

# THE CHRISTIAN CONSERVATOR

*SPEAK INTO THE CHILDREN OF ISRAEL WAT THEY GO FORWARD.-Bible*

W. H. ZEIGLER, EDITOR

J. W. BURTON, AGENT

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## Rev. J. E. Harwood, General Secretary of Religious Education

Rev. J. E. Harwood is a member of North Michigan Conference, where he served six years as pastor and nine years as presiding elder. From the presiding elder's district he was elected General Secretary of the Department of Religious Education four years ago, and our last General Conference at Adrian, Michigan, re-elected him by an almost unanimous ballot vote. He has rendered the department a most efficient service.

# Religious Items and News

## Presbyterians Are for the League of Nations

The Council of the Alliance of Presbyterian Churches in its recent quadrennial meeting in Cardiff, Wales, elected Dr. James Nicoll Ogilvie of Edinburg, Scotland, president of this organization, succeeding Dr. John McNaugher of Pittsburg. The closing session of this meeting commits the Presbyterian Churches to a united effort for world peace, and on the basis of support of the League of Nations as a fitting peace agency.

## Church Merger in Philippines

In the Philippine Islands a movement similar to the one in Canada has taken place. The churches in the Philippines had the advantage of occupying a mission field where denominational lines are largely lost sight of, and where the people have not reached the stage in mental development in which the doctrinal aspect grips the mind. In this case the churches which united were the Presbyterian, Congregationalist and United Brethren (Liberal).

## Prohibition in South Africa

The Woman's Christian Temperance Union of South Africa, encouraged by what the American organization has accomplished in the United States, is strengthening its efforts to outlaw the liquor traffic there. A unique feature of the campaign is the effort to educate the public to a "more excellent way" of using the fruit of the vine in the form of raisins instead of alcohol, thereby enjoying all the admittedly healthful and delicious qualities of the grape with none of its drawbacks.

Discussing this feature of the W. C. T. U. work, the Johannesburg Sunday Times in a two column article supporting the prohibition movement recently pointed out that the women crusaders were showing a laudable spirit in trying to help the farmers solve the problem of disposing of their grapes without turning them into wine so that there will be a minimum of economic distress brought on innocent people.

"Experience has shown," the Johannesburg paper said, "that the only way to put an end to the use of alcoholic beverages is to prohibit them by law—and so we work for local option and prohibition. But every effort should be made to show a 'more excellent way' of using the fruit of the vine and to find a way or ways in which there shall be neither economic waste nor financial loss to those engaged in its cultivation.

"Our use of grapes could easily be doubled if we recognized the value of raisins as an article of diet and used them every day instead of only occasionally. They are rich in vitamins and all health-giving properties.

## Enforcement Unity Invoked by Governor

"Regardless of our individual notions, prohibition is the fundamental law of the land and ought to be observed and respected in all parts of the country. Every Governor ought to cooperate with the national Government in enforcing it, and the national Government ought to work hand in hand with the states.

"Reverence for authority is one of the bases of our manhood. If anything is undermining this country of ours at present it is the fact that some persons choose whether they will obey this or that law. Such a choice can only be disastrous and disruptive of our cherished institutions. We have got to see that all laws are enforced, and all agencies of authority in the country must be brought to cooperate toward this end."—Hon. John Hamill, Governor of Iowa.

## The Wild Children of Russia

The World War has created some of the world's sorest and saddest problems. When famine first gripped Russia, great provinces were devastated of their populations. Hundreds of thousands perished of hunger. In many cases the parents died while the children survived. These children have wandered hither and thither begging and stealing for a livelihood, uneducated and not knowing how to earn a living. Now the Russian Government has granted a group of young Americans, most of them Quaker Relief Workers, a tract of 15,000 acres, with buildings, of Russia's most fertile farm land for a period of thirty-five years, for the purpose of establishing a school colony in which to instruct some of these wild children in modern ways of house-keeping and farming, and to give them moral and spiritual instruction. This is a great opportunity to help the helpless, and to bring the gospel to many thousands of Russia's population.

The amount required at once is \$100,000 for the equipment of the farm, school furnishings, implements, etc. The plan is to care for about 300 children on the farm, and from this farm corn-

munity as a center reach many thousands of Russia's population. It is expected the the project will be self-supporting after it is once fairly started. It is entirely under the supervision and direction of Americans.

## The Unearthing of Ur, Kish

The archaeologists who are upturning the sands of the Mesopotamian desert wherever vanished cities lie have found the ruins of the ancient capital of the early Sumerian kings at Kish. There is a great hall in the royal palace, the roof of which was upheld by a row of columns five feet in diameter. As the building is dated three thousand years before Christ, the use of detached columns as an architectural device is shown to be much earlier than it has been supposed to be. Among the pots, kettles, razors and farming tools of bronze that have been unearthed are vanity cases with lipsticks and pots of rouge. Viewed in connection with the clay pipes, perhaps for smoking hemp or opium, that were dug up in ancient Utica, these last show that the vices and vanities of the very earliest civilizations are essentially the same as those that trouble us today—The Youth's Companion.

## Germany Becomes Anti-Modernistic

In Germany delegates are elected to Synods by popular vote and this vote just taken reveals most surprisingly the return to orthodoxy in Germany and the collapse of liberals. "For instance, in Elberfeld, Positives or Orthodox, 6929 and Liberals 556 in Lutheran churches, and in the Reformed churches, Orthodox, 6937, Liberals 354. Even in Berlin in one parish 2287 Orthodox, 837 Liberals." There is a mighty swing back to the faith in Germany, among the great scholars no less than among the people—The Methodist.

## Sanctity of Marriage Association

Considerable agitation against unbiblical divorces has been on in different quarters. Now the Protestant Episcopal Church comes forward with a new organization to cause their membership to pause before plunging into divorce proceedings on any of the many causes recognized by civil law. It is a fact well known that a very large per cent of all persons divorced are planning remarriage at the time of divorce; and perhaps more than ninety per cent of all divorced persons remarry in the course of a few years at the furthest. There are many organizations of almost all kinds but the Protestant Episcopal Church seems to have a new one. The Sanctity of Marriage Association has as its objective to bar absolutely the remarriage of divorced persons within the Protestant Episcopal Church. Bishop Manning will sponsor this movement at the General Convention at New Orleans. The principle endorsed is that if there were no remarriages there would be very few divorces.

## Reconstruction of Calvin's Home

For a long time now Calvin's old home, where he was born, July 9, 1509, has been neglected, and the few Protestants of that place, Noyon, Aisne, have been worshiping in private homes. Now, the Society of French Protestantism, organized for the preservation of all historic relics connected with the Reformation and the Huguenots, is undertaking its reconstruction as an historical museum and a place of worship for the Protestant people of Noyon. The Society of French Protestantism is now appealing to all Americans interested, for funds to undertake this work. It seems most appropriate to preserve the birthplace of one of Protestantism's greatest leaders.

## Whom Does Prohibition Protect?

"If the drunkard in the gutter were merely a social atom we might hope to have the race of drunkards gradually eliminated under the law of the survival of the fittest, but every man, whether drunk or sober, is, or has been, a member of some human family. In the mass of cases he is the husband of a wife and the father of children who depend upon him for support. It is for the protection of these, not for the reformation of the drunkard, that liquor laws are made. He is also, normally, a worker in some factory or some other field. The drink habit impairs his efficiency and sets back national production. Moreover, at the present time, he is very liable to be found, not in the gutter, but at the wheel of an automobile, in which case he endangers the lives of peaceable wayfarers and becomes a public menace. If nature ultimately eliminates him, she is cruelly deliberate about it and does not finish the job until he has done irremediable harm to his fellows. In other words, it is for the protection of society that the liquor traffic is restrained."—Henry W. Farnam. "Confessions of a Prohibitionist."

# THE ADMINISTRATIVE DEPARTMENT

## The Secretary's Chat

Rev. W. C. South, Executive Secretary

I wish to make this page a very practical one. I want it to be helpful to every department of the church. I wish that it might be helpful to the pastor in his work, to the laymen of the church who are interested in the great work of the church, and to that body of men whose work does not appear so much on the surface,—the presiding elders. Can we not work together and thus make our work more efficient?

We must learn to work with the general boards of the church. These boards are not the creation of those whose names appear on them. These men have been asked to take on the additional duties and responsibilities that are involved in the work of these boards, and that is considerable. They have been asked to solve some very grave questions, and they meet situations which the church, as a whole, does not know, and cannot know until these members of the boards have used their best judgment, and taken action. That is what we expect them to do.

These boards are formed by the general conference, and the general conference also outlines the work they shall do. These men are servants of the church. The whole church could not come together to send out a missionary to Africa or to look after some detail of the missionary work, so, a Board of Missions was formed, and the members of that board are asked to do the work of the church. This is true of every general board of the church. I am sure that these boards are anxious to do just what the church would have them do, to do what you would do if you were in their places.

I have a concrete example just now. The Board of Administration was asked to anticipate the needs of the college, and levy an assessment on the various conferences of the church. They were asked to do the same with the Endowment Fund. I am presenting the result of the board's action, to you, on this page this week.

### Educational Assessment

Auglaize, \$1550; California, \$100; Erie, \$40; Idaho, \$100; Iowa, \$200; Kansas, \$400; Michigan, \$1300; Missouri, \$75; Nebraska, \$150; Neosho, \$200; North Michigan, \$650; North Ohio, \$2700; Ontario, \$650; Oregon, \$100; Pennsylvania, \$2500; Rock River, \$1100; Sandusky, \$400; Scioto, \$1100; Virginia, \$100; Walla Walla, \$100; White River, \$1500, Utah, \$25.

This assessment should be raised during the month of December.

### The Endowment Fund

Each conference is assessed on a \$300,000 basis, and the amounts paid to date by each conference is deducted from the amount assessed. The following table will show what each conference was assessed, what they have paid, and what is yet unpaid.

Conference	Assessment	Amount Paid	Amount Due
Auglaize.....	\$36,000.00	\$15,621.00	\$20,379.00
California .....	2,000.00	651.00	1,349.00
Erie.....	500.00		500.00
Idaho .....	1,000.00	220.00	780.00
Iowa .....	10,000.00	1,216.00	8,784.00
Kansas .....	10,000.00	4,225.00	5,775.00
Michigan.....	20,000.00	9,741.00	10,259.00
Missouri.....	5,000.00	501.00	4,499.00
Neosho.....	8,000.00	1,380.00	6,620.00
Nebraska	5,000.00	1,275.00	3,725.00
N. Michigan ..	8,000.00	4,565.95	3,434.05
N. Ohio	43,000.00	13,697.00	29,303.00
Ontario .....	11,000.00	1,399.50	9,600.50
Oregon.....	2,000.00	70.00	1,930.00
Pennsylvania	42,000.00	17,542.00	24,458.00
Rock River ....	32,000.00	14,534.00	17,466.00
Sandusky. . . . .	8,000.00	1,389.00	6,611.00
Scioto .....	21,000.00	8,080.00	12,920.00
Virginia.....*	10,000.00	4,452.00	5,548.00
White River .	26,000.00	9,646.00	16,354.00
Walla Walla ..	1,000.00	562.00	438.00
Utah.....	250.00		250.00

The balance, to be paid by these conferences, as indicated above, the Board of Council of each annual conference will distribute to the various circuits, along with the other items in the regular conference budget.

### General Conference Assessment

This assessment is five cents per church member for the whole church and includes the delegate's expenses.

### Camp Meetings

A number of camp-meetings are held at various places in the church, and what a means of spiritual uplift they can be. They are the keys to the conferences which are back of them. As the camp-meeting goes, so the conference goes. A camp well officered, and care exercised in the selection of speakers is invaluable. If all of our conferences could promote camps, it would help us to reach our goals for conversions and accessions. It would help to raise the standard of spirituality among us, and prepare the way for a great revival campaign during the winter months.

We must maintain our spiritual heights and press on to higher heights. Our secret of success is wrapped up in that. We have a message for all, a message worthy of the church, bought with a price most precious—"Salvation by grace, through faith in our Lord Jesus Christ," and for all mankind. "Saved to serve" would be a splendid motto for us as individuals. The whole church could profit by practising it.

Camp-meetings are a great spiritual and mental treat for our pastors. It would pay circuits and stations to send their pastors to at least one of these each year. Of course, the conferences which have camp-meetings within their borders expect their pastors and people to attend. But, I refer to the conferences which do not have camps. Try it one year at least, and, if the pastor is of the right sort, he will come back to you with an enlarged vision and a greater zeal for God and the truth.

I know that there conferences in the church which are not able to finance such a camp, but could not two conferences join forces and select a place suitable to both? I wonder if the general church could not plan for something along this line. I am sure it could if our Forward Movement objective could be reached.

### That Every Member Canvass

I wonder how many of our pastors have tried this method out. I know that those who have tried it out are enthusiastic about it. This is a part of our program for the church for this quadrennium. I hope our pastors and people will think it over. There are many reasons why this canvass should be made. It would be a fine thing if it was just to get acquainted with the other members of the church.

Of course, the aim and object of the canvass is to get the whole church hitched to the work of the church. As we have it now, a few are paying all that they should, while many are not paying systematically to the budget of the church. They do not know just what the budget is. They are not acquainted with the business of the church. They do not know about the needs of the various departments of the church. All this information will come to them if the every member canvass is made, and much more.

Do not think that this will add to your already over-burdened officials. It will not, if you use the plan which the church gives you. The canvass can be made over the entire membership in one-half day unless they are widely scattered.

It may be too late to carry out this plan this fall as many of the conferences will be held in the near future. The plan is that this canvass should be made at least one month before the sitting of the annual conference.

If our people would have a "friendly visitation day or week" at some set time, and enter heartily into it, they would reap splendid results. Cultivate a friendly spirit. Do not forget the "friendly citizen." Give the glad hand to the stranger. These things may seem insignificant, but they bring large dividends. Try it for ten years, and if it doesn't work I will take the consequences of the suggestion.



## Editorial

### The Need for Prepared Sunday School Teachers

Some years since young men and women, who had completed a common school course, were the year following installed as grade teachers, later a high school course was required, now in many of our states a full year of Normal School work is required. The requirement for high school teachers is very high, and a very large per cent of our young people attend high school and most of them graduate. These young people whether in the grades or high school receive splendid teaching, and early they begin to appreciate what good principles of teaching are. The public school course must be pursued to a certain age or grade in most of the states, and our young people are receiving an education far superior to a generation ago, or even a decade ago. They receive broader views of life and of the thought world; some of the older citizens will contend somewhat on the matter of thoroughness in "the three Rs," and perhaps rightly. But broader views of life and the intellectual world, they do, without question, receive. Often times, too, especially in the high school there is instilled into them the foundation for skepticism and unbelief. The young people are compelled to attend school, and teaching is on an efficient basis, study means work.

Now these boys and girls, who study un-

der the efficient system of our schools are the material with which our Sunday Schools must deal. It makes no difference how important or vital the subject matter of teaching may be, if it is not presented in a logical, skillful, tactful, and psychological manner, those who are not specially interested in the subject lose respect for it. There is a problem indeed. No wonder some of our most spiritual people hesitate to undertake the teaching of a Sunday School class. But after all, the principles of good teaching are simple, and the most important matter for a teacher is to know the subject matter. The most important factor in teaching is to know the Bible intellectually and spiritually (experimentally). Then with some careful study of simple psychological facts and pedagogical principles he may become an efficient Sunday School teacher even in the present day. He has a longer period of time in which to study his lessons and ponder upon the facts and truths to be presented to his class than the public school teacher, he has an opportunity to know his individual pupil better, because he discusses with his pupils things pertaining to the child's inner life, and in a few lessons the Sunday School teacher may know what the public school teacher does not learn in a year. It is the

Sunday School teacher's business to teach the Christian religion and tactfully impart to his pupil what he knows to be the heart need of that student. It is not a time to teach social and business matters, it is a time to teach that which leads to salvation. In our schools young people are taught to think thoroughly, to analyze the subject in hand, and the Sunday School teacher who dodges the subject, which he is supposed to teach, loses the respect of the pupil; the only exception being in case the pupil fails to understand what the subject of religion is.

The Sunday School teacher is not only interested in causing his pupil intellectually to understand but also in inducing him to accept and act upon religious truth. Therefore he must of necessity be a Christian himself. He must be what he teaches, to bring the lesson home with force; he must have the divine presence to influence the pupil for Christ. However good the presentation of the lesson from the pedagogical standpoint, if he fails in reaching the heart of his subject matter, if he fails to evidence spirituality in his own character, he must fail as a teacher of religion, that is the Christian Religion, the way of salvation.

### Value of Doctrine in Religious Education

Perhaps there has never in the history of the Christian church been a time when doctrine has received so little emphasis. It is generally being ignored in the pulpit, and it is being almost entirely coerced from the Sunday Schools. The preaching from the pulpit has largely lost its vitality as far as the matter of personal salvation is concerned. Even ministers of the gospel (so called), hoot at the idea of a faith which individually appropriates the saving merits of Christ's sacrifice for sin. All one has to do is to believe the moral and social teachings of Jesus. It is a great age to get together on some broad and generally acceptable principle; a time for breaking away from the old lines of faith, seeking that which is new and casting aside the treasured inheritance of our fathers; yea, a time when men glory rather in the exploits of their own intellectuality, glory in heralding to men what they themselves have produced out of their own fertile (?) intellects, rather than develop power in the defence of the truth of the Son of God. Behold what intellectuality! yea, and behold what fools!

This common basis we are arriving at is the bed the Devil slumbers on in sweet repose. The Devil is so little concerned about this common ground business, on the basis of human brotherhood, or maybe 'animal brotherhood,' and moral reform propaganda, that he has gone off on a vacation, knowing that his interests are in good hands. Shoo, brother, shoo! don't say anything about the atoning merits of the blood of Jesus Christ, that shows a lack of education! But, thank God, we have many valiant soldiers of Jesus Christ and his gospel of blood in the pulpit yet today. But

they are meeting the Sunday School teacher problem as one of the hardest of their problems.

So many of our Sunday School teachers are not informed on doctrine. Many do not abide by gospel doctrines because they do not feel able to expound them. They pass them lightly by. Many because they do not know doctrine fall in with the drift of the times and teach what amounts to moral reform. Yet others because they have little or no conception of doctrine swallow this modern propaganda whole, a bigger mouthful for little fellows than the fish ever had with Jonah; and so they feel big and think they stand on an intellectual plain several flights of stairs higher than the well versed divine with all his scholastic training, who yet preaches the untarnished gospel of Christ unto salvation; and yet these would be intellectuals couldn't expound the simplest doctrines of the gospel of Christ.

Now the boys and girls, and young people sit under the teaching of these Sunday School teachers, who do not teach doctrine, and some even ridicule doctrine; and it is a question whether more than one-third of these young people hear over two or three sermons a year. Their religious training is received in the Sunday schools, under a very large percentage of teachers such as we have described. The Modernist needs very little or no bait to catch such suckers'. The Devil don't need to work very hard at his job, because they are already intellectually puffed up, for "pride goeth before a downfall" and they will float into his whirlpool all right.

Well, wherein lies the remedy? Must we

have theologians for Sunday School Teachers. No, hardly so much as that. There are very few, even second rate ones in the ministry. It is surprising how few preachers, who occupy some of the more than average pulpits in point of membership and salary, have more than an elementary or even only smattering knowledge of theology. No, we do not expect theologians as Sunday School teachers, but we think a Sunday School teacher should be saved and understand the manner of his salvation. He should have at least a sound, if but general conception of the saving doctrine; and while he may not be able to expound those doctrines he will be able to sense that which runs counter to sound doctrine and be able to steer our young people safely on their storm tossed voyage towards heaven. If our Sunday Schools shall meet effectively the challenge of the gospel for the instruction unto salvation of the young people they must have saved and doctrinally sound teachers. This is equally essential to the preservation of sound doctrine in the churches of the land. The future church is more largely being molded in the Sunday Schools than in the church services; and the teaching force is wielding a more powerful formative and determinative influence than the ministry. If the truth of the gospel of Christ is to be preserved in the churches at present organized, the Sunday Schools of these churches must have teachers saved and sound in doctrine. The teaching force of our Sunday Schools is perhaps the greatest problem of the churches of today, as we see it; here is our strategic point.

# DEPARTMENT OF RELIGIOUS EDUCATION

## Greetings

**Rev. G. A. Shepherdson, Department Editor**

Greetings to the household of faith as found in the church of the United Brethren in Christ. Especially to the Sunday School and Christian Endeavor forces of our church. I am seriously impressed; I am moved. It is a challenge. I have not refused it, in His grace and might. From a small country church, where I first ministered the gospel as an exhorter, and Sunday school teacher, to the pastorate, elder's district and now to serve the whole church. Has the dream of my boyhood days come true? This part seems to be true, that of a great, great audience before me, but there was a second and more blessed part wherein hundreds of souls were accepting Christ; they coming to the altar and kneeling there repenting of their sins. I am no interpreter of dreams, but if there is any significance, I trust that the second part is in the present tense, wherein today souls

ARE coming to Christ. And as my congregation has far exceeded the one in my dream, so may the righteous influence of the printed page turn many to Jesus Christ.

The size of my new congregation does not, however, impress me so much as to think who they are: chiefly boys and girls, young men and young women. The problem is not the question of our children reading something, but the question is, what is the nature and teaching of such literature. This is my task so far as my department is concerned.

I realize that I am sitting at the desk of our deceased Brother Bowman whose notes and manuscripts are in evidence. I am not trying to fill his place. God help me to fill my own place, and fill it to the best of my ability, in His vineyard and by His strength.

## The Multiplication of Influence

**Rev. G. A. Shepherdson**

The hopeful truth in reference to Christian education is the fact of multiplication of Christian influence.

Jesus said, "the kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs."

As workers among the forces of righteousness, I sincerely pray that we all become conscious of the fact that we are moulders of destiny. Like as the exertion of influence to-day, upon the pliable youth, so becomes the youth a fixture tomorrow. No inference is intended here that education itself, is salvation, or a savior of human destiny; but an education that so presents Jesus Christ that souls seek him as the Saviour of their souls. This is our honored privilege.

The more frequently we recall an impression, the sooner that impression enters into the making of our lives. Have we not failed in our efforts toward Christian education, if no impression is made, favorable to Jesus Christ? Have we not succeeded if the favorable impression was of such a nature as to force attention, and frequent memories made that impression a part of a life? Frequent memories of events, or truths, although seemingly small, contribute more to the building of a life than greater events, but seldom recalled.

Therein lies cheer and hopefulness for the workers in righteousness. The writer recalls that when a boy, a Christian man

placed his hand upon my shoulder as we were walking up the path at the old home, as he asked how I was getting along following Jesus. That was all, so simple for him to do, but after twenty years the incident is recalled almost daily. That Christian man has since gone to his reward, but what he did for me lives on, in multiplication.

Once a pastor visited our home, and in the evening, during the conversation, I fell asleep sitting in my chair. When I awoke all were on their knees in prayer. I was startled. I had never seen people praying before for I had always knelt and closed my eyes. And to think that I was looking around while those near me were talking to God, moved me to my knees and closed my eyes. Was it not a seemingly, minor thing to impress me? Yet oh, so often that scene is before me, and I close my eyes during prayer.

It is the frequency in recalling small impressions that multiplies the influence of that impression.

The Sunday school teaches, who measure their ability in mites, have reason for encouragement, for their daily actions, as well as words, for Jesus Christ and his church, will multiply, in growth in the mind and heart of those whom they touch.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Isaiah 28: 10.

## True and False Aims in Sunday School Teaching

**Rev. J. W. Chambers, Ubee, Ind.**

Teaching in the Sunday school is a calling. If you will turn to Paul's Epistle to the Ephesians, fourth chapter and eleventh and twelfth verses, you will find that the ascended Christ not only set prophets, preachers and evangelists over the churches; but he also set teachers in the churches.

Christ is the head of the church and He reserves to Himself the right to choose those whom He knows to be qualified for this task, and set them to the work. This He does through the Holy Spirit, who is the administrator of the church. Let us not forget teaching in the Sunday school

is indeed a high calling, and demands the highest and best qualifications and training we can command. It is this high calling of the teacher that makes the work of the Sunday school so vastly important to the church.

Christ not only calls teachers into the work of teaching, but also has made clear to us the truths they are required to teach. They are to teach His word. Many seem satisfied to teach Bible geography, Bible history, archeology, science, morals, music, etc. This is but to duplicate the work of the day school, which is to train the mind and store it with useful knowledge. The true aim of Sunday school teaching is to impart gospel truth in such a way as to lead to the conversion of the unsaved pupil and the development of Christian character in those who are saved. Of course we will need the aid of Bible history, Bible geography, music, etc., to give local color, and impressiveness to the great and saving truths of God's word, but to teach them as an end in themselves is to miss the mark and miserably fail. Frances E. Willard once said to an audience of college girls, "The only thing we can take with us out of this world when we die is the crystallized product of our living—which is character." Character is the all-important thing for this world as well as the next, and herein lies the distinctive value of the Sunday school. It does, or should do what the day school must ever fail to do so long as it is run on secular lines: it develops Christian character. Even to aim at the development of moral culture in the Sunday school is to miss the true aim of teaching. The work of the Sunday school teacher is to impart spiritual truth. To do this successfully, the teacher must not only have an adequate view of the truth, and an adequate teaching method, but must also have the aid of the Holy Spirit. The influence of that Spirit should beam in the eye and tell in the voice. I do not mean anything affected. God forbid! The teacher must be equipped with genuine earnestness and sympathy. Somehow, the idea has become current that the teacher should always manifest a secular air and tone of voice, or else he will repel his pupils. This is a sorry mistake. There are times when presenting great truths that the teacher should manifest the interest he feels in the salvation of his little flock; and he needs more than a lively manner and tone of voice to do it. I knew a teacher who had a class of wild, thoughtless girls. I saw her break down and weep before those young ladies, and they also wept. Let us get away from our mawkish sentiment against true sentiment.

Then in teaching we should aim to make some one great truth of the lesson central and use the lesson to enforce that truth. The teacher will do well to look ahead and lay out the work for the year, to meet the needs of the class. In this method of making one truth prominent in the lesson, the one truth may be deeply impressed upon the heart and memory, whereas to present a number of truths, will leave but a hazy impression of any. Pell, Marietta Brown, Carmack, and others insist upon the importance of this matter and I think they are right. (Continued on Page 16.)

## Data on Religious Education

Rev. J. E. Harwood, General Secretary

The Department of Religious Education has felt that the problems involved in our program of Religious Education were sufficiently large to challenge us to make an honest attempt to seek solutions, at least in part, for these problems. With this in view we have made an extensive survey of conditions and opportunities in our Sunday schools and Christian Endeavor societies. This survey has been carried out through questionnaires which have been sent throughout the church; through personal visitation of myself and other members of the board; all of which has been carefully checked up by available reports of the Bishops, and by annual conference reports. This data is in a large measure reliable. We are herewith submitting for the consideration of our readers some of our findings. Based on these findings we are submitting for your careful consideration certain observations which we have made.

### Sunday Schools

- 1.—Total number of Sunday schools 362.
- 2.—Total enrollment in Sunday schools proper 23,073.
- 3.—Average Sunday attendance in Sunday schools 14,502.
- 4.—Total number of Sunday school teachers 1810.
- 5.—Total number of officers in Sunday schools 2380.
- 6.—About one half of our Sunday schools have Home Departments.
- 7.—Average enrollment in home departments 10.
- 8.—Total number in home departments 1810.
- 9.—About four-fifths of our Sunday schools have cradle rolls.
- 10.—Average enrollment in cradle rolls 13.
- 11.—Total number in cradle rolls 3640.
- 12.—Total enrollment in Sunday schools including home department and cradle roll 28,523.
- 13.—Number enrolled in Teacher Training classes 321.
- 14.—Number graduating from Teacher Training course 79.
- 15.—Number now in Teacher Training classes 242.
- 16.—Three out of ten church buildings have separate rooms for classes. Many of these however are two-room churches.
- 17.—One out of six Sunday schools curtail off space for the Beginners, and Primary classes.
- 18.—Nearly 100 per cent of our Sunday schools observe from one to five special days, but Promotion-day exercises are neglected almost to a like percentage.
- 19.—But few of our Sunday schools are departmentalized, and but few have Missionary or Temperance Superintendents.
- 20.—Practically all of our Sunday schools use our own literature, but inasmuch as we provide no Junior literature, many of our schools purchase it from other publishers.
- 21.—Average enrollment of Sunday schools, not including Home Department and Cradle Roll, sixty-three and one-half; including Home Department and Cradle Roll, seventy-eight and two-thirds.
- 22.—Average attendance of our Sunday

schools, forty and one-fourth.

- 23.—Average number of teachers in our Sunday schools, five.
- 24.—Average number of officers in our Sunday schools, six and one-third.
- 25.—Sales of Sunday school literature for the quadrennium, \$54,388.23.
- 26.—Sunday schools for missions (report includes only amounts passing through hands of missionary treasurer) \$12,687.53.

### United Brethren Christian Endeavor Senior

- Total number of Senior U. B. C. E. societies 177.  
 Total membership of Senior societies 5911.  
 Total number of officers in Senior societies 885.  
 Total number of Committeemen in Senior societies 841.

### Intermediate

- Total number of Intermediate societies 8.  
 Total membership of Intermediate societies 160.  
 Total number of officers in Intermediate societies 40.

Total number of committeemen in Intermediate societies 32.

### Junior

- Total number of Junior societies 33.  
 Total membership of Junior societies 746.  
 Total number of officers in Junior societies 165.  
 Total number of committeemen in Junior societies 156.

### Grand Totals

- Total number of U. B. C. E. societies 218.  
 Total membership of U. B. C. E. societies 6817.  
 Total number of officers in U. B. C. E. societies 1090.  
 Total number of Committeemen in U. B. C. E. societies 1029.  
 Average membership of U. B. C. E. societies 31 plus.  
 U. B. C. E. for missions for the quadrennium \$3050.68.  
 Entire department, Sunday schools and U. B. C. E. societies, for missions during the quadrennium, \$15,738.21.

### Observations

*Teaching Forces.*—At the present time our denomination is employing 204 pastors on fields of labor. At the same time we (Continued on page 13)

## Religious Education

Rev. Elmer Becker, Stevensville, Ontario

The youth of today will be the older men of to-morrow, and upon these must rest the future tasks. Responsibility is handed down from generation to generation and will be met just as preparation is made. As a nation, as a church, as a community, as individuals, our fruits in maturity are largely determined by the springtime blossom. For it was Hare who uttered the truth, "Unless a tree has borne blossoms in the Spring, you will vainly look for fruit on it in the Autumn." Burke understood the facts, when he said, "Tell me what are the prevailing sentiments that occupy the minds of your young men and I will tell you what is to be the character of the next generation." And again, it was Goethe who said, "The destiny of any nation, at any given time, depends on the opinions of its young men under twenty-five."

In as much as we are absolutely dependent on the youth to make our future social, moral, and religious status, it is also essential that we pay attention to the basic laws. Christianizing the youth is the aim and objective of religious education. And the true value of such a purpose can not be estimated except as maturity yields her fruits. But this we do know, that a thorough going Christian teaching given to the boys and girls concerning the plan of salvation through Jesus Christ, and then allowing them to express themselves in Christian activity, will build a nation of men and women following the highest and noblest ideals, which shall know no war, shall abhor sin, and be devoted to their Maker.

The purpose of the Sunday school is to imbed in the hearts of the children and all those who come within its doors, the life and teachings of Jesus. It is practically the only organization that proposes to foster the religious life of man from birth to old age outside of the Christian home. But alas! we have struck a keynote: A

large percentage of homes are not attempting to foster the spiritual life, and unless the Sunday school steps in to supply the need, many thousands of boys and girls will be forming their character outside of Christ, and be made an easy target for degradation and shame. Education is necessary and indispensable in order to succeed in this age, but an education that is not Christian is worse than unsuccessful.

The Church is desperately in need of men and women with a deep bedded consciousness of Christianity in their souls, that the great program of Sunday schools may be able to meet the needs of the hour. This is the challenge when accepted keeps our youth out of sin and saves them for the future leadership of the race. The opportunity that lies in store for the teacher of religion is great and surprisingly real.

Judge Andrews was considered the most learned lawyer of his state. His young pastor was in need of a teacher for a class of boys, and finally mustered courage to ask the judge to teach the class. Going into the judge's office he made the proposition, but met with decline. The young minister used all the argument he could find, for he knew that the boys would be pleased to have the judge as their teacher. But the judge refused and closed the interview rather abruptly saying, "this is my busy term, I haven't time." But on Sunday morning the young minister was visited by Judge Andrews. He came into the pastor's study and hesitatingly began, "I have called to say that—I—I would try that class. I thought it all out after you left. It was sheer pride that made me refuse. I have tried to play the part of the "distinguished gentleman," and I have been useless in the Kingdom. Put me to work. I am too ignorant to teach boys, but I mean to learn." Judge Andrews had caught a new vision of service and Sunday school teaching. The (Continued on Page 8.)

## Religious Education—Its Meaning to United Brethren

Rev. J. W. Burton, Huntington, Indiana

The religious instruction of our youth is perhaps the greatest task of the church. The foregoing statement does not belittle evangelism or deny the necessity of the new birth. Religious education is\* not the end but the means to an end. It is not the product but the process by which ideals are created, character builded, choices determined and conduct regulated.

The idea of religious education is not new. It is as old as family life and priestly leadership. Solomon understood it and said, "Train up a child in the way he should go: and when he is old he will not depart from it." It is God's method of directing impulses and forming character. The idea is not a new testament creation. It was old when the Master teacher was treading the hills of Judea and disputing with the doctors of the law in the temple.

The early Christian church added a new emphasis in carrying out the plain command to "Go teach all nations." The teaching function of the church in her prosperous years has ever been prominent. The unfortunate fact confronts us however that the church has placed her own emphasis on the pupils to be taught. We have too frequently burned up our energy in seeking to instruct adults with all their prejudices and preconceived ideas. A hundred per cent energy has often brought less than ten per cent results. We have built our churches around adult life. This we have done in spite of the fact that Jesus took a child and set him in their midst. We are learning however that latent possibilities of the future church lie with the youth. With this knowledge at hand we are revising our methods somewhat. We are not, I hope, expecting to do less for adults but I am sure we are wanting to newly emphasize our obligation to the child life of United Brethren communities. The need is apparent to all. Perhaps the need is greater now than heretofore. Child life is

shorter, that is development is so much more rapid than in former years. Especially is this true in matters of worldly wisdom. The church must keep pace. This cannot be done with divided effort and undirected activity. Hence the apparent need of a bigger and better program of religious education.

Some of our needs are easily discovered. First of all our pastors need to be awakened, enthused and trained for the place of leadership which they occupy. This does not necessarily mean that they shall drop out of the active work and attend college. While a college training is to be desired there is much that a pastor may do to help himself in leading his church in religious education. Books are to be had, short courses of instruction carried on at centers of education and magazines to be purchased. A wide awake pastor need not be slow in gathering the newer ideas as to the leadership in this great movement.

We need trained men and women in the local church. A course may be pursued by individuals or classes which will double any ones efficiency and cost little save a burning desire to be useful plus a reasonable amount of application to study. If one has a real spirit of consecration, it seems that with such a challenge as is in evidence at this hour, that it should inspire him to give himself to preparation for the great task.

In conclusion I would seek to emphasize anew that there is nothing in the present-day movement in religious education that need cause us any worry save as it may fall into bad hands or as we fatally neglect it. There is not much in terminology save as it becomes a vehicle to express our thought.

With a leader such as we have in the person of our General Secretary, Rev. J. E. Harwood, we should thank God and take courage and proceed to build a great program of religious education.

## Why a Christian Endeavor Society Anyway

Rev. Orion Fuller, Muncie, Ind.

This question has been asked by many who have never had an opportunity of taking part in a Christian Endeavor prayer meeting, "Why have a Christian Endeavor society any way?"

The young people have the opportunity of attending Sunday school each Sunday morning and in the evening the preaching service, which provides places for them to go and study the Bible and hear the preacher as he presents the word of God in his morning and evening sermons.

These have their place, and can hardly be dispensed with, yet they do not keep the young people busy, neither do they give them the training that will make them most efficient in the service for the Master, which is the most important of all things in life.

To keep the young people busy in the right kind of work is the problem which confronts most every local church.

Some are trying to meet this condition, through the organized Sunday school class which has its place and will help if carefully handled, yet it will not meet the need for a Christian Endeavor Society which so arranges its work as to give opportunity for the development of the various talents

of its members as well as lead them, and others to a closer walk with Christ.

It is well said, "We only learn to do by doing." Then if we expect the boys and girls of to-day to take care of the work of the church in the future, let us give them an opportunity to develop the talent which God has given them along that line.

An elderly gentleman was heard to say, "Never while I am at the head of the church will the boys or girls have a chance to run the service," when as a matter of fact a number of the young people of that congregation could, with but very little training, have conducted a service better than he, but he was not willing to give them the opportunity of receiving such training by organizing a Christian Endeavor society, for fear they would soon take his place.

Now I am not holding that the young people should take charge of all the services and the older people sit back and listen, but I do say that we must train them to do the work, so that when the time comes that this burden falls upon them, they will be even better prepared to do the work than were their parents.

The scriptures say, "Old men for counsel

and young men for war," and surely we are living in a day when sin so abounds on every hand that it is necessary to wage war against it; and to successfully do this, it is important that we train our young people for the task. This surely is a good reason why we should have a Christian Endeavor society in every local church. Young people are very anxious as a rule to be doing something, in fact will be busy; then how important it is to keep them busy in church service rather than in the foolish pleasure seeking things of the world. This can be done by having a Christian Endeavor society with a program the aim of which is the spiritual development of every boy and girl, man and woman whom the church is able to reach. With a group of young people carrying on a program of this kind, I am sure no one could say "Why a Christian Endeavor Society."

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### RELIGIOUS EDUCATION

(Continued from Page 7.)

thing that many of us need is to get a smaller opinion of ourselves and an enlarged vision of the value of boys and girls.

The Sunday school is a school of instruction in religion while the Christian Endeavor Society is more decidedly a training school—an avenue of expression for the religious life. The Church will sooner or later be in need of men and women who can carry on the work when the older men are promoted. The Christian Endeavor Society is the means to this end. The latent talent in our young people is great and is being conserved for the Church by this means of development. Into the Christian Endeavor Society the new Christian, however young or feeble he may be, may come at once. He will have an opportunity and be encouraged to acknowledge his Savior, and at once be given something to do in the way of practical service.

This experience accustoms him to the sound of his own voice in the prayer meeting. It causes him to understand that he has a part to perform in the activities of the Church. It sends him upon many errands for Christ. Very soon he learns that he has a duty in the general church prayer meetings and he becomes naturally and easily one of the pastor's trusted helpers.

There is also the deep cultivation of the spiritual life through the Quiet Hour, and the real sense of joy that comes through being a member of the tenth legion, that goes to make the Christian Endeavor Society of immeasurable value.

A generation of Christians trained from early boyhood and girlhood in this way, patiently, persistently, kindly, would be a generation of working Christians.

There are many phases of religious education that cannot be discussed in so short a time. We might mention the work done in mission fields and the enlarged vision given to the young; the Christian fellowship and loyalty; the good citizenship developed through the Christian Endeavor and Sunday school; the intellectual attainments reached, and the pure Christian homes developed which are the mightiest forces in bringing about the Kingdom of God. The field of Christian Endeavor and Sunday school has merely been opened, and remains for students of young life to enter, and plow deep that men and women, who have a deep consciousness of Christ, may be the abundant harvest.

## The Conversion of Children

J. T. Logan

I have been convinced for some time that children do not receive the attention they should at our hands. As a church, I fear their spiritual interests have been greatly overlooked and neglected. The hope of success for our work seems to me to depend largely upon our getting the children indoctrinated properly, converted thoroughly, and in giving them work and responsibility. The older members are dying off and many of their children, when they attain the age of fifteen or sixteen, go to other churches, repudiate the church of their parents, or drift out into a sinful world. This is not only wrong, but it is disastrous to our very existence as a church. We cannot live long at that rate. It is the result, to my mind, of a failure to grasp the situation as we should—a sort of short-sightedness that indicates great weakness. My object in writing this is to get our church to arouse from its slumber, to feel its responsibility, and to get at the great, grand, and glorious work we can and should do.

Consider, further, that children are fit subjects for the kingdom of glory. None among us, certainly, doubt their being saved in heaven if they die, or that the atonement fully covers them. We should remember that while children are born with a sinful nature, they are not sinners until they knowingly chose evil, knowingly and wilfully reject the Lord Jesus. At what age they do this varies according to circumstance. This time is determined largely by their environment and teaching. The blessed Christ taught clearly that children belong to His kingdom; and when on earth made much of the little ones, and declared that except we be converted and become as little children we can not enter heaven. Children belong to God by creation and by redemption. We should teach them this, and have them early feel the sacred relation they sustain to God and the church. Some people teach the children that they belong to the devil, and, consequently, expect them to go astray. It is a pity, a shame, a sin, to teach them so, and must inevitably work evil to those who ought to be converted and trained for God's service.

The church needs the help of the children as well as the children need the assistance of the church. Their interests are mutual. We overlook the fact that it is easier to reach the children and get them converted than it is to get older people saved. We need the children to take the place of those who are finishing their course and are exchanging time for eternity. As a rule, the children of today are better educated, and are better prepared for successful work than their parents were when young. If we get them thoroughly converted and dedicated early to the service of the Master, we shall have a tremendous power in motion that will make the world better and our church more successful.

Children are capable of doing much good and should be converted early. They are easier reached when young. Their hearts are tender, their consciences not seared, and their lives not spotted or scarred in sin. The Roman Catholics understand the value of indoctrinating the children and they pursue this course with persistency. A distinguished prelate of that church once de-

clared that if they could have the children to train until they were seven years of age, Protestants might have them afterward. There is much force in that statement and we ought to be wise enough to take advantage of every circumstance that would promise success.

Had that Israelitish maiden not been trained properly in the religion of her fathers, the beautiful story of the healing of Naaman never would have been written. Daniel was only thirteen years of age when, as a captive in Babylon, he refused to eat of the meat from the king's table, and by his faithfulness and integrity set the world an example which it will never forget. Samuel was but six years old when the Lord called him and he ministered before Jehovah and grew to old age without a break in his relations or a stain upon his character. Timothy became the great man that he was because of the instruction he received when a child by his mother, Eunice, and his grandmother, Lois. Some of the grandest characters that ever adorned the church of God were converted early in life. Bishop Asbury was saved when a child. Wesley's journals are full of instances of children of eight to ten years becoming Christians. Mr. Spurgeon wrote that forty to fifty children joined his church every year. His church numbered 2,700 members, and he excluded those who were unruly. Yet he could testify: "I have never had to exclude a single one who was received while yet a child. Teachers and Sunday school workers should believe not only in the possibility of the conversion of children, but in the frequency of it."

Dr. Deems, that excellent man of God and successful pastor in Brooklyn for many years, gave similar testimony regarding his experience with children. Jonathan Edwards gives an account of a great revival in Northampton, New England, where many children were converted, and mentions one, Phoebe Bartlett, a child of four years, who, subjected to the rigid scrutiny of the old Puritans, gave every evidence of having been converted.

The Sunday school has been termed the nursery of the church. And as such its whole machinery should be run with the special end in view of getting the children converted. The superintendent ought to be one who believes in the possibility and desirability of getting them saved. The teachers ought to be selected for the same purpose. The spiritual teaching of the lessons should be made the most prominent, and special efforts put forth to attain this object.

It is painful to behold the neglect and indifference among good people in respect to this work of the Sunday school. It is regarded by many as out of their line of operation. This is a sad mistake. Our older people who do not teach should attend the Bible classes and thus at the same time encourage the workers among the children and receive much needed instruction themselves.

It is a cause for thanksgiving that at our camp meetings there is a much greater interest manifested in the conversion of children than formerly. This is well, and it is to be hoped that at these gatherings during the summer many precious children will be converted and take their places in the church of God.

## For the Discouraged Sunday School Teacher

I am sure that with heaven's blessings  
I wonder if he remembers—  
Our Sainted Teacher in heaven,  
The class in the old, gray schoolhouse,  
Known as the "noisy seven."

I wonder if he remembers  
How restless we used to be,  
Or thinks we forgot the lessons  
Of Christ and Gethsemane?

I wish I could tell the story  
As he used to tell it then,  
I am sure that with heaven's blessings  
It would teach the hearts of men.

I often wish I could tell him  
Though we caused him so much pain,  
By our thoughtless, boyish frolics,  
His lessons were not in vain.

I'd like, yes, I'd like to tell him  
What his lessons did for me.  
And now I am trying to follow  
The Christ of Gethsemane.

How many besides I know not  
Will gather at last in heaven.  
The fruit of that faithful sowing  
But the sheaves are already seven.

—Selected.

## "The Brand of Cain"

Prof. McAfee

That is what Captain Morse of the good ship *Kaying* called it when he was describing the mark which some criminals in the Far East bear. He says that among the thousands of good Chinese immigrants welcomed to Siam there is occasionally a lawless person who becomes impossible and who must be deported. Then it is a custom of the authorities of Siam to have a definite mark tattooed on the back of the criminal's hand. It is indelible and conspicuous, and is recognized everywhere as showing the character and history of the man who bears it. He can never escape it.

The mark has two effects on different persons. Sometimes it makes men so ashamed that they try to become inconspicuous, hiding themselves in out-of-the-way places, humiliated and afraid. But generally it makes a man utterly brazen, hateful, defiant, dangerous to all law and order. So disturbing are they that Captain Morse himself no longer accepts them for passage, even though the government may ask it. They become the centers of trouble in his ship among the returning emigrants who are getting back to the familiar surroundings.

Is it not exactly like the early story of Cain, deservedly marked, but sensing the inevitable opposition which the mark would arouse among his fellows? And is it not quite like the love of God that He should protect even the marked man, giving him another chance if he will take it? The saddest result of sin is the mark it gives the sinner and the attitude which the mark develops among those who surround him. The Christian bears the only hope for the marked man. How much hope would a man marked with his sin get from you.—

—From *The Christian Endeavor World*.

# OUR HOME CIRCLE

## The Animal Book

William Benjamin

Little Jim is all excited!

Uncle George gave him a book,  
And when evening lamps are lighted  
Jim and mother sit and look  
At the strange amazing creatures  
Pictured there. It would be fun  
If you children and your teachers  
Could just see them, every one!

There's a turtle, big as you are,  
With his house upon his back  
(Guess you wouldn't want to walk far  
If you carried such a pack).  
The giraffe looks like a lamp-post,  
And the hippo, though he's strong,  
Is so heavy that he almost  
Fails to drag himself along.

There are goats, and bears, and others:  
Camels, with their backs all humps;  
Long-tailed monkeys, with their brothers;  
Kangaroos just full of jumps;  
Great big elephants; a bunny,  
And some very curious birds  
' They call "Pelicans." They're funny,  
Far too funny for mere words!

Little Jim has been a good boy,  
And he likes the pictures so  
That, instead of some bright new toy,  
Mother said that they might go  
Where the animals are dwelling,  
So they're going to the Zoo.  
I may, also. I'm not telling,  
But I'd like to. Wouldn't you?

—Exchange.

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## A Story the Children Remembered

"It's my turn," screamed Elsie. "You've been riding the tricycle for a long time."

"I'm going down to the gate again," and Dick pushed his sister away so roughly that she fell against a tree and bruised her face.

"Now, children," said mother, "if you don't stop quarreling, you'll have to go to bed."

"We'll play all right now," promised Dick, wiping the tears from his sister's face. "Elsie can go down to the gate three times and then I'll go."

So mother went to clearing the supper table and had just put away the last dish when she heard a scuffling on the porch. They had not meant to quarrel again, but the first thing Elsie knew she was holding a wheel and Dick had fallen over backwards with the remainder of the tricycle on top of him.

"See what you done," cried Elsie.

"You did it," insisted Dick. "Why wouldn't you let go of the wheel?"

"It's time to go to bed now," declared mother as she walked out to the porch. "What has happened?"

The children tried to explain, both talking at once.

"The cap came off the axle and it must be lost."

"Come into the\* house now and tell me what happened to the little chicken that

wouldn't mind the old hen." The children had to tell this story whenever they had been naughty. "Once there was a little chicken that wanted to see the world," began Dick.

"And where did he go?" This from the mother.

"Way out in the pasture and then into a big wheat field," put in Elsie.

"And what happened while he was there?"

"He couldn't hear the old hen calling, 'Cluck! cluck! cluck' and it got dark."

"And he had to stay there alone all night," and Elsie shivered as she put her head down on mother's lap.

"The next day he came out of the wheat field crying. The old hen heard him and she called, 'Cluck! cluck! cluck!' real loud. The little chicken found his way home."

"But he had to do without his mother all night," finished Elsie.

"What happens to children when they won't do what they are told?"

"They have to do without," replied Elsie, thinking of other days.

"But father can get another cap and fix the tricycle," insisted Dick.

"I am sure he can, but he won't do it until you and sister decide not to quarrel over your playthings. We'll go and get the tricycle now and put it in the playroom."

Four long days Elsie and Dick searched for the lost cap and agreed not to quarrel again. "I wish we could always remember in time about the little chicken," said Elsie, thoughtfully.—Exchange.

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## What One Little Girl Did

When Mr. Whitefield was preaching in New England a lady became a Christian, and her spirit was drawn out in prayer for others. She could persuade no one to pray with her but her little daughter, about ten years of age. After a while God saved the child. In a transport of holy joy she then exclaimed:

"Oh, mother, if all the world knew this! I wish I could tell everybody. Pray, mother, and let me run to some of the neighbors and tell them that they may be happy and love my Savior."

"Ah, my child," said the mother, "that would be useless, for I suppose that were you to tell your experience, there is not one within many miles who would not laugh at you and say it was all a delusion."

"Oh, mother!" replied the little girl, "I think they would believe me, I must go over to the shoemaker and tell him; he will believe me."

She ran over and found him at work in his shop. She began by telling him that he must die, and that he was a sinner, but that her blessed Savior had heard her mother's prayers and had forgiven all her sins, and that now she was so happy that she did not know how to tell it, yet she would do her best.

The shoemaker was struck with surprise and his tears flowed like rain. He threw aside his work, and by prayer and supplication, sought mercy. The neighborhood was awakened and within a few months more than fifty persons found Jesus and rejoiced in His love.—From the Gospel Banner. Selected.

## Two Glimpses

E. C. Baird.—The Christian Standard.

Not long ago I waited, for just twenty minutes, in a great union depot. While my stay was so brief, I saw two scenes as wide apart in nature as the whole gamut of human experience.

I saw a bridal company under the escort of a number of friends. They were ready to board a train then due to leave. It was a laughing, joking, prank-playing group.

Not far away from this scene of rejoicing, a little, bent woman sat beside a pale, wasted man, who was prostrate on a stretcher. The woman was weeping silently. The young people, so happy and free from care, seemed to open a wound in this poor woman's heart. Her body, now, trembled in a very agony of suppressed grief.

She seemed to be so utterly alone, so hopeless withal, in her deep sorrow, that I approached her and asked whether I could do anything to help or comfort.

"No, thank you," she said. "I'll be better in a moment. The young people reminded me that to-morrow is our own wedding anniversary. It has all turned out so different from what we expected."

"Is this your husband?" I asked, indicating the sick man.

"Yes," she answered in a voice indescribably sad; "we are just returning from a visit to a specialist. My only hope now is that we may reach home before the end comes."

"Have you far to go?" I questioned.

"More than five hundred miles," was the answer. "And, oh, they seem so long!"

The depot attendants approached to help them aboard their train.

I stooped to speak a word of encouragement to the sick man. "He can neither hear nor speak," said the woman.

I extended my hand to her in silent sympathy. "There is one thing you can do for us," she said. "If you believe in prayer, pray that my husband may speak to me once more before he goes away. And pray that we may keep a firm grip on our faith Hi God. Oh, pray for that!"

And with her burden of grief, she went her way.

Other things now engaged my attention, but I could not forget the little woman who was drinking her cup of overflowing sorrow, yet not without hope. For had she not spoken of prayer and faith and God?—

—From *The Christian Standard*.

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## The Children's Corner

### Figure It Out

A man with an uncanny mania for juggling with figures produced pencil and paper and said to a friend: "Put down the number of your living brothers. Multiply it by two. Add three. Multiply the result by five. Add the number of living sisters. Multiply the result by ten. Add the number of dead brothers and sisters. Subtract one hundred and fifty from the result." The friend did it. "Now," said the other with a cunning smile, "the right-hand figure will be the number of deaths, the middle figure the number of living sisters, and the left-hand figure the number of living brothers." And so it was.—*Tit-Bits*,

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## NOTICES CONSERVATOR MAIL

Let all our people, who send any news or articles for publication in the Christian Conservator, be sure to address them to the present editor. Dr. O. G. Alwood has ordered all first class mail with his name upon it to be sent to his personal address. Thus all letters addressed, Rev. O. G. Alwood, Editor of the Christian Conservator, go to his own address and are delayed a few days at least and if he is away, longer. During his tour in the East a number of obituaries, news items, etc., were delayed more than two weeks.

Again, the editor knows nothing about subscriptions and expirations. He knows nothing about the expiration slips placed in the Conservators. Your renewals, which we earnestly solicit, should be sent to Rev. J. W. Burton, Publishing Agent, who is circulation manager for the Christian Conservator.

## A PASTOR'S FRIEND, SINGER AND CO-WORKER

To My Brethren in the ministry whom it may concern.

It gives me great pleasure to recommend to evangelists, pastors and churches of the United Brethren in Christ, or any other denomination, Mr. Lewis A. Regnier as choir leader, soloist, pianist and afternoon worker. He is well versed in the art of music with plenty of experience to put his part of the program across.

He has been with the Rutledge Revival Party for nearly two years and worked in all of the above named departments of the evangelistic field. While with us he gave valuable, efficient and satisfactory service in each of the specified departments.

He is of pleasing personality, humble in spirit and strong in faith. His splendid selections in either solo or choir work wins with his audiences, in fact he gets folks to sing.

Any one desiring help along these lines will make no mistake in securing his services.

The Rutledge Revival Party.

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## ANNOUNCEMENTS

### ROTHFUSS ASSEMBLY ASSOCIATION

This Association is to meet August 17, 1925, at seven o'clock in the morning, in-

stead of evening. Let every member be present, if possible.

Trustees.

## PENNSYLVANIA CONFERENCE

### Board of Examiners

The books in the course of study have been assigned to the members of the Board of Examiners. Let all the licentiates be ready for the examinations as they can be taken any time prior to the siting of Annual conference, but must be taken in the presence of one or more of the members of the board of examiners.

Daniel Powell, Pres. of Board of Exam.

## AUGLAIZE REVIVAL

### Twelve Mile Circuit

There will be a tent meeting at the Union appointment on Twelve Mile Circuit, Auglaize conference, conducted by Rev. O. E. Rutledge and party, commencing August 2-16, 1925. All former pastors and their people and the pastors and people of other churches in the surrounding country are cordially invited. Let us make this a soul saving time not only for Twelve Mile Circuit but for every surrounding congregation. Come everybody, come praying, come believing. Any one wanting any information write A. T. Rhoades, Celina, Ohio, R. F. D. J. M. Sherer, Pastor.

## SCIOTO CONFERENCE

### Camp-meeting and Conference August 26—September 13

At Mt. Zion Church Grove, Junction City, Ohio.

The annual conference, which convenes September 9, is preceded by the opening of a camp meeting August 26 and the meeting continues through the evenings and Sunday of the conference. Rev. W. E. Musgrave is the bishop, Rev. J. A. Storer of Junction City, Ohio is the presiding elder, Rev. J. W. Purvis of the same place is president of the association. Rev. E. Pitman of Stevensville is the evangelist in charge of the evening services, while Mr. N. M. Van Arsdalen will be in charge of the music. Bible conference during the day until conference convenes. A feast of good things.

All are invited to pray for the success of the camp meeting; and it is desired of all who possibly can make arrangements to do so, to attend. Tents may be rented of the Association, 9x12 at \$3.00 and 12x14 at \$3.50. Cots are free but all who come please bring their bedding. The success of the Association depends upon you. Information may be had from Rev. J. W. Purvis, Junction City, Ohio. Write him.



## OREGON ANNUAL CONFERENCE

### Rev. R. Glenn Brady, Conference Reporter

The conference convened at Sifton, Washington, June 11, 1925 at 9:30 A. M. Bishop E. B. Griffin presiding. On the first day the appointment of standing and conference committees was made. On the second and third days reports of pastor's and committees were heard and elections held.

The elections resulted as follows: Rev. Walter Reynolds, conference Treasurer, Portland, Oregon. Mrs. E. B. Griffin,

Secretary of Religious Education. Rev. E. W. Dettweiler, Philomath, Oregon; Mrs. A. S. Henderson, Salem, Oregon; Mrs. Ida Kenoyer, Sifton, Washington; Mrs. Retta G. Clark, Portland, Oregon, were elected to the Board of Religious Education. Rev. Firman Kenoyer, Sifton, Oregon, and Rev. C. W. Tibbet, were elected to the Council of Administration. Rev. A. S. Henderson was elected conference Secretary.

The bishop preached Saturday evening, Sunday forenoon and Sunday evening. Mrs. E. B. Griffin preached Sunday afternoon.

The stationing committee reported as follows:

District to be supplied. Portland Mission Station, Walter Reynolds; Salem Mission Station, A. S. Henderson; Philomath Station, E. W. Dettweiler; Portland Chinese Mission, Moy Ling; Oregon City, E. Mars-ters; Plainview Circuit, C. W. Tibbet; Sifton, Washington, Firman Kenoyer.

Plans were laid to assist other coast conferences in maintaining a home for the bishop on the Pacific District. The conference felt with the other coast conferences that this was highly essential to the success of the coast work.

The conference was to have been held at Portland, Oregon, but Rev. W. Reynolds, the pastor, has been in the hospital with blood-poisoning in his right hand and was unable to complete his much cherished plans to entertain the conference.

Sifton Mission Station some twenty miles from Portland bravely shouldered the load a week before conference was dated to convene.

## CALIFORNIA ANNUAL CONFERENCE

The sixty-first session of the California Annual Conference of the Church of the United Brethren in Christ convened in the United Brethren Church at Modesto, California, Thursday, July 2, 1925 at 9:00 a. m. with Bishop E. B. Griffin of Charlotte, Michigan in the chair.

The Secretary being absent, Alice Griffin was elected secretary pro tern and later secretary of the conference.

There are twelve ministers in the Conference, eight of whom were present at the opening service.

One minister, John McBride, died during the year and suitable memorial services were held on Friday afternoon.

Three new members were received into the Conference this year: Monnie Gundlach, L. D. Thornburgh, and J. R. Regier.

There were seven Fields of Labor reported.

Members reported last conference 216. Members reported at end of year 212. Conversions during year 50. There are six Senior C. E. Societies and two Junior Societies. There are seven Sunday Schools with 419 members.

Total for pastor's salaries \$2971.76. Presents to pastors \$181.19.

Presiding Elder's salary \$242.00. Amount paid for Evangelistic services was \$740.06; total for Missions \$572.00; total for Education \$1.00; total for all purposes \$10, 726.88.

E. M. Beauchamp was elected presiding elder and M. E. Rinehart, conference treasurer.

The Conference was organized according to the plan of the new Discipline with a Council of Administration, Secretary of Religious Education and Board of Religious Education. The amount allocated to the Conference for Education by the Board

of Administration was assessed to the Fields.

The minutes of the Conference will be published in pamphlet form.

Alice A. Griffin, secretary.

### REMINISCENCES OF COAST CONVENTION

Rev. O. E. Marsters

We left Manton, California, very hurriedly to beat a rain storm, but we didn't! It rained all the way home on us. After a few days at home, we left for Portland, Oregon to attend our Annual session and meet our new coast bishop.

After conference we guided our bishop and estimable wife by the "Star" route, via "the Old Oregon Trail" to the beautiful little city of Dayton Washington; where the Walla Walla conference convened first, then the Pacific Coast convention was held later as per announcements.

Have met many of our fine members, have partaken of their hospitality, heard their reports of their battles fought, and are more fully persuaded than ever that the "tithing" plan is the only way that will save our church.

The convention was full of pep. Some of those fine christian Endeavorers registering twice (?), anyhow, we had over fifty registered. Walla Walla and Idaho conferences are surely blessed with a fine bunch of young folks, great mountains of wheat, luscious fruit, and *only* sunkissed maidens.

The convention sure is gaining in strength; as our people see the need of giving our young folks something to do, they sure do it with a will. Space forbids me to mention all the enjoyable things and the many fine friends we made while there, but the best of all is the fine spiritual condition they are in. We rejoiced to see some reclaimed during the time we were there and the work of the Master growing. In closing, will say, we think the bishop and his talented wife are just the ones we have been praying for. May our church "grow" and "glow" for Jesus. The next convention will be held at Sifton, Washington. Come on, let's get ready now.

### WINONA BIBLE CONFERENCE

The Winona Bible Conference will meet this summer August 14 to 23. We are informed that many of our people are inquiring about the time when different speakers will address the conference. The following are the speakers with the days of the month of August indicated. Dr. Henry Howard, 20-21; Samuel Hughes, 18-19; J. Rees Davies, 16-17; O. F. Bartholow, 21-23; L. W. Munhall, 17-18; Geo. L. Robinson, 14-18; A. T. Robertson, 14-18; Geo. Shannon McChune, 14-17; H. H. Halley, 19-23; Herbert W. Bieber, 19-23; Chas R. Erdman, 19-21; Orlando Ingvoldstad, 14-15; John E. Kuizenga, 14-15; C. H. Woolston, 14-21; John McNeil, 14-16; Evang. Charlie Stewart, 14; E. C. Miller, 19; M. H. Lyon, 23; Mr. Peter McFarlane, 18; Wm. M. Danner, 19; L. L. Legters, 21; Fred M. Goodman, 18, Fred Becker, 18; Geo. Soerheide, 18; and Miss Grace Saxe, 18-22. Other information may be had by writing Rev. W. E. Biederwolf, Director, Winona Lake, Indiana.

### A FAREWELL

#### Niagara Falls, Canada

We take the following from *The Welland Tribune and Tellegraph*, Welland, Ontario, Canada:

On the evening of July 3, a large number of the friends from Stevensville, Sherkston and Garrison Road met at the home of Ed. Spear for a social time and farewell to Rev. G. A. Shepherdson and family. The forepart of the evening was spent in playing games and visiting on the beautiful and spacious lawn, after which the crowd was escorted over to Spear's Hall, where they were seated in rows and served ice cream and cake. After the refreshments, Rev. E. Becker, the pastor, gave a short address making mention of the labors of Rev. and Mrs. Shepherdson while on the field as pastor for a little more than six years and as presiding Elder for three years. He spoke of the keen sense of loss that will be felt by the Niagara people who have learned to know the family and also the loss to the Ontario Conference. He closed his remarks with the presentation of a purse. Rev. Shepherdson responded assuring his friends that the kind remembrance was greatly appreciated; and that as they leave Stevensville they felt that they had a host of friends who would hold a place precious in their memory. After the presentation Nathan Day offered prayer, and the gathering broke up after singing "Blest be the tie that binds" and a verse "Shall We Meet Again." Rev. and Mrs. Shepherdson have sold their home and are moving to Huntington, the headquarters of the United Brethren Church, where he will take up the work of his new position as editor of the Sunday School and Christian Endeavor Literature of the Church. They have the best wishes of their many friends as they take up their new work. We may hear from him weekly through the pages of the church papers.

### CHURCH NEWS

#### COLLEGE ITEMS

Mr. Maynard Stull, A. B., a graduate from Carthage College, has been engaged as Associate Professor in language in Huntington College for the coming year. He will teach French and Spanish for which he is well prepared, being able to speak both of them; and also coach the athletes of the College.

Huntington College will be prepared to give a very high grade of work in every department the coming year. Such work challenges the support of our church and the local community both as to money and students. It is possible to maintain an institution of this kind only by sufficient support.

A letter was received from a former student of Huntington College by Dean Searle in which the following statement was made: "I recently received a letter from Otterbein University which said that after they had received that splendid letter from you, that there would be no question about receiving my credits from Huntington College. Mr. McClay wrote to Indiana University and received their statement that the students who came from Huntington College are almost without exception well prepared."

Dr. C. A. Mummart, President of Huntington College, was at the Auglaize Conference camp-meeting at Van Wert, Ohio, Sunday, July 19, representing the interests of the college. On Sunday, July 26, he purposes to go to the North Michigan camp-meeting for the same interest.

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### PERSONALS

Bishop W. E. Musgrave is at the North Michigan camp-meeting conducting the evangelistic services.

Rev. J. E. Harwood, General Secretary of Religious Education has prepared a transcript of annual conference relations and duties, setting forth the relation of the annual conferences to the General Department of Religious Education in a plain and understandable manner; so that by scanning a single page one may know the discipline relative to the department, another page sets forth the departments goal, and yet another page makes suggestions for co-operating with the general secretary.

Mrs. F. A. Loew, General Secretary of The Women's Missionary Association is at her desk, and promises to write us some reminiscences of her western tour as soon as she can see the sun over the stack of correspondence and work accumulated on her desk.

Rev. J. W. Burton has handed us a program of the Pennsylvania Ministerial Convention which will be held during the camp meeting at Rhode's Grove, Kauffman's, Pennsylvania, Wednesday, August 12. Revs. Amos M. Funk, M. L. Propst, F. G. Mentzer, J. W. Brubaker, Daniel Powell and Dr. C. A. Mummart will be the speakers, and some problems most vital to the minister's work will be discussed.

Dr. O. G. Alwood and family have returned from their extended vacation tour, in which after reaching points in Pennsylvania, they toured the lake region both in the United States and Canada. They think the lake region a most desirable place to live, from the standpoint of beautiful villages and homes. They enjoyed the vacation immensely and are feeling and looking fine.

Rev. and Mrs. J. G. Connor were in attendance at the Auglaize campmeeting at Van Wert, Thursday, July 23.

Rev. and Mrs. E. C. Miser attended the Dunbar Reunion at Wauseon, Ohio, where they had a most enjoyable time visiting with Mrs. Miser's relatives.

There will be an all day union meeting of the College Park and Etna Avenue congregations Sunday, August 9, in the grove on Bro. Carlos Wood's farm. A baptismal service will take place in connection with the meeting.

Rev. Don H. Carrick, pastor of our church at Adrian, Michigan, where the general conference was so splendidly entertained, and Rev. Effie M. Hodgeboom of Hillsdale, Michigan church exchanged pulpits Sunday July 19.

On Sunday July 19, Mr. and Mrs. Katel, Mr. and Mrs. Joseph Stahl, Mr. and Mrs. John Stahl and son, and Mr. and Mrs. Chester Myers of near Auburn, Indiana and Mr. and Mrs. Lorin Ellis of near Kendalville, Indiana were callers on Rev. and Mrs. E. C. Miser, pastor of Etna Avenue Church. All attended the morning service.

# The Christian Endeavor

## Senior Christian Endeavor

Sunday August 9

### Topic

#### The Benefits of Wholesome Play

Mark 6: 31-32; Luke 2: 52

Daily Bible Studies

M., Aug. 3, Health. I Tim. 4: 8, 9.  
T., Aug. 4, Self-control. I Cor. 9: 19-27.  
W., Aug. 5, Team-work. I Cor. 3: 1-9.  
T., Aug. 6, Friendship. Prov. 18: 24.  
F., Aug. 7, Joy. Isa. 65: 17-25.  
S., Aug. 8, Fellowship. I John 1: 1-10.

### Suggested Songs

Sunshine and Rain  
Brighten the Corner Where You Are  
Revive Us Again  
Joy-bells

There's a Rainbow on the Cloud

### Outline for Leader's Talk

Recreation is relaxation.  
A change is a rest.  
A laugh will do good.  
A bigger sin, not to laugh.  
Helps the physical.  
Recreation forces co-operation with others.

Solitude has no place in youth.  
Breaks down formality.  
Compels friendship.  
Gives chance for Christian fair-play.

Recreation can be abused.

We can be made a slave to it.

It must not master us.

It is a means, not an end.

We should have a good purpose in it.

### Illustrations

Name and discuss games that can be played on the porch. On the lawn. In a nearby field, or playground.

### Subjects for Short Talks

1. What is the difference between amusement and recreation?
2. Discuss the dangerous amusements of our community?
3. What good has come to us through play?
4. Should the social center be the church? School? Home? Why?
5. What can our society do to help clean play in our community?
6. Is recreation, in play, justifiable on the Lord's day?
7. What class of people should be leaders of play?

### Helpful Quotations

1. Play trains in self-control, initiative, and in leadership. It is a school of expression, training us by giving opportunity to do things.—Anon.
2. Each family should have a book of fairy tales, one of nature stories, and one of hero tales. The stories should be read and told, and the children may even dramatize them at times.—Anon.
3. Let your record be so clean and honest on the play-ground and elsewhere that you will never worry about an investigation into your purposes or methods.—Enford.
4. The important thing to me about a road, as about life and literature, is not that it goes anywhere, but that it is livable while it goes.—David Grayston.

### Short Addresses

Outdoor recreation is most helpful. Contrast the clean, pure, wholesome air of the outdoors with the foul-smelling air of the indoors, and you get the point. Gymnasiums and other proper places provided for indoor games are good, but they can not be compared with the outdoors. Folks do not often go wrong out of doors. The pool-halls, the dance-halls, the smoke-reeking dens of vice, are the places where people are led into wrong paths.

"Supervised playgrounds in the cities are no longer an experiment. Christian Endeavor societies and unions can do splendid service in providing such places for the children. Individual Endeavorers can do much to help by volunteering to supervise them during the vacation season. This will encourage wholesome sports and good habit of sportmanship. It will train the children who otherwise would have small chance at such things. Thus their bad ideals will be gradually forced out of their minds, and good ideals will take their place."—C. E. Quarterly.

### Things to Love

What are you loving? Are you stronger, braver, better because of the pictures, the books, the movies that you just "are crazy about"? Stop and test them by these simple questions.—C. E. Quarterly.

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## The Junior Society

Topic for August 9, 1925

### Seeing Good in Nature

Psalm 19: 1-6

### Suggested Songs

Sunshine and Rain.  
Let a Little Sunshine In.  
Bringing in the Sheaves.  
Jesus Wants Me for a Sunbeam.  
In the Garden.

### For the Leader

After singing and little prayers have six Juniors arise and read the scripture lesson in unison. Then all repeat the lesson again, and over again until most of you have learned it by heart. If you did nothing more that would be worth-while.

### The Lesson Story

#### Seeing God in Nature

(Let a Junior read this in the meeting, or give it in his own words.)

Billy started to laugh as we were walking down the street. "What amuses you?" I asked. "Why," he replied, "we just passed two men on the street. One of them was blind, and as he passed he was saying, 'Oh, I see, I see.' It struck me funny that a blind man should say, 'I see.'"

"But that is because you think that we can see only with our eyes. We can see with our minds as well. So he was quite right. There are things that we cannot see with the eyes, but yet see with the mind. We cannot see pain, for instance, but the mind sees it and feels it too."

Now we cannot see God in nature with our bodily eyes. Nature is the work of God. He made it. If we look closely, we shall see signs of God in it. If I am shown a wonderful machine, I can say, as I study

it, that the maker must have been a wise man to be able to make it. I see, in this sense, the man in his work. It is in this way that nature reveals God to us. In it we can see God's wisdom and His power. If God had not been good He would not have provided for our every want. Let us look for God with the eyes of the mind, and we shall find Him.—Jr. C. E. World.

### Some Questions

1. What does the Bible say about lilies?
2. Tell what Jesus said about sheep.
3. Tell what Jesus said about the fig-tree.
4. Tell what Jesus said about seed and harvest.
5. What signs of God's power do we see in nature?

### To Think About

Man is a part of nature. We are created in God's image. The love that father feels for his child is like the love that God feels for all His children, only God's love is infinitely greater and more tender. A mother may forget her baby, but God never can forget even the smallest of us.

If you sailed across a wide sea, and after sailing weeks and weeks came at last to a great island, and found on that island beautiful palaces, wonderful gardens, great machines for all sorts of purposes, but not a living soul on the island, would you say: "Well, all this just happened. There never was anybody on the island. Nobody ever made these things. They just grew?" No, you would not be such a fool as that. So, when we look at nature, we say: "This did not just happen. It was created. God has done it. Without God it never would have existed. God is wise."

Nature tells that God is a careful worker. He made great worlds, for the stars above us are worlds; but He showed just as much care in the making of a butterfly's wing as He did in making a planet. Look at an insect through a microscope and see how wonderfully and carefully it is made. God never skimps His work.

### Daily Verses

1. God seen in His works.....Rom. 1: 20
2. The sky shows God's glory.....Ps. 97: 6
3. God's goodness in nature....Acts 14: 17
4. God's promise in nature ....Gen. 8: 21, 22
5. Seeing God in harvest.....Ps. 85: 12
6. Seeing God in country life .... Ps. 23: 1-6
7. Seeing God in nature.....Ps. 19: 1-6

### Scripture References

The kind of fruit Jesus loves. Matt. 5: 44; Rom. 12: 20; 1 Thess. 5: 15; Dan. 6: 4; 1 Cor. 4: 2; Col. 1: 7; Deut. 25: 15; Rom. 12: 17; Rom. 12: 10; Eph. 4:32; 1 Tim. 6: 17-19; Phil. 2: 4; Eph. 6: 11-17; 1 Cor. 13: 1-3.—Junior C. E. World.

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## Rock River

### Annual U. B. C. E. Convention

The Twenty-fourth U. B. C. E. Convention of Rock River Conference convened at Egan, Illinois, June 20-21, 1925, our enthusiastic president, Emerson Haas, presided.

The program as a whole was carried out and most of the papers were given by the writers.

The address by Dr. Clay, "The Relation of the Christian Endeavor to the Home, Church and Community," was given in a very interesting and beneficial way.

The song services were conducted by Mr. B. G. Osterhouse from the Moody Bible Institute of Chicago in a very able way, having the right songs at the proper time with good tact.

The musical part of the program was also made very interesting by the presence of the Coleta orchestra and also the orchestra of the Egan class.

The prize offered by the convention for "The New a Rally Song" was given to Le Roy Barber, of Manlius Christian Endeavor society.

A new feature of the program was a banner given to the society that had the largest delegation considering the distance traveled. Claytonville was awarded the banner, having received the highest number of points.

Saturday evening the Egan society entertained the convention with a weenie roast given on the church lawn which was very much enjoyed by the endeavors as well as the social hour which followed.

Coleta was chosen as the place for holding the next annual convention. The devotional spirit of the convention throughout was very good and we trust it means better endeavor service throughout the coming year.

Rev. F. B. Hanna brought the closing message on the subject of "Evolution" Sunday evening.

About five hundred people attended the services Sunday but many left for their homes in the evening because of the storm.

The officers for the ensuing year are:

President, Emerson Haas; vice-president, Clara Schuneman; recording, secretary, Jennie Powell; corresponding secretary, Eathel Wacker; treasurer, F. C. Schuneman; and superintendent of the Junior Societies, Mrs. O. L. Barker.

Jennie Powell, Rec. Sec.

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#### Data on Religious Education

(Continued from page 7)

are engaging 1810 teachers in our Sunday schools. It is very evident that our best point of contact with the masses which we desire to reach is through our teaching forces. Here we have 1810 persons in personal touch with small groups each Sunday of the year with many of the pupils in the most plastic periods of life. To catch a vision of the vastness of the opportunities before the teaching forces of the church, and to properly evaluate them is one of the great needs of our church.

The Department has maintained a well organized Teacher Training Department. Dr. W. H. Clay, one of the leading Religious Educators of the church has been superintendent of this department. The Board of Religious Education has cooperated in every possible way with Dr. Clay. 321 have enrolled in our Teacher Training classes. Of this number 79 have been granted diplomas. 242 are still in the course of study.

The proportion of teachers, trained for Religious teaching is 1 to 6 who have no training. Herein lies one of the church's greatest problems. No greater force could be let loose in the church than 1810 Sunday school teachers FILLED WITH THE HOLY SPIRIT and TRAINED TO TEACH.

*Cradle Roll*—The period of greatest recruiting of the Sunday school is from the third to the fifth year of age. The earlier part of this period involves the Cradle Roll. We have 362 Sunday schools. Of

this number of Sunday schools 289 have Cradle Roll departments or classes. As a church we need a mighty awakening as to the value of child nurture and training.

*Departmental Teaching*.—The value of departmentalized teaching and worship is fully established. The Sunday schools that observe these laws are the Sunday schools that lead in the number of conversions and in growth. We have 362 Sunday schools in all. Of this number 120 have facilities for separate departments and classes. If we are to fulfill our task, and in a scientific Christian manner meet the needs of our day in Religious Education, we should as a church enter into hearty cooperation for a program of church building and church remodeling, which would eventually give us church buildings suitable, not only for a preaching service, but also for a teaching program adequate to our needs.

*Literature*.—One of the all-essential items for a teaching church is its literature. This fact must not be overlooked. Our Sunday school literature has, in a fair degree, met our needs. It is of a wholesome type and printed on good paper. But for us to conclude that we are meeting the actual needs of our Sunday schools is to fall into serious error. We have no Junior helps at all, hence our Sunday schools are obliged to procure helps for this group from other publishing houses, adapt the intermediate helps to this group, or go without any helps at all.

Our teacher's helps are not adequate to our needs. This becomes more serious when we find that the greater part of our teachers depend entirely on such Teacher helps as we provide.

Another problem pertaining to our literature presents itself here. Sales for Sunday school literature for the first year of the quadrennium amounted to \$14,430.43; for the second year the amount was \$13,792.56; for the third year the amount was \$13,343.13; for the fourth year the amount was \$12,822.11. These figures indicate that from year to year there has been falling off in the quantity of literature purchased from the Publishing House. Exact data as to the enrollment of our Sunday schools four years ago is not available but from the best comparisons we can make there are no indications that the loss in sales of literature, with a consequent loss in circulation of our literature, should be charged to a dwindling Sunday school enrollment. There are factors which we shall do well to consider. Among these we may mention the following:

1. A number of our larger Sunday schools are using Graded Literature which we do not, and cannot publish. Much of this literature is purchased directly from other publishing houses.
2. Many of our Sunday schools have been securing Junior literature elsewhere and this has naturally been followed by securing other literature from the same source.
3. There has been a measure of financial depression. The circulation of literature, like other church matters have suffered from the depression.

The Department has tried to meet the situation and in a measure at least solve the problems. The size of our schools does not warrant the publishing of closely graded lesson material. Such material could not be successfully used in our aver-

age schools. On the other hand our literature is not adequate to our needs. After careful and deliberate study we worked out a plan which in a good degree will meet our needs. This plan was submitted to the Publishing Board for its approval—here let me say that the Publishing Board and the Agent have given us most cordial and hearty cooperation, and had it not been for the sudden death of our Sunday school editor our literature problem would, in a great measure, be now solved. We trust that there will be no hesitating until every United Brethren Sunday school shall be provided with literature adequate to its needs.

The Sunday school world is moving forward toward certain great educational objectives. We must keep our fingers on the pulse of these movements and provide suitable literature or we shall soon find ourselves losers financially, as well as losers in the type of educational work done.

*Sunday Schools*.—We have in all 362 Sunday schools. Enrollment in these Sunday schools are 23073 persons. The average enrollment of our Sunday schools is 63½. By far the greater part of these schools are in the rural districts and in small towns. It will readily be understood that our problems are not the problems of larger denominations whose schools are more largely in the large cities. In a good measure we must pioneer the way to a solution of our problems. This will call for consecration. It is a challenge for vision and demands Christian statesmanship. And who is able for these things?

*U. B. C. E.*—The principles deduced from what I have stated about our Sunday schools may well be applied to our Christian Endeavor societies. The data for U. B. C. E. societies given in this report will indicate our numerical strength, and the degree of efficiency we have attained. Possibly one of our greatest problems is to know how to correlate the interests and activities of our Sunday schools and Christian Endeavor societies in such a way as to best carry out the teaching program of the church. That there is much overlapping of interests, and conflicting in activities is apparent to any careful observer.

Exact data for the beginning of the quadrennium is not available, hence correct comparisons can not be made. The Senior U. B. C. E. has had a normal growth. There has been fair growth in the Junior U. B. C. E. The Intermediate U. B. C. E. is under way and bids fair to expand rapidly from now on.

*Conclusions*.—In conclusion we cannot resist the temptation of calling your attention to the mighty potential forces enrolled in the teaching agencies of the church. Permit me here to enumerate them again. Sunday school officers 2380. Sunday school teachers 1810. Christian Endeavor Presidents and Superintendents 580. Christian Endeavor officers 1090. Christian committeemen 1029. Teachers in Daily Vacation Bible School 10. Total number enrolled in teaching and training agencies 6889.

In many instances there are duplications, but allowing for this, what an army of workers! Am I misguided when I say that the supreme task of the church is through its leadership to direct this army aright? Could this army of workers be Spirit filled and trained, how our Zion would grow and glorify God.

# The Sunday School

August 9.—Lesson VI

## Beginning of the Second Missionary Journey

Strengthening the Churches

Lesson Scripture Acts 15: 36; 16: 5

**Golden Text:** He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Psalm 72: 8.

**Devotional Reading:** Psalm 67.

**Reference Material:** Acts 13.

From the second council at Jerusalem Paul and Barnabas returned to Antioch, where they delivered to the church the decree adopted by the council, "which when they had read, they rejoiced for the consolation." This was a triumphant homecoming for Paul, for Judaizers had opposed him in this church and city (15: 1-12) and he had to withstand even Peter to his face (Gal. 2: 11). Paul was human enough to feel comfortable if not a bit proud after such a victory, but one should be careful and even humble in such an hour lest his pride lead to a fall. At any rate this Gentile church had reason to "rejoice for the consolation" for it confirmed their right to be in the Christian church without being subjected to the yoke of Mosaic ceremonies. We may all join in this consolation, for this is our charter right as Gentiles to be Christians.

### The Apostles Fall Out and Part Company

Presently Paul and Barnabas propose to revisit their converts along the track of their first journey, but disagreed over whether they should take Mark along with them. Paul believed that Mark by turning back on the former journey, had showed that he did not contain the right stuff and stamina for a missionary, and Barnabas, who was Mark's uncle, believed in giving the young man a second chance.

This was true to the nature of these apostles, for Paul was of stern, heroic fibre himself and therefore could not have much patience with a weakling, whereas Barnabas was a man of heart and sympathy and his goodness led him to be lenient and charitable towards one who had fallen.

The second chance has saved many a man, give it when you can.

The dispute grew warm and stiffened each of these apostles in his own opinion, the usual result of controversy.

In this respect they are not examples for us, and we are to follow them or any persons, whether parents or pastors or teachers, only so far as they follow Christ.

The result of this disagreement was that the two missionaries, each bound on having his own way, parted company and so two missionary bands started out instead of one.

This broadened their work and shows how God overruled their quarrel for the furthering of his kingdom, for he can restrain the wrath of man and the remainder of wrath he can turn to his own praise.

This, however, does not justify our quarrels but only illustrates the superior wisdom and goodness of God working in and through our waywardness.

Barnabas now took Mark and sailed southwestward along the former course to

Cyprus, and Paul, taking Silas, a noted member of the church at Jerusalem (15: 22), struck northwestward by land through Asia Minor and reached his former field of operations at Derbe and Lystra.

These apostles because of their disagreement and division did not stop working but only broadened their field. Some church people, when they cannot have their own way will not work at all, but at this point Paul and Barnabas set us a better example.

### Paul Recommended by the Brethren

We hear no more of the expedition of Barnabas and Mark, but Paul now pushes to the front in the narrative and the rest of the Acts is practically his biography.

Barnabas, good man that he was, when thrown upon his own resources, may not have had the stuff of a leader and falls into obscurity.

It is pleasant to read, however, that Paul and Silas, as they departed were "recommended by the brethren unto the grace of God."

The quarrel did not divide the church and alienate Paul's friends, but they sent him off with their blessing. It is fair to suppose that they did the same thing with Barnabas and Mark.

Whatever difficulties and disagreements we may have in the church, let them not divide and distract us so that we cannot carry on its work, but let us pray for one another and recommend all its workers and members unto the grace of God.

Paul, great man that he was with abundant gifts and surpassing powers of leadership, was not above needing the grace of God. He was himself ever humble at this point and felt that without divine grace he could do nothing, but that he could do all things through Christ strengthening him.

We should ever keep close to the grace of God in a sense of dependence and humility, and when we are thus weak we shall be strong.

Every enterprise in the church should be baptized and saturated with the spirit that the grace of God may be in it.

The prayers of others are always a help to us in giving us a sense of the solidarity of the brotherhood and making us feel that many others are bearing us up to God.

### Confirming the Churches

Paul now "went through Syria and Cilicia, confirming the churches." Does it seem somewhat discouraging that the apostle had to delay pushing on into new fields and into the great splendid continent of Europe in order to do his work over again among these rough mountaineers in Asia Minor?

But this kind of discouragement attends all our work.

The parent has continually to repeat his instructions and admonitions to the children, the teacher must frequently review the lessons already studied, and all our church work has to be done over again every year. If we were so easily discouraged with

the fact of repetition and repeated confirmation we should not get much educational and missionary work done in this world.

Paul showed his skill and patience as a missionary in first taking time to visit and confirm the churches.

Time enough had elapsed for them to be exposed to temptations and develop weakness and failures in their Christian doctrine and life.

All converts need confirmation in the Christian faith. There are elements of infirmity and weakness and special temptation in every one that call for care and admonition and repeated instruction from Christian teachers and ministers.

Christian doctrine and life will not take care of themselves if left alone amidst the adverse circumstances and temptations of the world.

Orthodoxy may be perverted into heresy if left to the vagaries of traveling teachers with foolish notions of their own. The best church may develop weakness and fall into decline, if it be not held up to par by capable leaders.

Converts will easily be lost if they are not followed up and confirmed in the faith. All our churches suffer great losses as we let converts slip back into their old life by not keeping in touch with them and establishing them in the Christian life.

If the churches would only keep what they get, they would multiply in membership more rapidly, and every pastor and missionary and teacher should be on the watch confirming his converts.

### Paul Finds Timothy

At Lystra Paul found Timothy, who became associated with him as a helper and grew to be a close, personal, life-long friend. Whether he was a convert of Paul's at his former visit is not stated, but he is described as "a certain disciple" who "was well reported of by brethren that were at Lystra."

He was the son of a Greek father and a Jewish mother, hence his Greek name. He had mingled in his veins the blood of two great races with differing gifts. He bore a good reputation in Lystra and the neighboring town of Iconium, and Paul discerned in him the promise of an efficient helper, and good minister of Jesus Christ.

Paul was thus on the outlook for capable young men for the ministry, and this is the point that every pastor would do well to keep in view.

### Churches Established and Membership Increased

As a result of Paul's visit and work these Galatian churches were established and increased in number daily.

That is a good record for any pastor or teacher to leave behind him.

If churches are weakened and left with diminishing numbers, something is wrong and somebody should search his own conduct and see if any dereliction of duty or blame lies there.

These first churches were poor and had many difficulties and dangers to contend with, but they did become established and increased in members, and this is proof of earnest work and faithful living.

The same gospel is in our hands and the same Holy Spirit is open to our prayer, and we should strive to establish our churches and multiply them in members and good works.—From Snowden.

## IN MEMORIAM

**Peter G. Strine** was born December, 1830, and departed this life May 16, 1925, aged 94 years, 5 months, and 10 days. He was a member of the United Brethren Church over 73 years, was a daily Bible reader, and was faithful to the end.

He leaves one son in Carlisle, Pennsylvania, at whose home he died, nine grandchildren, twenty great-grandchildren and one great, great, grandchild.

Funeral services were conducted in Greencastle, Pennsylvania, at the United Brethren Church, by the Rev. Breckbill, and Prayer by the Rev. Ickes of Carlisle. There was a very large attendance at the service.

**Lora Vandyne Bray**, daughter of William and Mary Vandyne, was born May 16, 1898 and died at her home at Milner's Corner days. Her mother died when she was a child leaving her without a mother's love and care, which is so much in the life of a child. She was married to Thamer Bray July 24, 1914. To them was born one child a son who will miss his mother's love and care. She was converted and joined the United Brethren Church at Maple Grove almost four years ago. In her departure she leaves to mourn their loss a husband, one child, three step children, her father, three brothers and four sisters; two sisters having preceded her in death. In our sorrow let us say, "Thy will be done". The funeral service was conducted at the Maple Grove United Brethren Church. Interment in the McCray Cemetery.

**Mary Ann Shindle** departed this life at her home in Middleburg, Franklin County, Pennsylvania, May 5, 1925, aged 80 years, 4 months, and 4 days. Mother Shindle was a devoted Christian mother and a consecrated worker in the church. She united with the church of the United Brethren in Christ at the age of fourteen years to which she stood true for more than sixty-six years and left evidence of her trust in the living God to whom we believe her spirit has gone. She leaves one son Samuel of Mason and Dixon, Pennsylvania, and two daughters, Mrs. Elizabeth Martin, Hagerstown, Maryland, and Miss Ellen at home, and a number of grandchildren. The funeral was conducted in the Trinity U. B. church at Middleburg in charge of her pastor the Rev. Frank G. Mentzer. The body was laid to rest in the Beautiful View Cemetery to await the resurrection morning.

**John L. Manor**, son of Thomas A. and Sarah C. Manor was born in Randolph County, Indiana, on Feb. 4, 1858, and died July 11, 1925, aged 66 years 5 months, 7 days. On Dec. 4, 1879 he was married to Sarah J. Stephens. Their married life was spent in Jay, Wells, and Blackford Counties. Brother Manor gave his heart to God at the age of thirty years. He united with the Christian Church, later transferring his membership to the Friends Church, and about two years ago moved by church letter to the Carmel United Brethren Church, where he remained until death. He leaves a faithful companion, one daughter, two sons, one sister, three brothers and many relatives and friends. Funeral services were conducted in the Methodist Episcopal Church at Pennville, Indiana by Rev. H. A.

Collins, assisted by Rev. Adams, pastor of the Pennville Methodist Episcopal Church. Burial was made in the cemetery near Pennville.

**Elizabeth Bails**, daughter of Aaron and Elizabeth Cass was born in Hancock County, Indiana, Nov. 9, 1840. She was united in marriage to Steven Lewis Bails, June 23, 1862. Five children, eight grandchildren, and ten great-grandchildren survive her. After the death of her husband, Feb. 10, 1919, she moved to Warrington, Indiana, where she departed this life June 13, 1925 aged 84 years, 7 months, and 4 days. She was converted to the Christian religion in early life and joined The Church of the United Brethren in Christ at Maple Grove society at Nashville, as a charter member. Sister Bails was one of our good faithful sisters always ready to help in spiritual work. She will be greatly missed, but our loss will be her gain. She died happy. Her last words were, "The Lord is my Shepherd, I shall not want," and closed her eyes in death. Funeral services were conducted in the Maple Grove United Brethren Church by Rev. James A. Rector, assisted by Rev. Jacob Life and a minister of the Liberal United Brethren Church.

**Asbery Cilvester Heffelfinger**, son of Wallace and Martha Heffelfinger was born in Wayne County, Ohio, Aug. 10, 1851, and departed this life at his home near Hicksville, Ohio June 15, 1925, aged 73 years, 10 months, and 5 days. On Sept. 25, 1881 he was united in marriage to Lodosse Gibbons, to them was born one son, Henry Wallace. He was converted in 1882, and united with the United Brethren church, of which he was a faithful member until the Lord called him from labor to reward. He loved his church, also the cause of Christ, and just a short time before his departure, said, "All is well." He was also a kind, and loving father, and husband, and was respected by all who knew him. Those to mourn his departure are, a companion, one son, two grandchildren, four brothers, James L. of Springboro, Pa. Isaac R. of Jeromesville, Ohio, George W. and Wesley V. also one sister, Mrs. George Botdorf, all of Ashland, Ohio. The funeral services conducted at the United Brethren church by the pastor, Rev. C. L. Smith, interment in North Scipio cemetery.

**Mrs. Kate Rickel** passed to her eternal reward May 6, 1925 at Synarep, Washington, at the age of 89 years. She was born (Kate George) May 15, 1836 at Mansfield, Ohio. The family moved to Iowa while she was a young girl and she later was married there to George Rickel. To them were born five sons and a daughter, all of whom, excepting one son survive her.

Mrs. Rickel was converted in her early girlhood, uniting with the United Brethren church, to which she remained devoted and loyal throughout her life.

Although the last years of her earthly life were spent in a mountainous, rough sparsely-settled section of Washington where she was denied church privileges, her faith did not fail but seemingly became stronger. She was a sincere, consecrated Christian and an inspiring influence for those about her.

She had a most unusually strong body and a mind no less keen. Her interest in her church never waned and her Christian Conservator and her Bible were companion comforts for many years.

She has gone from us but her influence will not so quickly die.

**Mary Ann McNutt Cairl**, daughter of Calvin and Mary McNutt was born in Ottawa County, Ohio, April 24, 1835, and died June 19, 1925, aged 90 years, 1 month, and 26 days. She is the last of ten children. At the age of fourteen she was converted under the preaching of Rev. John C. Bright, and united with the Church of the United Brethren in Christ. She remained faithful to the principles of her church until death. She was united in marriage to Edward J. Cairl January 3, 1854. To them were born eleven children, five girls and six boys. One has preceded her in death. Her husband died April 5, 1902. She has forty-two grandchildren, thirty-four great-grandchildren, and two great, great grand children. Grandma Cairl, as she was generally known, lived in the community of Crissey about fifty years. Her greatest ambition was to see the church prosper. Her influence will be felt for many years, not only by the older generation but by the young people. She loved the young people and they responded to her affection for them. They frequently called and sang beautiful hymns for her in her last days. The funeral

was conducted from the United Brethren Church at Crissey, Ohio by the Rev. O. S. Rochte, her pastor, assisted by the Revs. G. F. Hall, A. B. McDaniel, and E. M. Hodgeboom. The Revs. R. V. and Luella Guilbert sang. Thus ends seventy-six years of Christian pilgrimage on earth to begin anew in heaven.

**Amos M. Miller**, son of David and Frances Geil Miller, was born January 25, 1840, and departed this life July 6, 1925, aged 85 years, 5 months and 11 days. He was married to Harriet Ann Hizey April 4, 1867. To them were born five children, three boys and two girls. Four of the children live near the old home, and were in attendance upon their father in his last hours. Grace, his youngest daughter, being absent, as she is a Missionary in China. His faithful wife preceded him to the spirit world, having departed this life June 12, 1912.

The subject of this sketch was converted and became a member of the Church of the United Brethren in Christ in the year 1875 at the early age of 17 years. Brother Miller was a quiet, conservative man, not given to demonstration or emotionalism. He made it his business to let his life speak for Jesus every day. He was a consistent supporter of the church and her institutions, one of his last acts of business was to pay in full all of his financial obligations to the church. He was a good father, a faithful Christian, and an honored citizen of the community in which he resided.

During his illness he was a patient sufferer, being at all times kind and considerate to those about him. Especially was he appreciative of the loving hands which ministered to him.

Father Miller has gone from labor to reward. He will be missed in the home among his children, and by the many friends and neighbors with whom he associated. He leaves to mourn because of his departing five children, eight grandchildren, three great-grandchildren, and a host of relatives and friends. The funeral was conducted by Bishop W. E. Musgrave, assisted by the pastor, Rev. H. E. Harwood, and Rev. J. A. Storer, presiding elder.

**True and False Aims in Sunday School Teaching**

(Continued from Page 5.)

There are many things about teaching that the Sunday-school teacher should know, and the ground has been pretty well covered by a number of authors, and the teacher ought to make himself familiar with them. I am going to recommend a little book, which I think covers the ground in a thorough and satisfactory way, and it is easy to understand. It is really a classic in its line, and every teacher will do well to study it. It is "Secrets of Sunday-school Teaching," by Edward Lee Pell, the author of Pell's Notes on the Sunday-school lesson. I will close with a quotation from his book.

"We might as well face this matter squarely. We try to persuade ourselves that our Sunday-school is a success because we have the largest average attendance or the best offerings, or because we are graded up to date, but unless our teachers are really teaching—unless they are reaching the hearts and minds of their pupils with the saving truths of the lesson—our school is a failure. It makes no difference what kind of a show we make, it makes no difference what the distinguished visitor thinks of our up-to-date methods and our fine singing, it makes no difference how high we may stand in the statistical reports of our Sunday School association—if we are not reaching the hearts of our pupils with the Truth that saves, that transforms us into the image of Christ, we are not fulfilling our mission and our school is a failure. And we are not going to put the Truth into the hearts of our pupils until we have set our own hearts on fire with it."

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Longfellow said that man must be either a hammer or an anvil. But he overlooked the fellow who is simply bellows.—*Buffalo Post.*

The best cattle become scrubs in three generations by natural selection—a significant sidelight on the monkey business—*The Telescope Observatory.*

**LOST!**

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**From June 26 to July 10, 1912.**

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