored churches and negro congregations will send visitors to white churches.

letters will be published from time to time in the hope that they will be of help to other pastors and Christian Endeavor societies.—R. C. B.]

"First, both Mrs. — and I are more interested in the young folks than in any other group or part of our church. And we let everybody know it, too. They are our only hope for tomorrow. One would better preach poor sermons and keep a close personal touch with his young people than to produce polished sermons and ignore his boys and girls. However, I believe a proper conception of one's duty and privilege in the Christian Endeavor will help any pastor to preach better.

"Next, we both try to help them to find in Jesus a real companion and friend. Sermons, prayer meeting studies, and Christian Endeavor talks and testimonies have this definite object. The greatest joy we find as Christian workers is to watch our young folks 'grow', both in grace and in the knowledge of Christ. Possibly one should say acquaintance or intimacy with Christ in addition to knowledge of him.

"And lastly, we try to make use of every young person's inborn love of doing things. Carrying flowers to the sick, giving plays, supporting Forward Movement, Near East Relief, etc., helping different ones to go to Conference, . . . these are some of the activities which we suggest and help our Christian Endeavorers to carry out.

"Altogether it is real fun. . . . Their minds are open to new visions and ideals and their wills are ready for deeper consecrations and decisions. And when we ask them to undertake a new task they usually say, 'Come on, let's go.'

"— — —"

The best thing to give to your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—*Anon.*

The world usually pushes a man the way he makes up his mind to go. If going up, they push him up; if going down, they push him down—gravitation, however, making the speed greater on the decline.—*George Francis Train.*

CHILDREN'S PAGE

HOW TO GO TO JESUS

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath
Day, February 10, 1923

DAILY READINGS

Sunday—In prayer (Rom. 10: 13)
Monday—In the Bible (John 21: 25)
Tuesday—In his church (Ps. 84: 1-4)
Wednesday—Jesus' love for children (Matt. 19: 14)
Thursday—Jesus is here (Matt. 18: 20)
Friday—Go with praises (Matt. 21: 15)
Sabbath Day—Topic, How we can go to Jesus (Matt. 19: 13-15)

To illustrate the topic this week bring to the meeting a checker board with a few checkers and then bring out the lesson for today by telling the following story taken from the *Junior Manual* on page 62. For those who do not have this book I have re-written the story here.

"In playing checkers, you move your men in one direction. In what direction do you move them?"

"Yes; you have to move them always toward the king-row.

"But what is the opposite side doing?"

"Oh, yes, they are trying to jump your men off, and prevent you from getting your men into the king-row.

"Just so your superintendent is playing checkers. Her Juniors are the checkers she is trying to push into the king-row of Christ, step by step, watching to prevent the other side from jumping her men off. That king-row is the church.

"Satan, with his many forms of temptation, is on the other side, playing against your teacher, and watching you all the time to find some weak spot where he can lead you into temptation, and so jump you off the board and prevent you getting into this king-row.

"But after hard work some of the checkers are pushed into the king-row. What do we do them?"

"Yes, we crown them, to show that they are kings.

"Just so, when we get you into the king-row, we put a crown on you. That crown is Christ's name. We call you a 'Christian',

showing that you are a king but not one of this world.

"But do we leave our king in the king-row?"

"No; we move him out, to make him help get our other men into the king-row.

"So, as soon as we crown you by having you join the church, we want you to move out and help us get your companions of the society into the king-row.

"We use our king in checkers to shield our men while we are pushing them into the king-row. So you can help shield your companions from their temptations, and in many ways help to push them into the king-row. Then they will accept Christ, and Christ will give them a power that no one knows, or can appreciate, until he has received it."

This not only tells how the Junior workers are trying to help the boys and girls to give their hearts to Jesus, but also suggests work that they can do for Jesus after they have accepted him themselves. Make this a very impressive service, especially by having the boys and girls pray with you themselves. It would also be well to keep several of the older ones after the meeting and talk with them about surrendering their lives to Christ.

QUIET HOUR WORK

Are you training your Juniors into regular and systematic devotion every day? The "Child's Quiet Hour Pledge" calls for only five minutes each day and yet who can tell the vast importance this habit may have on their later life. This will also help in the keeping of the Junior pledge. It is wise to let the child take the pledge card home with him one week before he signs it so as to talk it over with his parents and get their consent and thus their co-operation. Talk with the children individually and not before the whole society and you will no doubt receive greater results in the end.

After they have signed the pledge don't stop there, your work is just begun, now it is up to you, with the co-operation of the parents, to see that the pledge is kept. Give them something special to do each week, to be returned the following week, such as puzzles, word hunts, Bible alphabets, etc., as well as the daily Bible readings on the topic. Junior Daily Record of Bible-Reading cards can be purchased from the United

Society of Christian Endeavor for \$1.25 per hundred or they can very easily be made by hand (a good chance to put your Junior committee to work), every day a Junior reads his Bible he picks out one of the dots, there being 31 on each card. At the end of the month have them returned and hung up in the Junior room.

For several weeks there will be work of this kind along with the topics. This is just the same as I am using in my own society and am very pleased with the results. Let me know how your Juniors enjoy them. The answers will be given the following week:

THE GOSPEL SHIP

Kind of a vessel (Matt. 8: 23).
Port from which it sails (Isa. 19: 18).
Destination (Matt. 6: 20).
Time of sailing (2 Cor. 6: 2).
Captain's name (Matt. 14: 25).
Crew (Eph. 4: 11).
Passengers (Acts 11: 26).

REMEMBER GOD

ELISABETH KENYON
Junior Superintendent

Junior Christian Endeavor Topic for Sabbath
Day, February 17, 1923

DAILY READINGS

Sunday—Remember God's greatness (Isa. 40: 28)
Monday—His justice (Acts 17: 31)
Tuesday—His love (John 3: 16)
Wednesday—His pardon (Eph. 1: 7)
Thursday—His care (Heb. 13: 6)
Friday—His presence (Jer. 23: 23, 24)
Sabbath Day—Topic, Remember God (Eccl 12: 1)

A new arrangement of the program will add variety and spice to our meetings and give the Juniors something to look forward to. This is a good plan to try out once a month. If you are accustomed to having the sentence prayers come near the beginning of the service put them the very last thing, and so with the other items.

If chairs are used in the Junior room rearrange these occasionally. Such arrangements as these can be worked out: in form of a circle, the letter "T", a cross, a horseshoe, a diamond, a semi-circle, a triangle, the letter "H", in groups of four or six chairs each, etc.

As Juniors we have many things to remember, the most important being God and the way we treat him. If we really remem-

ber to do only the things God wants us to would we ever forget to pray, to read the Bible every day, to be kind to others? No, I think not. It is when we forget God that we forget the things he wants us to do.

But does God ever forget us? What would happen if he forgot to have the sun rise every morning or set every night, or have the spring and summer follow the winter, or to send the rain and snow? Besides sending us all these good things to help us grow and be happy, he has given us the Bible from which we can learn how to live as he would have us. He doesn't forget us for one single minute of the day and yet—yes, you already know what I'm going to say—how many minutes in one single hour do we forget him, and these added together make how many days out of the year?

Again God tells us in this verse to remember him while we are boys and girls and not wait until we are grown men and women. He knows how much easier it is for us to form this habit while we are young. He loves us and looks out for us all the time and in return he wants us to give our hearts to him and remember him in all we do and say. Isn't that only a small thing we can do after all he has done for us?

Let's try this week to keep count of every time we remember God by prayer, reading the Bible, speaking kind words and doing kind deeds, and see who has the highest score next week. If we are real true Juniors we will have large scores to bring to our superintendent next week and, not only will she be pleased and happy, but God will be more so.

THE GOSPEL SHIP

Sea over which it sails (Eph. 5: 16).
Light-house (Ps. 119: 105).
Compass (John 14: 17).
Wind (John 14: 26).
Sails (Heb. 11: 6 and Matt. 22: 38).
Helm (1 Cor. 1: 4).
Anchor (Heb. 6: 19).

ANSWERS TO LAST WEEK'S QUIET HOUR WORK

Ship—City of Destruction—Heaven—
Today—Jesus Christ—Ministers, pastors,
teachers, etc.—Christians.

Whoever fears God, fears to sit at ease.
E. B. Browning.

Lone Sabbath Keeper's Page

LETTER FROM A LONE SABBATH KEEPER IN THE SOUTH TO ONE IN THE NORTH

DEAR FRIEND:

Your kind and very welcome letter came this afternoon and I am writing an early reply. Today is the first real sunshiny day in several weeks. But the snow that has been falling every few days, melting a little and then freezing over at night, makes slippery walking. I tried it a little last Sunday evening when my daughter and I went to a friend's house only a short distance from here. I am getting ready to go to Salemville to be at the communion service next Sabbath. I expect to leave here at an early hour Friday morning and arrive there about two in the afternoon. I have been anxious to be at that meeting, for it may be my last opportunity to be at a communion with Seventh Day Baptists, as I may not be here in Pennsylvania much longer. I do not believe it is possible for a Christian to live his best and fullest life without showing our Lord's death in the way of his own appointment. If the weather conditions are favorable next Friday morning I think it will be right for me to go, for I have been praying that if it is right the way might be opened ahead of me. A letter from the pastor came this afternoon saying that if I would go on the morning train I would get along all right and he would speak to the auto bus driver to meet me at the train and take me to a friend's home near the church.

January 3. When I looked out this morning, I saw a new coat of snow, and clouds looking as if there was more snow to follow. About 9 o'clock the snow commenced falling again with tokens of an all-day shower. This may prevent my trip to Salemville this week, but some one said, "Our disappointments are God's appointments." And so his children can rest "in perfect peace" while their minds are stayed on him.

Sincerely trusting in God for his Grace,

YOUR FRIEND IN THE SOUTH.

January 2, 1923.

REPLY FROM THE NORTH

DEAR FRIEND:

Considering what the weather has been here since you wrote, I imagine God's appointment for the sixth may have been for you to postpone your trip to Salemville. We have had snow, *snow*, SNOW, in such quantities the strong men's hearts have shrunk from such outdoor pursuits as were not absolutely necessary; you may have not felt the severity of these storms as we who live nearer Labrador have. At first there was an attempt to shovel out the drifts for autos, making deeper and wider furrows than is needed for sleighs; but snow came so thick and fast this plan has been abandoned, and now we are glad to get about on snowshoes—that is the way the doctor has to go—or in an old fashioned pung so flat it can not tip over, drawn by the trusty farm horse.

These conditions show what stuff folks are made of. The probability of storm preventing your anticipated trip, brought to you a sensation of that perfect peace which comes to the mind stayed on God; and I believe that is as true a spirit of fellowship, or communion, as is manifested at the church ordinance. The communion of the spirit of Christ was meant to operate in exigencies like these, which furnish opportunities for the exercise of fellowship, of drinking the cup of sacrifice which Christ drank so deeply, and taking up the cross daily in his Name to minister to fellow human beings. It is not as easy to have this spirit of communion with Christ and fellowship in our homes in everyday clothes, as it is in the church atmosphere in our best clothes. But it is very essential for the advancement of Christ's kingdom, that we keep the home fires of fellowship burning, as well as the church fires.

Near here is a very unhappy home, because the mother had no training in home fellowship, though brought up to attend church services and participate in all public enterprises of religious life. There are few pleasant words exchanged between father and mother; conversation is chiefly of a critical nature, each blaming the other for the frequent calamities. The children are hardly as civilized as animals, untrained in the little acts of kindness that make home happy. This condition is the result of the ignorance of the parents and grandparents

regarding the communion of the body of Christ, which should actuate the communicants to take up their cross daily and follow him. I am glad you have the Comforter with you, to satisfy your spirit, in case unavoidable conditions prevent your anticipated pleasure, and I will close for now, awaiting your report of the affair.

In sincere interest,

YOUR FRIEND IN THE NORTH.

January 15, 1923.

POSSIBILITIES IN A FIVE-DAY WEEK

DEAR DR. GARDINER:

I read with considerable interest the article in the last issue of the RECORDER entitled, "Employment for Seventh Day Baptists in Detroit", by Eld. R. B. St. Clair. It struck a harmonious chord in me, for it is a subject which I think is of vital importance to Seventh Day Baptists, and one which is too greatly neglected.

Self-sacrifice is valuable. But, notwithstanding its value in a man's life, religion should be made easier, so long as we do not sacrifice principles. It is not easy for the average man to keep the Sabbath in First-day communities, although we often hear the contrary. I know for I have tried! If then, a way can be found, by which it is easy for a man to rest on the seventh day, how much more readily will our people stay in the faith, and others become interested in our Sabbath.

The action planned by Henry Ford, to give all of his employees Saturday off as a rest day, if put into effect, opens the way for the greatest Sabbath reform wave in history. If a man does not have to work on Saturdays, it is no hardship for him to worship on that day. He doesn't have to worry about holding a job, or working on the Sabbath. If other industries follow in Mr. Ford's footsteps, as they are bound to more or less, millions of people all over the country will be looking for something to do on Saturday. We can show them the way to church. They are now used to spending Sundays for themselves and their families, and can give Saturday, the seventh day, to the Lord.

Another part of the same article struck me even more forcibly than this part. We Seventh Day Baptists do not do enough to keep our people employed. Some of us

employ First-day people in place of Seventh-day people, and then wonder why our young people claim it is hard to keep the Sabbath and leave it for that reason. Let us do as Elder St. Clair is doing and help in this good work.

Very truly,

O. T. BABCOCK.

January 22, 1923.

Patriotism consists not in waving a flag, but in striving that our country shall be righteous as well as strong.—James Bryce.

We must find our duties in what comes to us, not in what we imagine might have been.—George Eliot.

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.

HOME NEWS

DODGE CENTER, MINN.—The Dodge Center Church rejoices in a spiritual awakening. During the week of prayer union meetings were held under the direction of the local pastors; two of these meetings were in the Congregational church, two in the Methodist, and two in our church. From the first of these services it was evident that there was unusual interest in religious things among Christian people in the community.

For some time our people had been looking forward to revival meetings this winter, hoping that Pastor Claude Hill would assist in the work. He came on January 12 and meetings were held in our church for nine days following, with a large attendance of our own people and many from other churches. On Sabbath Day, January 20, ten people requested church membership, four by letter or testimony and six by baptism. It is expected that baptism will be administered on Sabbath eve, January 26, and that these people and possibly a few others will be received into church membership the next day. Pastor Hill's messages were logical, convincing, and appealing; and he won the hearts of all. Some who have been wandering away were reclaimed and many led to determine to give themselves to a higher and better service in the Christian life.

A. B. V. H.

ALFRED, N. Y.—A reception was given Miss Susie Burdick last Thursday evening under the auspices of the Evangelical society at the parish house. Although there were several other functions going on at the same time, numbers of Miss Burdick's friends came to bid her God speed in the return trip to China.

Miss Susie Burdick, who expected to leave here last Sunday enroute for San Francisco, where she was to sail February 7, on the China Mail S. S. Nanking for Shanghai, China, to take up her work in the Seventh Day Baptist Mission in that city, was unable to go on account of illness, but she expects to leave today, and will undoubtedly spend the week-end at Battle Creek, Mich. We are all sorry to have

Miss Burdick leave, and shall look forward for her return on another furlough.—*The Alfred Sun.*

INDEPENDENCE.—The annual church meeting and dinner was held Sunday, January 14, the finances of the church were in fairly good condition as was shown by the several reports. The following officers were elected for the new year: chairman, S. W. Clarke; secretary, Mrs. L. C. Livermore; treasurer, D. E. Livermore; organist, Anna L. Crandall; assistant organist, Bessie Clarke; chorister, Erma Clarke. The services of Walter L. Greene as pastor were secured for another year.—*The Alfred Sun.*

FRIENDSHIP.—The annual church meeting of the Seventh Day Baptist church was held today. A social hour with dinner served to thirty-six was followed by the business meeting. The following officers were re-elected: clerk, Mrs. A. L. Babcock; treasurer, Mabel Jordan; trustees, A. L. Babcock and Frank Voorhees; chorister, Frank Voorhees, and organist, Jesse Burdick.—*The Alfred Sun.*

WALWORTH, WIS.—It has been suggested that friends in other parts of our denomination might be interested to learn something from the Walworth church through the columns of the SABBATH RECORDER—since we enjoy reading the items of interest from other sections. Some may think that because our numbers are few, the church is well nigh extinct. Not so! Notwithstanding this discouraging feature, we hope with the leadership of our wide awake pastor to keep the home fires burning for some time to come. Pastor Hargis is also a very active force in community betterment.

The annual business meeting and fellowship dinner was held Sunday, January 7, with good attendance at both. A spirit of good cheer and harmony prevailed. The reports of the different activities of the church were encouraging. The treasurer's report showed bills all paid and a small balance in treasury. Officers were re-elected, and a unanimous call was extended to Rev. Mr. Hargis to continue his pastorate another year with \$1,000 salary. The pastor in retrospect and forward look, with optimistic spirit inspired us to enter the new year with courage and good cheer, facing

forward toward the best things. Our Sabbath school with an enrolment of 42 members, reports an average attendance of 31 for the year, and receipts of \$155.00. A spirit of loyalty and willingness to serve was manifested in all departments and classes. The officers were re-elected. The women's auxiliaries have faithfully and energetically served in their capacity, thus contributing to the general efficiency of the church.

The church entertained the quarterly meeting January 26-28. Being asked to report this meeting to the RECORDER I do so in this connection.

Although not as largely attended as usual the meeting had many interesting features. Two pastors having places on the program were prevented from being present by reason of illness in their families. However, others were substituted who filled out the program acceptably. Five young men from Milton College and Albion added to the interest of the meeting in furnishing solos and quartets at different services. The first meeting, a prayer and conference meeting led by Elder Seager, was a good beginning. Sabbath morning Elder Seager preached a good practical sermon.

The young people's program Sabbath af-

ternoon, directed by Doris Holston, was exceptionally interesting and practical, four young ladies from the several churches presenting papers, which will doubtless appear in the Young People's column.

Pastor Van Horn, of Milton Junction, preached Sabbath evening, also Sunday morning. Both sermons were listened to with a great deal of interest. Elder Van Horn's helpful services will be greatly missed in the quarterly meetings when he leaves for his new field of service. We already feel the loss of Rev. Mr. Fifield's scholarly Bible sermons and genial presence in our gatherings.

Sunday afternoon an open parliament considering practical questions of denominational interests was conducted by E. M. Holston, the main speaker being Dr. George Post, Jr., of Chicago, who presented the work of the Commission. Mrs. Luther Davis, of Shiloh, gave helpful suggestions and added to the interest. The discussions and questions showed much interest in matters which are now dominant in our denominational life. This was the closing session of what proved a good quarterly meeting.

Dinners were served in the church basement.

P. S. C.

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DEATHS

HASKELL.—At her home near Garwin, Iowa, December 16, 1922, Margaret S. Haskell, aged 79 years, 2 months and 9 days.

In early life she came with her parents to Iowa and in 1862, during the Sioux Indian trouble, she located near Garwin where she spent the remainder of her life.

In 1869 she was united in marriage with Lafayette Haskell who still survives her. This marriage resulted in the birth of six children, two of whom died in infancy. One daughter, Mrs. Mary Renfro, is a missionary in Brazil, South America, under the auspices of the Seventh Day Adventist denomination. The other daughter, Mrs. Susan Wilbur, was formerly a missionary in China, where her husband died, but now resides in Portland, Oregon. The two sons, Marshall, of southern Iowa, and Robert, of Garwin, were present at the funeral of their mother.

October 10, 1896, Mrs. Haskell, together with her husband, united with the Seventh Day Baptist church of Garwin and continued a faithful member until her death.

Funeral services were conducted in the Seventh Day Baptist church on December 19 by Rev. E. H. Socwell, acting pastor.

E. H. S.

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STRENGTH

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—*Phillips Brooks.*

Sabbath School. Lesson VII.—February 17, 1923

JESUS AND ZACCHEUS. LUKE 19: 1-10

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

DAILY READINGS

- Feb. 11—Luke 19: 1-10. Jesus and Zaccheus.
- Feb. 12—2 Kings 5: 20-27. Greed and its Punishment.
- Feb. 13—Hab. 2: 6-14. The Woes of the Oppressor.
- Feb. 14—Luke 3: 7-14. The Baptist and the Publicans.
- Feb. 15—Deut. 15: 7-11. Helping the Poor.
- Feb. 16—Matt. 7: 13-20. "By their fruits."
- Feb. 17—Psalm 24: 1-5. Right Living Leads to Blessing.

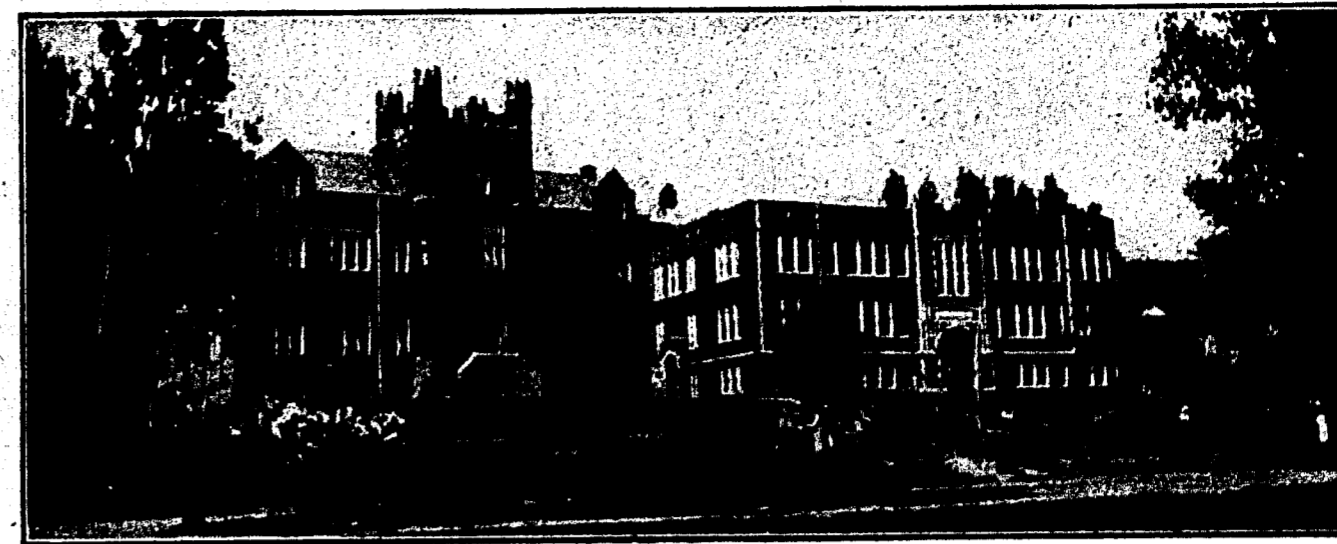
(For Lesson Notes, see *Helping Hand*)

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(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

LINCOLN—THE MAN OF THE PEOPLE

When the Norn-mother saw the Whirlwind Hour,
Greatening and darkening as it hurried on,
She bent the strenuous Heavens and came down
To make a man to meet the immortal need.
She took the tried clay of the common road—
Clay warm yet with the genial heat of Earth,
Dashed through it all a strain of prophecy;
Then mixed a laughter with the serious stuff.
It was a stuff to wear for centuries,
A man that matched the mountains, and compelled
The Stars to look our way and honor us.

—Edwin Markham.

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