

# The Sabbath Recorder

The Denominational Building is evidence of our faith, our rich heritage of the past, and in the future of the Sabbath truth.

F. J. HUBBARD, Treasurer  
PLAINFIELD, N. J.

I trust in the living God, Father Almighty, maker of heaven and earth and of all things and creatures visible and invisible. I trust in the kindness of his law and the goodness of his work. I will strive to love him and keep his law and see his work while I live. I trust in the nobleness of human nature, in the majesty of its faculties, the fulness of its mercy, and the joy of its love. And I will strive to love my neighbor as myself, and even when I can not, will act as if I did. I will not kill or hurt any living creature needlessly, nor destroy any beautiful thing, but will strive to save and comfort all gentle life and guard and perfect all natural beauty on earth. I will strive to raise my own body and soul daily into all the higher powers of duty and happiness, not in rivalry or contention with others, but for the help, delight, and honor of others and for the joy and peace of my own life.

—John Ruskin.

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# SEVENTH DAY BAPTIST DIRECTORY

## THE SEVENTH DAY BAPTIST GENERAL CONFERENCE

Next Session will be held with the Seventh Day Baptist Church at Alfred, N. Y., August 24 to 29, 1926.  
**President**—Dr. George W. Post, Jr., 4138 Washington Blvd., Chicago, Ill.

**First Vice-President**—President Paul E. Titsworth, Washington College, Chestertown, Md.

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### COMMISSION OF THE GENERAL CONFERENCE

**Terms expiring in 1926**—Alva L. Davis, Ashaway, R. I.; James L. Skaggs, Milton, Wis.; D. Nelson Inglis, Milton, Wis.

**Terms expiring in 1927**—S. Orestes Bond, Salem, W. Va.; Gerald D. Hargis, Little Genesee, N. Y.; J. Nelson Norwood, Alfred, N. Y.

**Terms expiring in 1928**—George W. Post, Jr., Chicago, Ill.; Alexander W. Vars, Plainfield, N. J.; Claude L. Hill, Farina, Ill.

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

## THE SEVENTH DAY BAPTIST MISSIONARY SOCIETY

**President**—Rev. Clayton A. Burdick, Westerly, R. I.  
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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

## SEVENTH DAY BAPTIST HISTORICAL SOCIETY

(INCORPORATED, 1916)

**President**—Corliss F. Randolph, Newark, N. J.  
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**Trustee of United Societies**—Benjamin F. Johanson, Battle Creek, Mich.

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

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**Intermediate Superintendent**—Rev. Paul S. Burdick, Rockville, R. I.

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**General Field Secretary**—Mrs. Angeline Abbey Allen, Fouke, Ark.  
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Dr. Rosa W. Palmberg, Dr. Grace I. Crandall, Dr. and Mrs. George Thorngate, Grace Hospital, Liuho, Ku, China.  
 Postage, 5 cents for first ounce; 3 cents for every additional ounce or fraction.

# The Sabbath Recorder

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WHOLE No. 4,227

*"O God, we would reverence thee in all thy manifestations! We pray for grace to conquer our prejudices, for the ability to see thy spirit in those from whom we differ. Teach us to walk humbly and sincerely!"*

*"Teach us to live consistent lives! If we profess and call ourselves Christians, may our lips and lives demonstrate the truth of our profession! Make us good and kind and true!"*

*"We thank thee that thou dost not leave us to drift along the currents of life, but callest us to control our lives and to consecrate them to new and high purposes! Help us to spend ourselves in the service of others! In Christ's name. Amen."*

## The Blessed Tie Everyone must be made That Binds

glad and given new courage for our good cause whenever he reads such a sweet-spirited, inspiring report of church life as appears in the Home News today, from Welton, Iowa.

Welton is one of our small country churches, with only forty-two resident members, and reports but sixteen families. It was organized in 1855, and during the seventy years of church life it has given the denomination no less than six pastors, besides one who became an Adventist minister.

If we count another who was born in Welton, whose grandfather was one of Welton's first pastors, but who was converted in North Loup, Neb., that would make seven Welton boys now in the Seventh Day Baptist ministry. A better record will be hard to find.

There are important lessons in this which our people will do well to heed: (1) The people at large do not seem to realize the importance of our small country churches as feeders for our denominational life. Here are six or seven ministers now in active service as pastors or missionaries as the outcome of the Welton Church life. The Home News from that church today reveals something of the Christian brotherly spirit by which a church can produce such fruits. We shall never cease to thank God for the Van Horns, Hurleys, Loofboros, and others, given to our ministry by the Welton Church.

(2) I am surprised myself when I go over the list of pastors, missionaries, and secretaries now in the work, to find that nearly all of them came from the smaller country churches. The pastors of Westerly, Ashaway, New York, Plainfield, New Market, Shiloh, Marlboro, Alfred, Second Alfred, Adams Center, Brookfield, Leonardsville, Milton, Milton Junction, without mentioning several missionaries, all came from small country churches, some of which are now extinct.

The secretaries of our two boards, and the presidents of two of our colleges came out of three of our "backwoods" country churches. One little church in the Western Association has given no less than five ministers and as many ministers' wives for the work.

(3) I may not be able to indicate from memory all the helpers given the denomination by what we have always regarded as small churches; but we can see enough if we look just a little to show the great importance of our country churches, and that to let them die would simply cut off our main source of supply for both our pulpits and our general work.

(4) What does all this lead to? Simply this: the pastors of today should not underestimate the importance of the work in their small out-of-the-way, country parishes. Such pastors may now be doing a greater work for the successful future of our denomination than are those who are in the larger churches.

Dear pastors, serving in what may seem to you to be unimportant fields, where living is hard and where the present outlook seems discouraging, you can not see far ahead; but just one little look behind to see what God has done through his faithful ones in fields no more promising than yours, ought to cheer your hearts and give you new courage to do your very best in the Christ spirit, sowing faithfully the good seed and trusting God to bring the harvest.

More than forty of our ministers and teachers of today have come from churches no more promising and no more important



than yours seems to be. You may be the very man who, under God, is to find the most successful leaders for the cause after you are gone.

**I Am Sorry For Pastorless Churches** In these times of scarcity of men available for pastors, whenever a dear old church has to lament the going of a good pastor, my heart is stirred and I can not help wishing I were young again and able to heed such calls and help such churches. The happiest days of my ministry were spent in what we call country churches, or little churches wherein my salary ran from five to seven hundred dollars a year. As I look back upon those times, I can see that the experiences which came to me then were among the best educative ones, preparatory to future work; and that there, too, all unconsciously to me at the time, things were being done which were to result in wonderful help for our denomination in the years to come.

Among the most fruitful years of my own ministry were those when a feeble church had to be helped \$100 a year by the board to splice out a salary of \$500 in all; but I could not then see what God was leading me for, and all the harvest to come from that seed-sowing.

The little church at Salem, W. Va., in 1890—nearly forty years ago—was as helpless and discouraged as some of our churches are now, without a pastor and feeling unable to support one. From my heart I was sorry for them. The task did seem hard; but where there are a few brave, true-hearted, God-fearing men and women, ready and willing to be led in the Master's work, no man can tell what God can do with them. It was impossible during the first two years in that dear church to foresee the outcome of the works just beginning then.

I suppose that the experiences of years gone by have much to do now with my sympathy for churches in the country when, almost dazed with sorrow, they find themselves pastorless. There is the dear old church in Little Genesee—where my boyhood days were spent—in the days of Elder Bailey and of the early years of Elder Brown—now facing a change of pastors.

Read the story in poetry on another page of this RECORDER, and you will feel like

praying that God will lead the right man to accept his work in that field. There, too, may be a chance for some consecrated man to do a great work for the future of our dear people.

**Be Not Deceived** I have often noticed the difference between the ways in which good Christians express themselves in regard to their religious experiences. Some seem to rise to the heights of ecstatic emotion and have times of enthusiastic devotion. Others never seem to be greatly moved by feeling, but always talk in very practical ways, going forward constantly in the work of the kingdom from principle.

People of very different temperaments thus often come together in evangelical work, and, I fear, may sometimes misunderstand each other. Some persons can not take part in religious or devotional meetings until they feel the thrill of emotion. They become ecstatic under stirring songs of redeeming love, and sing and speak as though unceasing ardor must characterize the true Christian. To such persons the one who shows little or no emotion, but serves in practical ways from principle, may be regarded as wanting in religion—as a cold and indifferent Christian.

We must not deceive ourselves by thinking that religion is a matter of emotion, pure and simple, for it is not. It is rather a matter of principle. I admit that it would be well if the fervor of love always accompanied religious activities; but this is not the main thing.

The real thing is to keep steadily, unceasingly, *conscientiously* at the work which belongs to the advancement of God's cause on earth. There is a chance for friends on both sides of this question to be deceived as to the real thing. If the emotionalist thinks the one who shows no feeling is not a true Christian, he is mistaken. If the one who sees others have the ecstasy which he has not, should fear that his own religion is not genuine, and therefore, give up, he too will make a sad mistake. He would also deceive himself if he should think his emotional brother has no real Christianity—or if he discounts the genuineness of his brother's religion.

The one who serves God from principle while as yet he has little enthusiasm may yet reach the place where he will enjoy real

heart-fervor that fills his own soul with the sunshine of heaven.

The man who determines from principle to stand true to God, however he may feel, will come to have the evidence of God's approval.

I recently read of a conscientious young man who was being examined for church membership. When asked if he loved God, he hesitated, saying, "That is what is bothering me." He feared that he did not love God, because he could not feel toward him as he did toward his mother. Nevertheless, he said that he was ready to do just what God wanted him to do, whether he liked to do it or not. The fact is, he thought God wanted him to be a minister—the very last thing he felt like choosing for a life work. Yet said he: "Of course, if God wants me to be a minister, *I will be one*; but it is hard for me to say I love him, if you mean that I must feel toward him as I do toward my mother."

That purpose to do God's will, whether he liked it or not, settled the question with his church, as to his fitness. His people thought that one so decided to serve God in any capacity from *principle*, would, if he kept on in that way, soon come to have all the feeling he needed.

I know of no command, "Feel and be saved"; but there are plenty of teachings, "Believe and be saved." The actual *doing* of the things God requires is what convinces the world of the genuineness of our religion.

**No More Football In Bethel College** I notice, by the *Western Recorder*, that Bethel College has decided to discontinue the game of football, giving five strong reasons for the move. It is also stated that the step was concurred in by "trustees, faculty, and most of the students."

Five reasons are given by the president of the trustees: (1) The game is too rough and tends to produce heart troubles, which cut short life. (2) Too expensive in both time and money. (3) The game is coming to be a "commercial club" game rather than a college sport. (4) It savors too much of the spirit of revenge and tends to "almost any kind of foul practice." (5) It unfits for study for some time after a game and interferes with the best work for which the college is intended.

We shall wait with some interest to see

what will be the outcome of Bethel's action. There may be a question as to whether or not some colleges are making too much of the game, and are leaving the impression that football is pretty nearly the *main thing* in school life.

**Not Much Sabbath About This** The New York *Herald Tribune* reports a lenten sermon by Bishop Manning, in which the term Sunday occurs seventeen times in a half column write-up; but one needs a lively imagination to be able to see much real Sabbath instruction in what the Bishop says. He claims that "the proper observance of Sunday is a duty we owe to God"; that "Sunday is the great bulwark of religion and of civilized life"; and that "on Sunday God must have the chief and central place." He also said that "while Sunday must have the first place . . . there is nothing wrong in a game of tennis or golf or baseball on Sunday afternoon, provided we are in church in the morning."

In answer to the question: "Do we need to get back to the old-fashioned keeping of Sunday?" he said: "If you mean to go back far enough to the joyful keeping of Sunday by the early Christians I answer, 'Yes'; but if you mean to go back to the Puritan idea of Sunday I say, 'No.'"

I wonder how many of the bishop's hearers, or of those who read his sermon, really believe that Sunday observance is a duty we owe to God? I wonder why they don't ask the preacher where he gets his authority for the statement? Where does he learn that the early disciples were "joyful" Sunday keepers?

Really there does not seem to be much Sabbath teaching in the advocacy of a tennis, golf playing, football, excursion-making Sunday keeping!

I wonder what proportion of the multitudes to whom such teachings come, go away in a cynical, sneering mood, feeling in their hearts that a man so well informed on Bible matters must know that he has no Bible authority for what he says about Sunday. In such cases the tendency is to drive men away from the church, which claims the Bible for its only rule of life and then goes squarely against it in a matter so fundamental and important as the Sabbath.

If religious teachers would be more consistent with the Bible they claim to teach,

the multitudes would have more confidence in their teachings; and their consistent teachings would win more friends for their Bible. No wonder that the multitudes are losing all idea of true Sabbathism and are drifting away into the popular holiday ideas of Sunday.

**QUARTERLY MEETING OF THE TRUSTEES OF THE SEVENTH DAY BAPTIST MEMORIAL FUND**

The regular quarterly meeting of the trustees of the Seventh Day Baptist Memorial Fund was held at the publishing house, January 10, 1926, at 10 a. m. There were present: Henry M. Maxson, William M. Stillman, Frank J. Hubbard, Orra S. Rogers, Holly W. Maxson, Clarence W. Spicer, Asa F. Randolph, Edward E. Whitford, and William C. Hubbard.

Minutes of the last meeting were read. Communications were read from Moses H. Van Horn, treasurer of Salem College, asking for as much financial help for the college as the board can give; and from William L. Burdick, secretary of the Seventh Day Baptist Missionary Society, asking our policy in regard to payment to Seventh Day Baptist ministers from our Ministerial Relief Fund.

The treasurer read correspondence from Mrs. Madison Harry, and also from Rev. M. G. Stillman regarding the relief funds. The income from this fund now amounts to about \$1,600 per year.

Regarding the letter from Allen B. West, executor of the Martha Harvey Wardner estate, in which he encloses a bill for care and medicines for Mrs. Wardner at Battle Creek Sanitarium, the board voted to advise Mr. West that it had for many years paid six per cent net on the corpus of the Nathan Wardner Fund, in pursuance of a special agreement, and recently donated \$215 from other funds; and it therefore declines the request to pay an additional \$325.86. The board has no fund upon which to draw for such purpose.

The treasurer reported as follows:

The matter of the foreclosure on the Giles property has been completed.

In connection with the above, there is a small lot on Walnut street, Dunellen, on which the present owner has never had a release from the mortgage. The matter is being investigated for the board.

Correspondence from the River Bend Cemetery Association, regarding the care of the Babcock plot in River Bend Cemetery, Westerly, R. I.

The release of sixty-nine feet from the rear of the property of C. H. Bigelow to become a part of the Union County Park system.

The Discretionary Funds were divided as follows: George H. Babcock Fund, \$800 to Salem College, Salem, W. Va.; the Henry W. Stillman Fund, \$702.12 to Milton College, Milton, Wis. Divided equally between the Tract and Missionary Societies, were the incomes from the following funds: Delos C. Burdick Bequest, \$570.21; the Charity L. Burdick Bequest, \$18.18; the Penelope L. Harbert Bequest, \$61.65.

The treasurer recommends that an overdraft existing in the Fund for Helping Young Men Prepare for the Ministry and there being accumulated interest in the amount of \$3,250, now invested in mortgage, be authorized to sell this mortgage to the Chair of Greek Language and Literature and put the proceeds in said Fund for Young Men Preparing for the Ministry income account. It was so voted.

Regarding the George H. Babcock plot in River Bend Cemetery, Westerly, R. I., the matter of caring for the plot, etc., was left in the hands of the treasurer.

The report of the Finance Committee, showing the list of changes in the securities, was read and approved.

Minutes read and approved and the meeting adjourned.

WILLIAM C. HUBBARD,  
Secretary.

**DISBURSEMENTS**

Alfred University .....	\$4,681.23
Salem College .....	1,006.02
Milton College .....	3,992.57
Seventh Day Baptist Education Society..	83.13
Seventh Day Baptist Missionary Society	677.29
American Sabbath Tract Society .....	1,814.57

Surely I come quickly! Amen. Even so come, Lord Jesus!—*Revelation 22:20.*

The essential thing is our attitude to his coming. Near or distant, immediate or later, he is coming, and the thing is for us not to be arguing, but watching; not to be quarreling or questioning, but to be serving faithfully, loving truly, following fully, watching alertly, awaiting patiently, working ardently, and expecting soon!—*F. E. Marsh.*

**SEVENTH DAY BAPTIST ONWARD MOVEMENT**

WILLARD D. BURDICK, General Secretary  
926 Kenyon Avenue, Plainfield, N. J.

**OUR BULLETIN BOARD**

Let us plan and work and pray that our associational programs shall be unusually instructive and inspiring this year.

Have you read "Our Protestant Heritage" in last week's SABBATH RECORDER? It makes one wish to read the book.

**1672-1776**

For several months we have been hearing and reading about the desirability of our having a booth at the Sesquicentennial Exposition in Philadelphia, June 1 to December 1, 1926.

At the October meeting of the Tract Board, action was taken requesting the Commission to take into consideration the question of a booth at the exposition, to be participated in by all of our boards.

At its December meeting the Commission appointed a committee to consider the proposition, voting the committee power to arrange for the booth if thought advisable.

We find that floor space for the booth will cost \$1,875, while other expenses would be heavy.

Desiring to give the matter fair consideration, about a dozen of our people who are connected with our various interests, met at the publishing house, February 14, and talked the proposition over, and unanimously agreed that it is inexpedient to have the booth.

But we do not wish this anniversary year to pass without taking advantage of the opportunity to think of the lives and work of the loyal Sabbath keepers and churches of Colonial days; learn the lessons for us in the lives of those who served so faithfully in home, church, and country; and in efforts to make ourselves and our beliefs known to others.

We have chosen the services connected with Sabbath Rally day (May 15) as the most fitting time to devote to this.

The Tract Board has asked the corre-

sponding secretary and the Leader in Sabbath Promotion to arrange for the services of Sabbath Rally day; and we are planning for a special issue of the SABBATH RECORDER on April 26, that will give suggestions for the programs of that day, together with short biographical sketches and articles that will be helpful in making out the various programs.

I am writing this that you may be thinking about, and planning for, the services of Sabbath Rally week, and looking for the special number of the SABBATH RECORDER.

There will be in the RECORDER material and suggestions that will make it possible for local leaders to prepare helpful programs for the Junior, Intermediate, and the Young People's Societies of Christian Endeavor, and for supplemental work in the Sabbath schools.

In our early history women were efficient and faithful, but we do not know much about them and their work. We plan to have in the RECORDER short sketches of the lives of five or six of the women who lived and served so faithfully in those days.

Doubtless some of the women societies will arrange for an exhibition of Colonial costumes, pictures, and articles.

A good theme for the Sabbath sermon would be The Rewards of Faith. Perhaps our leader in Sabbath Promotion will give us some suggestive points on this theme.

In this series of meetings the Friday night prayer and testimony meeting should prove very helpful. Many in our churches can trace their ancestry back to the Sabbath keepers of Colonial days, and will be able to give interesting and helpful talks and express their gratitude for the faithful lives and the willing sacrifice and service rendered by others.

Let us make these Sabbath Rally day services of very great value this year.

**STATEMENT ONWARD MOVEMENT TREASURER, FEBRUARY, 1926**

*Receipts*

DENOMINATIONAL BUDGET

Adams Center .....	\$ 12.25
Alfred, First .....	137.73
Alfred, Second .....	42.00
Battle Creek .....	250.00
Berlin .....	50.00
Brookfield, Second .....	75.77
Carlton .....	25.00



DeRuyter .....	30.00
Dodge Center .....	10.00
Fouke .....	12.00
Friendship .....	45.00
Hebron, First .....	50.00
Independence .....	125.00
Milton .....	156.55
New York City .....	78.40
Pawcatuck .....	300.00
Plainfield .....	177.76
Roanoke .....	10.00
Salem .....	404.00
Verona, First .....	45.00
Walworth .....	10.00
Waterford .....	31.00
	<hr/>
	\$2,077.46

## SPECIAL

Missionary Society:	
Rockville, Miss J. Crandall .....	\$ 5.00
Boys' School, China, Plainfield, "Cash" .....	2.50
Girls' School, China, Plainfield "Cash" .....	2.50
	<hr/>
	\$ 10.00
Tract Society:	
New York City .....	\$ 25.00
Denominational Building:	
Alfred, First .....	7.00
Carlton .....	5.00
New York City .....	10.00
	<hr/>
	47.00
Woman's Board:	
Shiloh Benevolent society .....	\$100.00
Dodge Center .....	25.00
Fouke, Ladies' Aid society .....	20.00
	<hr/>
	145.00
Ministerial Relief:	
Plainfield, "Cash" .....	5.00
Young People's Board:	
Rockville Christian Endeavor society ..	10.00
	<hr/>
	\$ 217.00
Receipts—Denominational Budget .....	2,077.46
Balance February 1, 1926 .....	51.77
	<hr/>
Total .....	\$2,346.23

## Disbursements

Sabbath School Board .....	\$ 151.20
Young People's Board .....	102.40
Woman's Board .....	325.60
Historical Society .....	21.00
Education Society .....	63.00
Missionary Society .....	766.00
Tract Society .....	374.60
Ministerial Relief .....	173.00
Scholarships and Fellowships .....	42.00
General Conference .....	208.53
Contingent Fund .....	89.67
	<hr/>
	\$2,317.00
Balance March 1, 1926 .....	29.23
	<hr/>
Total .....	\$2,346.23

HAROLD R. CRANDALL,  
Treasurer.

3681 Broadway,  
New York City,  
March 1, 1926.

## HOME NEWS

## FRIENDSHIP, N. Y., PASTOR'S MESSAGE.

—The call to be your pastor for 1926 came as a surprise to me. The feeling of responsibility grows upon me as I "go in and out" before you. Yet this feeling is accompanied by a much greater growth of sympathetic encouragement on your part. I look forward with you toward a good year for our church.

Your pastor plans to present a message on the subject of "Religious Education in America" Sabbath day, February 13. So let us have in mind a few of the features of this theme.

The three agencies responsible for the education of children are the home, the Church, and the State.

What about the present religious instruction for children in the home? For your boy? For your girl?

The stress on the part of secular education is along vocational and practical lines, and rightly so. Although the public schools deal to a certain extent with origins and ends, they do not give them a religious interpretation. In the first place it is not the business of the schools to do so, also the teachers do not have the time.

We are convinced that, by far, the majority of public school teachers believe in a personal God.

We can not believe that Church and State are meant to develop without co-operation.

Every American child has the right to a knowledge of the Bible and to training in the Christian religion. This rests upon the Church. Week day religious education will help the Church meet its obligation. May the Church put the child at the center of its educational program.

Yours in the work of the kingdom,

HURLEY S. WARREN,

—In *Pep-o-Gram*.

WELTON, IOWA.—Our little church here at Welton is trying to keep even pace, and we are trying in a weak way to do those things that advance the kingdom of our Lord and Master. Hearing Dr. Hansen's sermon today, telling us to fill our hearts full of the spirit of Christ, makes us want to reach out to the outside world and scatter the true commands, given for us to obey. We have so many in reach who break the fourth command. Pray for us that we may

have words given us and that we may help to spread that truth of the Sabbath in the hearts of those we meet and not be afraid to stand firm in proclaiming the true Sabbath to the world. Dr. Hansen gives us splendid sermons, which if lived up to in our lives could not fail to bring forth fruit and fill us with a deeper spiritual life.

We are holding Sunday night meetings with a good degree of interest. Special music is one helpful feature in these meetings, and we are hoping the good seed sown will result in a truly good harvest.

We are enjoying the quarter's lessons on the Sabbath, with Mrs. Deacon Loofboro, Dr. Hansen, and Deacon Sherman Van Horn as teachers of the whole school, which we are enjoying to the full.

Dr. Hansen is conducting a Bible class study of the Old Testament, which the young people are taking a keen interest in.

The Christian Endeavor society is being kept up with good interest, and each one seems to feel it his duty to push and keep it rolling. I wish all might be present some Sabbath night and hear the earnest talks given by each one. It is surely helpful to any who might be present. We are praying that God will bless the efforts that are being put forth to his glory.

Our ladies are keeping busy sewing and getting ready to give a program and sale in the spring. We hold meetings every two weeks at some member's home. The last two meetings have not been up to par on account of bad roads, but we have good attendance generally, and all seem anxious to do their part.

On the evening of February 14 all members that were able, gathered at the church in honor of the twenty-sixth anniversary of the pastor and his wife, the pastor's folks as yet not being invited. Rile Campbell being delegated, escorted them to the church, where a program was given, consisting of readings and music, and a poem written and read by the author, W. A. Johnson, as follows:

## SOME FEBRUARY DATES

February is a little month, smallest of the twelve. But do not think because it's little, it will do to shelve. Big things are often done up in packages small. So don't think because she's little she's no account at all. Great things have happened in this little month that's here; some happened long ago, and some were very near. Abe Lincoln has a birthday and George Washington too; and many other big events that come to me

and you. Most important to the young folks is old St. Valentine's day, when the boys and girls get busy trading hearts away. It's all right to talk of big things; for they will always stay. Let's chat awhile with common folks, whom we call just common clay. Some of our people share their glory with the popular and great; and in this little February they feast and celebrate. Little Arlene, so they say, celebrates her birthday on Lincoln's day. Talva and Glenn on the twenty-third; doesn't it beat all you ever heard? Then to add salt and a little pepper; next we hear of Bonnie Nipper. On the fourteenth, if I don't miss the date, Lucy and Sherman celebrate. We can only exclaim, how time does fly! when we think of happy years gone by. Up together we as farm boys grew; and together went to Number two. In their hospitable home, just over west, so many times I've been a guest. And many a sociable and many a sing would so much joy and pleasure bring. Congratulations to you, friends of old; you have been tried, you're good as gold. Another old friend, Andrew Gregoire, too, has the same date for a birthday too. To make him think, he is the man of the hour; and give him a happy birthday shower. On the twenty-first Paul Loofboro becomes a man; and ere this has laid many a plan. On this occasion, the biggest of them all, we shower congratulations on you, Paul. Last but not least, come the pastor and his wife. We wouldn't forget them, not on your life. Here's heartiest congratulations through and through, and long life and strength given you. Pastor Hansen preached a sermon on Love. He told about the clock on the mantel above. How the minutes and hours flew away, until it was nine, ten, eleven shall I say? Any way the time fairly flew, and the first thing you knew there was a wedding too. The old clock now may be out of date. It may have gone so fast it could not stand the gait. But time has been flying since their first wedding day, until now there are twenty-five years they say. Twenty-five years, oh, yes, I see! This marks your silver jubilee. And as we gather here tonight we wish you much pleasure and delight. Pastor and Mrs. Hansen, take our hand, and heartiest congratulations from this band. May the future hold much that is bright for thee, and both of your lives a blessing be. May your labors be crowned with much success, as you labor for those who are in distress, until twenty-five more are added to these, when you can proudly with them say: "We've reached our golden wedding day"—when you can say like that above, "Blest be the tie that's one of love." W. A. JOHNSON.

After the program Mr. A. E. Forsythe, one of our oldest resident members, stepped forward and gave a talk expressing our appreciation of Pastor Hansen and wife's labors among us; also for the son, Luther, who is an able violinist, after which Mr. Forsythe presented them with a gift of table linen from the members of the church.

MRS. U. S. VAN HORN

## MISSIONS

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

### FROM THE WORKERS ON THE HOME FIELD

For many months so much material has been on hand for the Missions Department that the gleanings from quarterly reports have been crowded out, but these workers have been pushing on as loyally and bravely as ever.

There have been some changes in the workers employed on the home field, but for the most part they are the same as last year. The board regretted the withdrawal of Brother R. J. Severance from the Southwestern field last spring and Brother G. H. F. Randolph from the Middle Island (W. Va.) Church and its field last fall. The Middle Island Church has found no one to serve it; but Brother Ellis R. Lewis has been sent to Gentry, Ark., and that part of the Southwest; and Brother L. D. Seager has been located at Hammond, La. Brother Mark Sandford of Little Genesee, N. Y., has been supplying the Hebron (Pa.) churches regularly since last autumn, and the Missionary Committee of the Western Association has been looking after the other pastorless churches in that association without expense to the board thus far. Brother C. A. Hansen is serving the church at Welton, Iowa, and Brother E. H. Socwell is supplying, for the winter, the church at Garwin, Iowa. For five years the board has helped the Stonefort Church in the support of its pastor, but since Brother Ellis R. Lewis went to Gentry this church is pastorless. Otherwise, as explained above, the workers employed by the board are the same as last year.

Below will be found items gleaned from the quarterly reports of some of the workers on the home field whom the board is supporting or helping to support. Some of the workers did not report last quarter.

"We are holding a social meeting once each month, at which we have had a small sale of work. This has netted a small amount which will go into the denomina-

tional work. We are of good cheer and look for a prosperous year."

WILLIAM CLAYTON.

*Syracuse, N. Y.*

"This quarter we have had with us Rev. W. D. Burdick and wife at the Semi-annual Meeting of the three churches. In November we had Rev. W. L. Burdick. It is an inspiration and help to us as a small church to have some of our head men come and tell us what is being done in their line of work. At Christmas we had a social with a tree at the home of the pastor. Having no children to have exercises, the older ones did their bit to add to the social part. Things are moving about the same as usual. Some of the members of the congregation have gone South; some have gone to Utica for the winter; so we feel there are fewer of us than ever. Also quite a number of our aged ones are sick, and of course shut in. We are making an effort to keep things going. We know God will bless every effort made in his name."

LENA G. CROFOOT.

*West Edmeston, N. Y.*

"The correspondence with overseas points has been maintained. Scores of people in India have become interested, a number in London, England, Canada, Iraq, and other points. Several positions have been secured for Sabbath keepers. I am annexing a statement and an appeal for India, making same a part of this report to the Missionary Society."

ROBERT B. ST. CLAIR.

*Detroit, Mich.*

"Several months ago I visited some families of persons above the average. They are Brother Bert Reefman, wife and daughter, also Brother Daniel Reefman and wife, all adults. These united with the White Cloud Seventh Day Baptist Church upon the confession of faith. After some visits to, and correspondence with, members of the Muskegon Seventh Day Baptist Church, it seemed wise to invite them to unite with the White Cloud Church. Accordingly seven members, all that were left, were recently received into full membership."

L. J. BRANCH.

*White Cloud, Mich.*

"We are conducting Sunday evening services—we thought it might do some good.

### EFFECTIVE EVANGELISM

The pastor who has no desire to win souls for Christ may well question his call to the ministry, and the church that has ceased to labor for the unsaved has the prospect of *Finis* being inscribed on its bulletin board.

I spent many years of my ministry in the Middle West, where it was considered by many absolutely necessary to put on a great advertising campaign and employ a professional evangelist to reach the non-churchgoer. However valuable this method may have proved in many cases, it is not acceptable to many of our churches today. The amount of money expended as well as the valuable time of church workers it demands have not brought about the results. The lists handed pastors at the close of a campaign have contained many names already on church rolls, though reported as converts, and the members gained have come in under such a stress of excitement and emotionalism that they have soon become discontented with the quiet ways of every-day church life. These great campaigns have, without doubt, done much good and may occasionally be used, but I think I am fair in saying that they are disappointing to the pastors.

Just now I am holding conferences in many churches of New York City, and endeavoring to introduce a method of evangelism I have found effective. It can be used in any church and does not demand a great expenditure of money nor an employed worker. My suggestions are not novel, as many pastors have long used this method. The only possible new thing about it is that it is so old that it is new. In fact, it goes back to the days when Jesus sent out his first disciples two by two for personal work.

#### A LONGING TO WIN SOULS

The first step in this personal evangelism is the longing on the part of pastor and people to win souls, and the absolute conviction that there is no other name under heaven to save men but the name of Jesus Christ, and salvation is found only in the personal acceptance and confession of Christ.

This method is sometimes called house-to-house evangelism, as it uses consecrated workers for a community canvass, not only to get the names of wandering church mem-

If some one had a stereopticon not in use, it would be helpful in drawing a crowd. The help of the Missionary Board is greatly appreciated. Scarlet fever is threatening to close our services, but we hope not. We are all well and happy at this writing."

C. A. HANSEN.

*Welton, Iowa.*

"We badly need evangelistic work on this coast."

GEORGE W. HILLS.

*Los Angeles, Calif.*

"We are well over the top with our budget and are planning to do a little repairing on our church building, but will continue to send money to apply on the budget. My work brings me in contact with men who care little for our kind of religion. They ask me a great many questions concerning the Sabbath and other phases of our belief. This is one way I have of letting my light shine for Jesus. I can not say there are special problems, but there are some very trying ones. Our members are so few we regard them all as best, but some are more easily estranged than others. We are making a speciality of praying for these. Help us with your prayers."

C. C. VAN HORN.

*Little Prairie, Ark.*

"Have met with our Finance Committee advising about annual canvass. Have urged support of the Onward Movement from the pulpit. Visited Seventh Day Baptists at Freeport, Tex., Hull, and Edinburg. Conducted a Bible Study and two prayer services at Freeport, preached twice and conducted a prayer service near Edinburg, McAllen, where reside four Seventh Day Baptist families, one of these recently converted to the Sabbath. Others there are studying the Sabbath question. Since September friends there have been urging me to come and help. I went at the holiday time so as to take advantage of reduced rates, and regret very much that I could not have stayed at least two weeks. Am in correspondence with a minister, Elder Albert Powell of DeQueen, Ark., recently converted to the Sabbath, and with others interested in the Seventh Day Baptist denomination."

ANGELINE P. ALLEN.

*Fouke, Ark.*



bers, but also in their homes to win back their allegiance, or if they have never been Christians to lead them to an open confession of their faith. A church can more effectively make this canvass if it carries it on independently than in union with other churches. A card of invitation to the church is the introduction that often leads to greater opportunity for service. The boy members of the church can do the work that the pastor can not do. They can find opportunities for him to follow up. Personal workers are strengthened by this service, and a great joy comes into their hearts if they succeed in leading a soul to Christ. The converts won under this quiet, thoughtful method of approach are much more likely to be faithful in their continuance in the Christian life.

What business house waits for buyers to come from over the country to purchase goods? It is continually sending representatives to help them in making decisions to purchase. If people do not come to the church, it is our duty to go out and look them up.

Business men can carry on this method of evangelism as they meet their friends. Teachers and school boys and girls can best win their own companions. Busy housewives can carry the gospel to their nearest neighbors. It is well to call these canvassers together frequently for prayer for definite cases they may have in mind and for reports of work done. God permitted me to see the wisdom of this method several years ago when in one year I baptized more than two hundred persons who had been won largely through this method of personal evangelism. I believe that every church has a group of people who are willing to be instructed by the pastor in the work of soul winning.

#### OPPORTUNITIES FURNISHED BY THE BIBLE SCHOOL

The Bible school offers a field for soul winning that is often neglected. We are so anxious to win the "down and outs" that we forget it is even more important to keep our own young people from ever starting this sinful life. The pastor should visit the classes and in these smaller groups get decisions for Christ that may later be made more publicly before the whole school. Every congregation has men and women who may

be won for Christ if special prayer is made for them, and if their Christian friends make a personal, earnest appeal to them. They may have often refused this invitation, but now at last may be led to this decision.

How disheartening it is for a pastor to try to win the unconverted in public service when only the same faithful church members are ever in attendance. How the pastor's heart is stirred if his members go out in personal service to bring under the influence of his preaching the unconverted friends and neighbors!

The Holy Spirit has come to convict men of sin, and if we are yielding to his leading and are making use of his power what great things the Lord may do through us!—*Rufus M. Traver, D. D., in Watchman Examiner.*

Neither Christ nor the apostles ever pursued the course of secular reformers. They set before themselves the high purpose of renovating the social system by the regeneration of the individual, and in the prosecution of spiritual purpose, they never wavered or faltered.

The spirit of all the apostolic circle was expressed by St. Paul when he wrote to the Corinthians, "I determined not to know anything among you save Jesus Christ and him crucified" (1 Corinthians 2:2). By such faithful and spiritual ministrations "that hard, heathen world" was eventually reformed and regenerated, and by that means the benign result was accomplished more speedily and thoroughly than it could have been achieved by any other instrumentality or method whatsoever.

Before the perplexing problems which confront us today can be solved successfully, there must be a revival of apostolic preaching and primitive Christianity.—*Selected.*

For he hath said, I will never leave thee, nor forsake thee: so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.—*Hebrews 13:5, 6.*

He dominates our highest aspirations, and is felt at our side in our deepest sorrows. There is no loneliness, whether of height or of depth, which he does not enter by the side of his own.—*George Adam Smith.*

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE STOCKHOLM CONFERENCE

XV

DEAN J. NELSON NORWOOD, PH. D.

THAT SPEECH I DIDN'T DELIVER

On that last Sabbath afternoon at the conference there was an air of tense expectation. The Message to the Churches prepared by the Executive Committee was to be read and approved. Would it be approved?

It had been increasingly evident as the days wore on that the officials of the conference were experiencing difficulty in holding the various elements in line. One could easily see and sympathize with several divergent points of view. On the one hand, there were the representatives of rather advanced ideas respecting the Church's stand against war (pacifists), and the representatives of socialistic groups in the churches demanding too radical pronouncements against the present economic and social order, to say nothing of leaders of other brands of radicalism or alleged radicalism. On the other hand, there was the devoted group of men who had worked and feared and prayed, to make this great, diversified gathering possible and successful. They naturally dreaded the division that some of these thinkers and agitators, more advanced than the average, might precipitate.

No one had been allowed to speak unless his card had been received by the officers, giving the owner's name and subject before four-thirty the preceding afternoon. By this and other means the sessions had been kept under strict control. From time to time one heard the word "steam-roller." Various other evidences of unrest were present coupled with a feeling that the forthcoming message would be a milk and water affair, or even reactionary. I say I could see this cleavage and could sympathize more or less with both sides. Certainly absolutely free expression was not allowed. Perhaps it could not be.

For this particular afternoon however, a free parliament on the proposed message had been promised. Now the time had come. The group of officers was visibly agitated. Perhaps they feared that something rash might be said on this occasion, and that the conference might be stampeded and the unity of ten days rudely broken. At any rate it was announced that so many cards had been received containing requests for a place in the afternoon speech-making that selections from this list would more than fill the time, and so speeches from the floor could not be thought of. Under this ruling the program proceeded, and again one could sense the feeling: "Steam roller, steam roller." To make matters worse, two or three of the speakers seemed to be letting the cat out of the bag by remarking that they were speaking under orders, or words to that effect. In general everything must have gone off to the entire satisfaction of the leaders, for in spite of a few emphatic protests against the conservatism of the message it was enthusiastically adopted with only four or five votes in the negative.

As soon as I heard that short speeches from the floor might be permitted, I outlined one of my own for the occasion. My disappointment that that speech never got a chance to echo in the hall of the Musical Academy is so great that I am now going to relieve my feelings by inflicting it on RECORDER readers. I only hope it never comes under the eye of an official of the conference, else he may be more strongly than ever convinced that his course that afternoon was a wise one!

Here is a summary:

"Ladies and gentlemen, look at me. You never saw anyone like me before. I represent the Seventh Day Baptists of America and Europe. I represent the smallest denomination having a part in these great days. We are small in numbers but big with the desire to uphold God's whole law and to work to build up his kingdom of love and service among men.

"I am glad to be here. It is no time to voice our disappointment at what the conference has not done, if we are disappointed. In days and years to come we shall be glad to exclaim, 'Stockholm! Thank God, I was there!'

"Several things have impressed me. I am amazed at the length, breadth, and depth

of Swedish hospitality. I am amazed at what I have seen in this hall—the unity, urbanity, love, good fellowship, good will, the friendly give and take, and the deep spiritual religion manifest in all our meetings. This has been doubly impressive as I have called to mind the great differences of nationality, race, creed, social philosophy, historic background represented by the men and women gathered here.

"I am going home determined to publish the news of it to all I can reach in the small ecclesiastical and geographical circle in which I live and move and do my work. I shall use the press—sacred and secular. I shall use the pulpits of my own church and denomination and those of other communities as opportunity offers. I shall lecture, directly in public, and incidentally in the class room. I shall spread the fame of this great meeting wherever I go, as a new and encouraging manifestation of an old evangel. I shall keep at it as a real means of doing kingdom work in spreading righteousness until it covers the earth as the waters cover the sea.

"May the spirit of God our Father be with us all as we go forth under the inspiration of these hours together and with him, to do service in his name and for his cause."

### HEAVENLY COMFORT

SELECTED AND EDITED BY DEAN ARTHUR E. MAIN, D. D.

*Blessed be . . . the God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God.*

Nothing is worthy of the name of comfort that is not strengthening, invigorating, inspiring. Life is a struggle, and he who lacks courage lacks comfort in life's contests. He who would give comfort must in some way give strength and courage, and he who would have comfort must avail himself of aids to courage and strength. The promise of our Lord to his disciples was of the Holy Spirit as the "Comforter" in all their tribulations and conflicts. The word here translated "Comforter" is more literally "stand-by." Its suggestion is of One ever at hand, ready to give support and help. All of us ought to have comfort,

strength and courage, in the consciousness that the divine Stand-by is ever at our side to sustain us to the end. And if we ourselves are comforted we shall be the mearts of comfort to others.—*H. Clay Trumbull.*

Lord, speak to me, that I may speak  
In living echoes of thy tone;  
As thou hast sought, so let me seek  
Thy erring children, lost and lone.

O lead me, Lord, that I may lead  
The wandering and the wavering feet;  
O feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

O strengthen me, that while I stand  
Firm on the Rock and strong in thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.  
—*F. R. Havergal.*

Has the water that Christ has given thee become, O Christian, a well in thee? Hast thou within thyself a well of perennial purity and bliss, of beautiful thoughts, delight in God, willingness to do his will, peace, strength to resist temptation, love to your fellow men, anticipation of glory? If there be in thee this inexhaustible well of all that is desirable, then hast thou enough not only for thyself but for thy neighbors, for all mankind in fact. . . . For this well in thee is Christ in thee.—*George Bowen.*

### PRAYER

Blessed be thou, O God, who hast comforted us in all our tribulation, that we might comfort others! We praise thee that when we have been cast down thou hast lifted us up. Direct us to those whom we may comfort and uplift, and open our eyes to discern the hidden want of men. Teach us to be patient with weakness, not forgetting thy forbearance with our infirmities. Give us large measure of faith and love, that we may share largely with the troubled and afflicted of earth. And as thy help arms us for trial, so may the help we give be for the strength and not for the weakness of others. Cleanse us from folly and self-seeking, that we may become transparent mediums for the shining of thy light, and let us draw back from no experience that shall be needful for thy purposes of help through us.

"If we could only learn from our failures, most of us would be highly educated."

## WOMAN'S WORK

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

### MARCH

Hail the return of the old witch, March!  
Hail to her, willow; salute her, larch!  
Raggedly streams out her long gray cloak  
Over the trees like a trail of smoke.  
Briskly her broom does she twirl and ply  
Till the last flake falls from the leaden sky.  
Her caldron bubbles and fiercely boils  
Over the blaze as the old crone toils,  
Gleaning her fuel from nook and niche,  
To fan with her bellows, this old March witch.  
Look in the west, at the close of day,  
At the flames as they prick through the haze of gray.

What does she brew in her caldron deep?  
Potions to soothe and to lull to sleep?  
Nay, there are violets frail and blue,  
Waxen crocuses, cowslips too;  
Snowdrops shake out their fragile bells;  
'Tis life, not death, that her magic spells.

It is said that if mortals their cross words keep,  
And, digging a hole, will bury them deep,  
Then the old March witch will stop and blow  
On the spot, and a flower of gold will grow.  
I can not say if this tale be true;  
But 'tis worth a trial, I think, don't you?

Then hail the return of the good March witch  
With her trailing cloak and her broom a-switch,  
Her gusty breath and her crackling laugh,  
Her blazing fire with its smoky scarf.  
Hail to her, willow; salute her, larch.  
Hip, hip, hurrah for the old witch, March!  
—*Pauline Frances Camp.*

### THE STORY OF THE CHANGS

MRS. NETTIE M. WEST

To give one an idea of the work and responsibilities that come frequently to missionaries, I will tell you some experiences of one of our number in Shanghai, the incidents of which occurred over a period of more than three years.

Peter Chang, a Korean, in order to escape from that country, embraced Chinese citizenship, and came with his family, consisting of his wife and four children, to Shanghai. Judging from appearances, they were apparently in comfortable circumstances while in Korea. Mr. Chang was well educated and had been pastor of a church. After coming to Shanghai he held

some position under the provisional governor of Korea, who was then in hiding in this city. Later he taught in a Korean school and preached for the Koreans. At this time the financial resources of these people were at a very low ebb. Many of them were dependent on money from the home station. Sometimes it was forthcoming, and sometimes not. It had to come through by some one coming down to Shanghai, as they did not trust the mails. They were often without for months and had to depend on the charity of friends in Shanghai. During the vacations Mr. Chang sold embroideries and Korean and Chinese trinkets, thus helping in a small way to eke out the scanty living.

The oldest son, about fourteen years of age, was put in a boys' school in Hangchow, while the next two, a girl of nine and a boy of seven, were asked by the father to be allowed to come into our Girls' School. At this time there was in the school a little Chinese boy, the son of our younger Bible woman, and Winthrop Davis. These three boys, though not having a common language soon became bosom friends. What one could not think of to do the others could.

The first winter these children were in school they were very thinly clad, and when we found the parents were not able to provide anything different, we gave Mrs. Chang old clothes to make over for them, for which both parents were most grateful.

Sometime later Mr. Chang had the opportunity to go to Hawaii as pastor of a Korean Church. Before he went he asked the privilege of sending money for the expenses of his family to Anna. His wife could speak neither Chinese nor English, and moreover was nothing of a financier. So would Anna please act as his agent? She could not refuse this simple request, and for a time all went well. The money came regularly and was promptly turned over to the wife.

After a few months he wrote asking Anna to send his family to him, and enclosed passage money. He wrote that his friend, Mr. L., a Y. W. C. A. secretary, would arrange for tickets and passports. After several unsuccessful attempts to get in touch with Mr. L., she finally found he was soon to go home on furlough and would be able to do but very little for them.



So the brunt of the burden fell upon Anna.

The first thing was to find out when a steamer would be going in that direction and then about passports. She found the passports stipulated that Orientals must be free from both trachoma and hookworm before Uncle Sam would allow them within his boundaries. And then the trouble began. The family must all be examined for these diseases, the boy in Hangchow as well as the others. They were examined, and both trachoma and hookworm were found. They were given strict injunction as to what to do to rid themselves of these infections, and soon John was sent for.

Word came then from his principal that he was in disgrace and money must be forthcoming to settle several debts which he had incurred about town. The sum named was sent (by Anna of course). But it was found that was not enough, as more debts had come to light in the meantime. Of course all this drew on the passage money. There was money due them from Korea, and the family were optimistic that it would come in time. So preparations went on and passage was engaged. But at the last minute it was found that the passports required that three consecutive negative tests for hookworm must be passed and testified to by the physician in charge. These could not be produced in that short time, so the steamer went without the Changs.

The next time passage was applied for there was no room on the boat for them. Every berth was taken.

Then word came to the family that a relative in Korea was very ill and not expected to live. John as a representative of the family must go to him. "How about your fare to Korea and return?" Anna asked him. "Oh, I am sure if you will give me enough to get me there my relatives will refund that and pay my way back," he replied. There seemed to be nothing to do but to let him go, giving him strict injunction to return as soon as possible, to be in readiness for the next boat, which was due in a few weeks.

Again passage was applied for. "There is no room on this boat," was again the reply. But Anna was persistent; and finally a promise was given that the steamship company would, if possible, make room for them. So the family were urged to be in readiness for the sailing. The day before

the boat was to leave, word came from the steamship company that they might go. Then there was a grand hustling to see if all the requirements had been complied with in regard to trachoma and hookworm, Anna never dreaming but that they were anxious enough to go so they would take every possible precaution to make themselves ready. There was delay, in locating all the members of the family, so there was but scant time when they were finally rounded up. Then it was the same old story, they had not complied with requirements and both Trachoma and hookworm were still present. This steamer was the last one sailing before new regulations in regard to the admission of Orientals into the United States came into force. But there was nothing to do but wait.

Later inquiry revealed the fact that Mr. Chang could not bring his family into Hawaii until he had been a registered pastor in that country for at least two years. This meant a wait of another year, and of course was a great blow to all concerned.

Upon request from Mr. Chang, John was taken into our 'Boys' School, and life went on as before.

Now the family comes forward with other uses for that precious passage money. Many things had been put in pawn to raise money which it seemed to them they *must* have. These must be redeemed—their winter clothing, old family jewelry, the father's watch, etc. Their money in this way was reduced by nearly fifty dollars.

Soon requests began to come to Anna from Mr. Chang, as to things that should be purchased in Shanghai to take with them to Hawaii. Of course there had to be many consultations. These were required morning, noon, and night, in season and out of season. The mother not speaking either English or Chinese, must needs bring the little daughter to act as interpreter. Often she knew not when her errand was done. One of the articles necessary to be bought was a baby organ. Mrs. Chang should have it then, that she might learn to play it before going to the new home. Of course Anna must make the purchase. Other things equally necessary were sent for.

Then Mrs. Chang must have money for this, and John more for that. And so the fund gradually dwindled. They were like children in their use of money, and withal

very generous. For instance, at commencement time Mrs. Chang must have \$5 to buy presents for the graduates, even though she knew none of them personally! At Christmas time she must have \$10 for gifts. And all this time she could not make the monthly allowance last through the month for the barest necessities. The presents thus bought were given, many of them to members of the mission.

It was about this time that the children seemed so undernourished that Miss Burdick insisted on their eating at least one meal a day in the school, with the other pupils.

Some time last summer, Anna went to the steamship company to see what steps would be required to enable the family to go to the father in Hawaii. She was told it would only be necessary to secure papers from an accredited source in Hawaii, certifying to his having been an authorized minister of the gospel in that country for at least two years. This knowledge obtained, she began early last November to secure passports and other necessary papers and also to begin work again on the trachoma and hookworm proposition.

A diary of her transactions with the Chang family from that time forward would read something like this:

November 1.—Find that a boat is leaving for United States, December 10. Will try to get the Changs off on that.

Monday, November 2.—Took Peter Chang's papers to American consulate. One in charge was out, but attendant said the man would write me.

Thursday, November 12.—Phoned down to American consulate to see why they do not let me know whether the Changs can apply for passports. Informed they can apply, but told to bring only one or two of the family at a time.

Friday, November 13.—Took Mrs. Chang and two children to the consulate, only to be told that the first thing is to go to the Chinese Bureau of Foreign Affairs (about four miles from the office of consulate) and then fill out papers telling name, height, age, occupation (now and previously), residence, etc. Found out that each, from mother down to five year old lad, must pay a fee of \$9 gold for their papers, and that the process is a lengthy one. Already short \$50 gold for passage money.

(To be continued)

### WHEREIN LIES THE FAULT

DORA MAXSON

[This little poem was read at the Sabbath school banquet, Little Genesee, N. Y. This was the Sabbath school of my childhood until my twelfth year. I remember when Elder Bailey left and when Elder Brown came.—T. L. G.]

We have lost another pastor, friends,  
After all our fuss and search,  
He has gone just like the others went  
And left us in the lurch.

We knew when first we heard him speak,  
'Twas very plain that he  
Was much too big a man to stay  
In Little Genesee.

In fact, I am very much surprised  
That he stayed as long as he did;  
Although we all have done our best  
To keep our treasure hid.

Not that I blame our pastor much;  
For when the cold winds blow  
And the roads and all the country round  
Are buried deep in snow,  
We, too, would like to pack our grip  
And seek a warmer clime;  
And though we often speak adverse,  
We think so all the time.

But now he's going just like the rest,  
And we begin the same old round  
And search the country o'er and o'er  
Till a proper man is found.

And when at last we've caught our bird  
We then prepare the cage;  
We paper and paint and varnish  
And scrub the parsonage.  
Then we welcome him and settle him,  
And all come out to church  
To see what kind of man we've got  
After all our lengthy search.

And we are very good to him.  
We tell him where he should go  
And who is this and who is that  
And all that he ought to know.

Then when we chance to meet  
A friend from out of town,  
We say, "You ought to hear our preacher,  
Bring your family and come down."

But, alas, for us we brag too soon,  
For the first you know you find  
As soon as you have turned your back  
That the pastor has resigned.

And then it begins all o'er again,—  
I would surely like to know  
When it is so hard to get them here  
Why they are so quick to go.

It has not always been this way,  
There was good old Elder Brown;  
For three and twenty years he preached  
And lived right in town.  
"What is the difference now?" I ask;  
I wish you'd tell me true.  
What don't we do, or do we do,  
That they did or didn't do?

(Continued on page 320)

## YOUNG PEOPLE'S WORK

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

### THE NEAR EAST

Christian Endeavor Topic for Sabbath Day,  
March 27, 1926

#### DAILY READINGS

Sunday—Jesus in the East (Mark 7: 24-30)  
Monday—Gifts for the distressed (1 Cor. 16: 1-7)  
Tuesday—The gospel of service (Acts 9: 36-43)  
Wednesday—Helpful messengers (Mark 6: 7-13)  
Thursday—The dawn of peace (Isa. 52: 7-10)  
Friday—Real religion (Jas. 1: 27)  
Sabbath Day—Topic: The gospel in the Near East (Isa. 54: 11-17. Missionary meeting.)

#### GOLDEN RULE CHILDREN OF THE NEAR EAST

(Selections from an article by Flora Robinson Wells, in "The New Near East," September, 1925.)

By virtue of its national charter, the Near East Relief enjoys the prestige of being responsible to the American Congress in the matter of its receipts and expenditures. By virtue of serving alike Protestants, Catholics, Jews, and Moslems, it makes successful appeal to a wide range of co-religionists in other lands. By virtue of being Good Samaritan to the victims of great national persecutions, it has enlisted the sympathy of all humane people. Its benevolence is world-wide in its appeal.

The American organization takes as its field of endeavor the tremendous number of orphans left as the legacy of war in the six countries of the Near East. To gather, care for, and settle some 100,000 of these children occupied the organization during its early years. Then came the burning of Smyrna and certain disastrous international adjustments which brought about the so-called exchange of populations and which threw a million persons into refugeeism.

The achievement of the Near East Relief since Smyrna is staggering in scope. Great companies of children, 20,000 at one time, marched on journeys lasting from three to six months; eighty-two per cent of the children were under fourteen years of age, sixty-three per cent under twelve; thousands of them were making their fourth or fifth migration since the war, utterly homeless

and utterly dependent on these foreigners who came to minister to them as agents of overseas friends.

Then, on arrival at some place where life was safe, there was first the effort to place children in homes and families as far as possible. It speaks volumes for the hospitality of the Near-eastern Christian races that, although these were children from a foreign land and the neighborhoods of their new settlements were poor and the peoples of their new countries were little familiar with the thought of public philanthropy, over 18,000 children were placed in homes or similarly cared for and taken from the orphanage lists. This left some 60,000 to care for, in groups varying in size from a few hundred to that greatest of all children's institutions, the Alexandropol Orphanage with its 18,000 boys and girls.

Who can read of the Birds' Nest Orphanage in Syria with its 400 birdies, or the Dolls' House at Cephalonia with its 800 kindergartners, without realizing something of the personal concern back of this mass-mothering? The island of Syra, famed in Homer as a place where death never comes nor are people plagued by sickness, is allotted to 2,500 children housed in buildings largely constructed by their own hands, who are being taught trades in connection with the twenty-one industries on the island, preparatory to spreading throughout the Near East as apostles of the idealism of America.

These strange pathetic populations of orphans are being watched over with a fatherly and motherly interest which combines concern for the relief of immediate need with foresight for the years to come.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

The Near East offers a great opportunity to Christians for real missionary work, and they are embracing this opportunity. The cruel hand of the Turk has afflicted the people there for centuries, and they have endured the most terrible persecutions one can imagine, yet have not forsaken their religion. Can there be a greater faith than this?

We show the Christian spirit by our acts as well as our words. Christ not only preached to the people, but he healed them

also. He showed them what practical Christianity means, and thus he won them to him. This is what Americans are doing in the Near East, by establishing orphanages and hospitals to care for the victims of persecution. If we heal the body first, it is easy to heal the soul.

What is the opportunity for Seventh Day Baptists in the Near East? We may not be able to go there and work, but we can help those who are there with our money and prayers.

Leaders in the East have said: "We have trusted you with the lives of our children, and you have not disappointed us. We are willing and ready to trust you with their souls."

Young people, let us do all we can to help in this great work, and so be worthy of this trust.

Battle Creek, Mich.

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, March 27, 1926

JESUS' TRIUMPHAL ENTRY INTO OTHER LIVES THROUGH ME. ACTS 1:5-8;  
JOHN 13:34, 35. (EASTER)

#### DIVINE ENTHUSIASM

You all know what it is to cheer for your side during an athletic contest. Some schools have yells or songs that they unite in giving at such times. The triumphal entry of Jesus into Jerusalem was marked by such an outburst of enthusiasm. But there was no cheer leader there. Nothing had been planned beforehand by the people. It was just an outburst of joy and praise for Jesus whom they loved.

It is more like the spontaneous cheering that one might hear from a crowd that had just witnessed the rescue of a drowning person by a daring swimmer. Pent-up feelings are suddenly released, and the silent tension of a few minutes ago gives way to joyous shouts. So these people who had witnessed the many efforts of Jesus' foes to prevent his preaching and teaching, now give themselves to hearty and happy cheering, as they see their Lord riding into Jerusalem. Jesus said that if they should hold their peace the stones would cry out.

And it was a real triumph. Although he

was not to be a king as some of them may have supposed, and was soon to suffer death instead, yet he became King over the hearts of a little band that followed him, and through them his kingdom spread till it touches our hearts today.

Let us seek by our words and example to assist Jesus in making a triumphal entry into Jerusalem today—that is, into our homes, our work and play, and the hearts of our companions.

#### FROM THE INTERMEDIATE COMPANION

A Christian is like a locomotive. A fire must be kindled in the heart of the thing before it will go.—*M. W. Jacobus.*

It is much harder to make a spiritual impression on a family you visit, and to convince them that you are a child of God, with a heart overflowing with sympathy and love, than it is to write a brilliant sermon.—*K. A. Burnell.*

#### A NEW SOCIETY

A new intermediate Christian Endeavor society has been formed at Farina, Ill. Pastor Claude L. Hill is the superintendent.

### JUNIOR WORK

ELISABETH KENYON  
Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR MARCH 27

Each junior is to give his or her favorite verse from the daily readings for a testimony today.

The meeting is to be a target meeting. Have the members of the Prayer Meeting Committee make little white paper arrows, four for each junior. One large target should also be made on white cardboard with five circles, one inside the other; the spaces between the lines should be colored different colors. This is hung in the front of the room. At the opening of the meeting the leader explains that each junior is to write his or her name on each arrow, and as the arrows are brought up the leader puts a little paste on each one. Previous to the meeting the different circles on the target should be named, beginning with the outside one and working toward the center: Behavior, Songs, Verse from Memory, Verse from Daily Readings, and Prayer. Each one who gives a sentence prayer after the prayers are over may come forward and



paste his arrow on; as each one takes part in the testimony meeting he can paste his arrow on. You will notice that there are two circles for the testimonies; the most important one is near the center, for each junior that takes times to pick out his favorite verse gets the most credit, and the other circle is for those who forget to do their work and can only give a memory verse for their testimony. Just before the benediction the superintendent announces the names of those who can paste their arrows in the two outside circles: everyone who sings all the songs and everyone who behaves during all the meeting are chosen.

Our topic for today is a very important one and I am not going to make any suggestions as to the way each superintendent might carry it out. The topic of "Choosing Sides" can be handled in a great many ways, and each superintendent knows best just what her own juniors need. If very few of them are Christians, this is a good time to emphasize that point, with Easter but one week away. Your juniors may need a talk on the things a Christian must choose between; they may need a talk on deciding some important question, as smoking, dancing, doing things on Sabbath day, the best ways to spend their spare time, etc. This may be our last time—we know not—of showing our juniors the right path to take; and what answer can we give if we neglect our opportunity? Perhaps after the meeting you will want to call together those who are not Christians and yet are old enough to take that step, and have a personal talk with them. Leaving all with God, he will direct each of us just how to carry out this meeting for the most help to our juniors.

*Ashaway, R. I.*

### A STUDY IN RACE RELATIONS

MARJORIE WILLIS

When we have thus begun to better understand that the differences between us and people of another race are, primarily, not racial but moral, when we cease to overestimate the white man's place in the world and so enlarge our interests that we can see in every man infinite possibilities for development, then, out of a more sympathetic understanding will surely grow within us a new tolerance. We may then begin to ap-

preciate in other races those fine and noble characteristics to which we were blind before. If we are sincere in believing that God is not partial in his love for his children, then there must have been a yearning of the Spirit amongst these peoples all through the ages. This conviction will lead us to be alert to see what contributions they will make to the kingdom of God. Possibly we may find in our own town representatives of each race whom we may study at close range. It is significant to note that some of these attainments and racial gifts amongst the peoples of the earth supplement the more habitual emphases in western thought and practice.

In the Chinese, for instance, we find traits that are full of promise for the kingdom. Note their love of peace, their democratic spirit, their tenacity of purpose, their perseverance, their patience, their reverence for past values, which has led to extreme conservatism in the past, but nevertheless is a wholesome safeguard against ill-considered innovations in the future. They have a genius for labor and thrift, which is popularly embodied in the statement that if you give a Chinese a foot of ground and a pint of water he will manage to get along. They are past masters at the art of organization, evidenced by their combinations, guilds, and societies of all sorts. Surely we can rejoice in such qualities in these brothers of ours.

Tony, the little Italian boy, is quick to see beauty of line and color. Our American minds are so absorbed in the practical that we do not respond to the beautiful in music and painting with that fine sensitiveness which is a part of him. We have been guilty of designating him by unkind and undignified names, never stopping to think that the "foreigner" of whom we thus speak has emotions and ideals much the same as our own. Instead we are likely to sneer at him because his speech and mannerism are different from ours. We are too prone to judge a whole nation or race by one individual we have met. The street urchin who throws a rotten banana in front of you as you pass on the street, is no more typical of the Italian race than is the "roughneck," if you will pardon the term, typical of the American boy.

When we think of the Japanese one word

perhaps comes to us as embodying the spirit of that people—loyalty. They are scientific of mind, courteous and lovers of nature. We thank God for their love of his beautiful world, which may yet enable them to behold the King in his beauty.

And now the Jews. In general we do not like them. We resent their intrusions. They appear ostentatious, affected in dress and manner. Why should a feeling of hostility exist between them and us? Dare we suggest that we object to those characteristics in another race because they are partly our own? Some one has said, "Race hatred exists only when there is a fear of the subordinate race." As long as these other races remain in their own communities and confine their business to their fellow countrymen, we think little about them; but if we suspect that our rightful supremacy is being threatened, we are up in arms at once. Thus, we have no opportunity to see the other side of Jewish nature—the quiet, affectionate home life, courtesy and hospitality to any one who happens to be in the household. Thrift is a dominant characteristic among them, which we Americans might well emulate. Surely their racial contribution to the world should be appreciated and admired.

And how about the Negro? Has he any gifts for the world? A woman once said, as she handed over a large sum of money to aid an industrial school, "Yes, I think I must help the Negroes; they laugh so much." To laugh—especially to laugh so much—is to do something which needs doing everywhere. Dispositions that are sunny, optimistic, and that can see the joy in life; temperaments that are kindly and find none insufferable; capacity for contentment in spite of untoward conditions—how can the world do without these? Many hold that the Negro is the only grateful race, as shown by the fidelity exhibited to Livingstone. And who does not pay tribute to their talent for music? There is, furthermore, a sincerity and reality about their religious experience. They undoubtedly need wise direction as to the ends to which religion should minister and as to the modes of expression. But we are considering here their capacity for religion. We might expect that, but do not always find it among us.

*Battle Creek, Mich.*

### WAGING PEACE

L. EMILE BABCOCK  
Superintendent of Religious Education

A very serious question before us today is America's relation to the movement for world peace. Authorities tell us that if the present trend of events is not changed another war is inevitable. It is up to Christian people, and especially Christian young people, to change the trend.

There are Christian Endeavor societies in nearly all nations. They are bound together by common ties and trained in co-operation. War is as old as history. It is entrenched behind habit and tradition. The revolutionary changes necessary before nations will settle all disputes without resort to arms can best be made by the young while their minds are receptive and their habits are forming.

Men in all walks of life are convinced that the only cure for war is the practical application of the principles laid down by Jesus. Christian endeavorers are trained in the application of these principles.

If another war comes the young will have to fight the battles.

If world peace comes the young will have a large share in bringing it.

War is declared by the government. The government is ours. The officials are our servants. We have the right and duty to tell them what to do. To command wisely we must know what is right.

Every young person should become posted on the important problems before us, decide what ought to be done, and know how to do it.

It is the purpose of this column to place the issues squarely before you and suggest sources of information for your consideration.

*Battle Creek, Mich.*

### CHRISTIAN ENDEAVOR NEWS

PLAINFIELD.—A Senior Christian Endeavor society was formed in the Plainfield Church last October, and comprises a very active group of eighteen young people. We are participating in the RECORDER Reading Contest, and we celebrated Christian Endeavor week as outlined by the Young People's Board. The young people had charge of the Friday evening meeting, and Pastor Bond preached a very helpful sermon on Sabbath morning, February 6.

We have held one Christian Endeavor social, an "Indian social." In this, we divided ourselves into groups and were named Sioux and Pueblo, each tribe making up a yell; and the Sioux won. Then we played "War-hoop." Each tribe was lined up and given a barrel hoop. At the given signal, we went to the goal line, placed the hoop over our heads, drew it down to the floor, and picking it up ran back to the next person in line. We also had an "Indian lesson." Bags containing three things were passed around and each one had to guess what they contained; the tribe having the highest number of correct answers won. Then we had a "big game hunt," each kind of animal cracker counting a certain number of points. At the conclusion of our party, refreshments were served, after which songs, sentence prayers, and the Mizpah benediction brought the evening to a close.

Our Endeavor society also had a pleasant evening at Pastor Bond's on New Year's eve. Each month of the year was represented, doing some stunt, typical of that particular month—for instance, March sang "Wearing o' the Green"; November, in Puritan costume recited the "First Thanksgiving." This was followed by games, a different one for each month of the year; and at the conclusion of our fun, refreshments were served; and the society added to its record another evening of good fellowship.

DOROTHY P. HUBBARD,  
Corresponding Secretary.

### FRANCIS E. CLARK AT MARS HILL, ATHENS

The following cablegram has just been received from Dr. Francis E. Clark, president of the World's Christian Endeavor Union. Dr. and Mrs. Clark are touring southeastern Europe in the interests of the Seventh World's Christian Endeavor Convention, to be held in London next July.

"Athens, February 21—Good will toward the United States and appreciation for all that America has done for the world were expressed in addresses delivered at a meeting of more than five hundred Christian endeavorers here today." The gathering was in honor of Dr. Francis E. Clark, president of the World's Christian Endeavor

Union, who, with Mrs. Clark, is touring southeastern Europe in behalf of the society. In responding, Dr. Clark assured the audience of the friendship of America and reminded them that there are now more than four million members of Christian Endeavor societies, with societies in every country on the globe. "The Christian young people of the world," he declared, "are our best insurance against another world war." Dr. Clark called attention to the fact that this meeting was being held on Mars Hill where St. Paul preached his famous sermon to the Athenians nearly nineteen hundred years ago. "The world today needs more than ever Paul's message that God 'hath made of one blood all nations of men,'" he said. "On this hill, named after the God of war, let us consecrate ourselves again to the Prince of Peace."—Edward P. Gates, Secretary.

### HOW TO TELL WHICH WAY THE BROOK FLOWS

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J.,  
February 27, 1926)

Text: *Judge not according to appearance,  
but judge righteous judgment.*—  
John 7: 24.

I wonder if you have ever played along the banks of a brook. Many delights are to be found *along* the brook in spring and autumn, and *in* the brook in summer, and *on* the brook in winter.

If you have lingered long on the bank of a brook as it flows through field or meadow or park, you have noticed how hard it is to tell which way the water runs if you look only at the edge of the stream. When you drop a chip into the water right under the bank it will stay on the surface, but it will hardly move in any direction. It doesn't seem to know which way it ought to go. Pretty soon it will start to float off very slowly, keeping near the bank. You decide, of course, it must be floating *down stream*; for who ever heard tell of anything floating up stream. But suddenly it stops, is whirled about, and starts off very swiftly in the other direction. It is farther from shore now, and as you look it is rapidly swept away. It floats off down the stream, and is soon out of sight.

There is no question now which way the

brook flows. You might have known in the first place if you had only looked at the middle of the stream. The water upon which your chip was afloat at first was only an eddy caused by a little curve in the bank. The main current moved in the other direction. You have to *look at the main stream*, and not just at a little eddy at the edge, to see which way the brook flows.

And that is the way it is with men's lives. I suppose there are times in each man's life when, if we looked only at one spot, it would look as if he were going in the wrong direction.

Lately a fiction writer has seemed to find pleasure in trying to find such a spot in the life of George Washington. The main current of Washington's life ran strong and full in the right direction. There may have been little eddies that ran the other way. That is quite likely. But what do these little back-flowing, surface currents count in measuring the life of the great Washington. It is when you look at the main current of his deep, strong life that you can see how rich and full it flowed. He was one of the world's great and good men.

Someone has said that Washington was "a good cipherer and a bad speller." That is no sign we will be great just because we can't spell. There are some mighty mean men in the world who can't spell. The only way to know the real Washington is to learn about his many noble deeds.

Peter was one of the disciples of Jesus and he too was a great and good man. But suppose we were to judge Peter by one single act of his life. You remember how he went back on the Master once. Peter had felt very brave and had told Jesus he would stay right with him to the end. To make good his promise he took a sword with him and when he thought the Roman soldiers were about to take Jesus; and when the time came Peter drew his sword and started in to clean up on the whole crowd. When Jesus told him that was not the way, Peter was disappointed; and then he got scared, and said he never knew Jesus. But that was just a little eddy in the overflowing, onward-moving life of the great apostle. It is a brave person who will neither fight nor run.

Two boys who had been playing in the

cold one day decided to warm themselves by the fire. The first boy soon came away with eyes smarting, and crankily said, "There is nothing there but smoke." The other boy stood before the fire and holding out his hands before its warm blaze cheerily declared it was just fine. The smoke did not bother him at all; and soon he felt warm all over, and through and through.

I hadn't told you that the first boy went up on the roof, where he had seen the smoke, and looked down the chimney. That is the reason why he got nothing but smoke. The other boy went in by the fire and did not bother about the smoke. That was taken care of in God's clear air.

Do not forever be looking for little eddies in the lives of others. Look for the good, and as you find the good in others it will be reflected in your own life.

John Martin says in his *Child's Magazine* for March:

"To see another's faults, and count them part  
Of life's hard lesson working in the heart;  
To call them errors—life misunderstood,  
Forgetting faults and looking for the good;  
To calmly turn away  
From seeming faults each day  
Is being merciful."

"Judge not according to appearance, but  
judge righteous judgment."

### I WILL NOT DOUBT

I will not doubt, though all my ships at sea  
Come drifting home, with broken masts and  
sails;

I will believe the Hand which never fails,  
From seeming evil, worketh for me;  
And though I weep because those sails are tattered,  
Still will I cry, while my best hopes lie shattered:  
"I trust in thee."

I will not doubt, though all my prayers return  
Unanswered from the still white realm above;  
I will believe it is an all-wise love  
Which has refused these things for which I yearn;  
And though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn.

I will not doubt. Well anchored in this faith,  
Like some staunch ship, my soul braves every  
gale,

So strong its courage will not quail  
To breast the mighty unknown sea of death.  
O may I cry, though body parts with spirit,  
"I do not doubt," so listening world may hear it,  
With my last breath!

—W. Robertson Nicoll.



## CHILDREN'S PAGE

RUTH MARION CARPENTER, ALFRED, N. Y.  
Contributing Editor

### CHOOSING SIDES

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
March 27, 1928

#### DAILY READINGS

Sunday—Choosing wisdom (Prov. 8: 17)  
Monday—A challenge to choose (1 Kings 18: 21)  
Tuesday—Choosing friendship (Ruth 1: 16, 17)  
Wednesday—Choosing Jesus (John 6: 66-69)  
Thursday—Believing is choosing (John 1: 49)  
Friday—A wrong choice (Matt. 19: 21, 22)  
Sabbath Day—Topic: Choosing sides (Matt. 6: 24; Acts 5: 29)

MRS. EDGAR D. VAN HORN

A Friend of the Juniors

When I was a little girl, going to a country school, we often played "Pom-pom-pull-away." I suppose you boys and girls play it too. I remember when the leaders were taking turns choosing the ones they wished to play on the two sides, how eager we were to know which side we should play on; and when our names were called how quickly we would answer and step into line. How hard we played to stand by the leader on our side! Most of you have been to the high school ball games, haven't you? And did you shout for your own team? Did you cheer when your team won? When you are old enough to play on the high school team, you will want to play so well that your team will win, I suppose; so you must have a good coach and captain, and then you must practice daily and keep your bodies fit for the big games.

Now there is a wonderful game called "Christian life" which all of us, old and young, may play. It is really wonderful because each of us has the chance to choose our leader; and each of us has the promise of being on the winning side. Think of that!

The leader is Jesus Christ, and he understands and guides each little player in his or her everyday practice. He is always close by to say, "Be careful, play fair, no rough words, keep the Golden Rule." Sometimes he says, "Forgive, for I have forgiven

you." Often we think others have not played fairly and we need to forgive. Then again the Captain says, "You must follow my way of living, for no one can serve two masters."

We must have a regular plan of study, work, and play, each day, if we want to be good players in the game of Christian life. Let us stand up for Jesus, our Leader, and always play on his side.

### AN INSTRUMENT OF TEN STRINGS

Polly, curled up in the window seat, was studying her Bible verses for Monday morning school. For ten whole minutes she sat with her fingers in her ears, eyes closed, and lips moving noiselessly. Then she jumped up and laid the Bible in her mother's lap.

"See if I know them now, mother," she said, and proceeded to repeat slowly, but without mistake, the first four verses of the ninety-second Psalm:

"It is a good thing to give thanks unto the Lord,  
And to sing praises unto thy name, O Most High;  
To show forth thy lovingkindness in the morning,  
And thy faithfulness every night,  
With an instrument of ten strings, and with the  
Psaltery;  
With the harp with a solemn sound."

"What do you suppose an 'instrument of ten strings' was?" Polly wondered. "Dick, your violin has only four, hasn't it?"

Dick, who was buried in a book, did not answer, but his father looked up to say:

"If you will hunt for them in the big concordance you can probably find pictures of all those musical instruments that David sang about."

"Let's use our imagination on this one," suggested her mother, as Polly made no move toward the bookshelves. "I can think of an instrument of ten strings that is just as up-to-date now as it was in David's day, and that has always been one of the very best ways to praise God."

Polly looked puzzled, and Dick's eyes left his book at this riddle. Mrs. Blake held up two slender hands with fingers outspread.

"Oh, I know!" cried both the children at once, and imitated her gesture, looking at their square little hands with a new interest.

"Of course," agreed Polly, always quick to speak, "and I s'pose you have to practice—just like on the piano."

"You do, indeed," said her mother, "every

day, and not just for one hour a day, either. To make music on this instrument you must practice using the ten strings for some one else and training them for useful and unselfish work."

Polly became unusually silent as she pictured to herself some of the scales she could learn. Of course, there were always the simple household tasks to be done for her mother, which would seem less tedious if you thought of them as "finger exercises." Then she could paint those paper dolls for the sick child next door; that would be an "Easy Piece for a Beginner." Sewing and knitting with her three little friends would become a sort of stringed quartet.

"Dick would have to keep his frets a little cleaner," she suddenly burst out, for teasing her brother was one of Polly's be-setting sins.

When Dick, involuntarily hiding his finger-nails, failed to retort, his mother spoke for him: "Never mind, if my boy keeps really clean, in the best sense, we won't scold about a little common or garden dirt."

Dick smiled gratefully at his mother, but he did not go back to his book at once. He sat squinting at the lamp and thinking. There were so many ways for a boy to practice on his instrument of ten strings. Dick, who loved his violin, could think of one way after another. Chopping wood, carrying coal, shoveling snow, and cutting grass—those recognized duties, even though he was paid for them, seemed more interesting and worth while in the light of his mother's imagination. And then there were tunes to be played: Tomorrow he would carry the papers for Tom Darby, who had sprained his ankle. Perhaps he would have to postpone indefinitely that fight with Jim White—it would scarcely fit in with his mother's idea of harmony. That would be a hard bit of practicing, though.

"And remember, both of you," just here he was aware of his mother's gentle voice, "there is only one Master Musician who can really teach us to keep these instruments of ours in tune."—*What To Do.*

### HOW BABIES TRAVEL IN OTHER LANDS

When we want to go traveling it is quite easy to take baby brother or sister along. Have you ever wondered how they take babies on journeys in countries where they

do not have handy ways of getting from one place to another?

The Patagonian Indians of South America build their cradles on top of a frame that looks like half of a hoop with the curved side down. In these quaint little cradles the Indian babies sleep peacefully. When the family travels, the hoop, which just fits over a horse's back, is firmly lashed to the animal. So these far-away Indian babies take their beds right along with them.

The Indians of our own country carry their babies on their backs. While the Indian mother's hands and arms are busy with household tasks, the papoose goes right along with her, without bothering in the least. When a long journey is to be taken, the mother fastens the cradle on one side of a horse's saddle, and the little chap seems just as well content as on his mother's back.

In the land where the Eskimos live it is very very cold, so cold it is hard to see how babies could possibly go out of doors. Nevertheless, they go traveling. They are put into a great fur hood and shut in, head and all, and then they do not seem to mind the way below-zero weather. This fur hood, when closed, looks like a big fur ball. It is carried on the mother's back.—*Alice Crowell Hoffman.*

### MY GRANDMA USED TO SAY

"The Lord helps those who help themselves."

Ask your grandma what she thinks my grandma meant.

### JUST PRETEND

Doughnuts, pies, and jelly tarts  
Are very, very nice,  
So are cookies, macaroons,  
And little cakes with spice.

Mother says that bread is best  
For little girls to eat,  
So when I have a slice of bread  
I just pretend it's sweet.

—*Alice Barkley.*

Somebody pouted and sulked today,  
Somebody frowned the hours away,  
Somebody spoke a word unkind,  
Somebody mother failed to mind!

Somebody hurried to obey,  
Somebody smiled the hours away,  
Somebody spoke a kind word, too,  
Which of these somebodies, dear, is you?

## JUST LIKE IRON

"My dear sir," said the salesman courteously, as he handed the customer his package and no change, "you will find that your suit will wear like iron."

And sure enough, it did. The man hadn't worn it two months when it began to look rusty.—*Tit-Bits (London)*

All sunshine does not come out of the sky—the best comes out of the heart.—*Southern Presbyterian.*

## A CONUNDRUM

"It looks like a cat, walks like a cat, eats like a cat, and it is not a cat. What is it? It's a kitten."—*L. Wallace T.*

## THE PEACE STUDY CONFERENCE

MRS. ANNABEL BOWDEN

Upon the request of Rev. A. J. C. Bond, I am sending a report of the National Study Conference on the Churches and World Peace held in Washington, D. C., December 1, 2 and 3.

I received an invitation from Mr. Bond to go to this conference in the place of Mrs. Prentice of New York, who, with four other delegates, was appointed at our last General Conference, held in Salem, W. Va., to represent our denomination at that gathering.

I was sorry that Mrs. Prentice was unable to attend the conference, but I was grateful for the splendid opportunity of seeing and hearing some of the noted men and women of the churches of America—men and women of giant intellect, who have advanced thought as to the duty of the churches upon great questions.

The conference held no mass meetings, nor staged anything spectacular; it was simply a delegated body of one hundred sixty members, from some thirty communions, who had come together for the purpose of working out a plan, if possible, whereby another war might be averted.

The body was divided into three groups, each group appointing a Findings Committee which reported from time to time to the main body, which body had a similar committee functioning at the same time, debating material gleaned from reports of the sectional committees. From the debate upon this material the conference hoped to obtain

a definite report to present at the close of the meetings which would, in a measure, represent the feeling of the delegates upon the subject and which might be passed on to the churches for their consideration.

As one would expect in a group of this kind, there was a division of opinion as to the right course to pursue in time of war; but the spirit in which the conference worked together for three days showed clearly that it believed so thoroughly in peace that it could discuss such a momentous question without forgetting to practice the precepts for which it would have the churches stand.

In the opening address, the chairman, Bishop William F. McDowell, of Washington, threw out a warning note that there might be occasions during the conference which would naturally lead to heated discussions. Again in the closing session he referred to his previous warning, saying he was pleased with the way in which the conference had been conducted and with the absence of unpleasant moments which might have been caused by too "fiery" speech.

One phase of the subject, which was given a great deal of time for discussion, was, what would be the attitude of Christ upon the question of war.

There were those who thought that the blessed Savior, whose whole life radiated unselfishness and love for others, and who came to bring peace into the world, could not in any way look upon resistance as Christian, and would not sanction any methods of settling differences except the way set forth in Matthew 5:39, "To resist not him that is evil," and again in Matthew 5:44, to "Love your enemies." Then, there were others who contended that Christ taught by his example of driving the money changers from the temple, Matthew 21:12, 13, and that he came not to send peace but a sword, Matthew 10:34, that there were times when it was right to use force.

A distinction between the use of force in police force, domestic or international on the one hand, and in war on the other, was clearly defined in the message to the churches from the conference. The motive and end of police force is fourfold—it is inspired by good will for the common welfare; it is corrective and remedial in its nature; it is exercised by neutral parties; and

it is strictly limited by law and has justice for its aim. War, whether aggressive or defensive, is the use of organized violence in a dispute between nations or hostile groups. Even though one of the parties may be guiltless, it creates hatred, leads to unlimited loss of life and property, and always involves large numbers of innocent victims.

While the prime object of the conference was to study in a time of peace the question of war in its different phases, in order that some way might be found to prevent nations from engaging in another war; yet, there were those who seemed to have a subconscious feeling that there would still be wars and talked on the question of what should be done in the event of another war and what attitude should be taken by the churches.

There were those who had changed their viewpoint since the last war and apologized for having taken an active part in helping in any way to win the war, while others thought they had done the right thing to participate and had no apologies to make.

The right of the conscientious observer and what should be the attitude of the churches toward their members who took that stand, came in for a very lengthy discussion. There were instances during the last war where men who refused to serve their country because they did not believe in war were exposed to ridicule. In some cases cruel treatment had to be endured at the hands of those who were not in sympathy with pacifism.

The attitude of the Friends who were exempt from service in the World War because they had as a denomination declared themselves as opposed to war, was explained. A representative of a Universalist church went so far as to say that those who claimed exemption on the ground of being a conscientious observer in time of war should not expect protection from the government in time of peace.

A Southern educator told of having taught that some wars were righteous, and that because of them we ourselves were enjoying the privileges that we now have.

I might quote at length from the speeches of those who tried to illumine the subject by injecting reasons why we should or should not participate in another war; but after all would it not be well to remember the old

adage, that "What we would put into a nation, we must first teach the children"; and instead of elaborating on certain wars of the past, which might have been righteous because they took place in a period when men were not so advanced in thought along other lines, teach the children in the public schools and in the Bible schools that war is horrible and that arguments among nations should be settled in some other way?

The address by Mr. Green, president of the National Federation of Labor, who also was a member of the local Committee on Arrangements and the reception to the White House, where the delegates were received by President Coolidge, will be remembered as "high lights" of the conference.

The influence of this gathering will surely be felt throughout America, and we trust that it will lead to an advanced step on the part of the churches that will result in the nations coming into the light and not engaging in another conflict that probably would result in greater suffering and loss of life than any which have been written on the pages of history.

*Shiloh, N. J.*

Law enforcement is necessary because there is not yet a better way. Before Prohibition was enacted Bishop Berry wrote:

"We have preached against the saloon, and preached well. We have prayed, and prayed fervently. We have written, and there has been logic in our words. We have wept, and our tears have been sincere. But we have gained nothing. However, the day is coming when the red-lipped monster will be choked and throttled and thrown back into hell by the iron hand of law!"

The bishop's prophecy has come true.—*Record of Christian Work.*

If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?—*Luke 16:11.*

Jesus taught that he could not trust with spiritual gifts those whom he could not trust with money. So we learn that liberality in temporal things may be a proof of grace, and also prepare the heart for more grace and for spiritual service.—*James Ostema.*



## Lone Sabbath Keeper's Page

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

DEAR FRIEND:

We had our first snow before day-break the twenty-fourth of January. It was followed by hail, then sleet, more hail, then more sleet, then more snow; but the next day there came a slight thaw, melting some of the ice and snow, but there was plenty of hail to be seen in shady places for several days. It is cold today, and my room has no heater in it, so I am wearing wraps that I wear when out-of-doors. By being so well furnished for the cold weather, I can do more wage-earning work and have more money to add to my flock of chickens. I do not have to shell corn by hand for them now for we have a corn sheller, though the hopper must be fed an ear at a time and the crank turned by hand. Still there is a saving of time. At present I am using scratch feeds mostly, a mixture of several kinds of grain ground so as to leave the corn cracked; the wheat, oats, rye and sunflower seed slightly ground; and the grass seeds whole. It comes from a mill in South Carolina, and is supposed to be better than corn alone for feed. Oats were sowed yesterday, and if they do well my chickens will have all the green feed they care to pick, until the oats begin to ripen, then rape will be ready to gather for them. I hope to have oats planted for them next autumn so as to have plenty of green food during the winter.

What I think about Esau and the Indians is this, (to return to our subject mentioned in previous letters):

Esau's birthright entitled him to the high priesthood of the family, after the death of his father Isaac, according to patriarchal customs down to the beginning of the Mosaic dispensation. Selling his birthright was selling more than a double share of his father's goods; it was also selling the privilege to officiate at the family altar in the presence, not only of his own family, but of Jacob and his family, and of the dependents belonging to both Esau and Jacob.

One of Esau's traits was a love for hunting, and he married Aholibamah, the daughter of Anah, probably another hunter. (Genesis 36: 24.)

Hunting seems to be a natural propensity of all Indians.

Another similarity may be traced back through the words of the language.

The name Esau has come down to the present either as a whole or in part in many Indian words: for instance, the *asaw* in Chickasaw; the syllable *saw* in Arkansaw; and also *saw* alone is *three* in the language of those Indians who inhabited the lower counties of this state in the beginning of the nineteenth century. *Soc-a-saw* is twice three; *ne* is four; *ne-ka-saw* is four and three; *fo* is ten, *fo-na-saw* is thirteen; *fo-na-soc-a-saw* is sixteen. Then there is *au* in Chickamauga, and *aw* in Choctaw; Susquehanna harks back to Anah, the father of Aholibamah, Esau's second wife.

There is a resemblance traceable also in the name Fillyaw. An old spelling was Philyau, a combination of Greek and Edomite tongue. Then this Grecianized Edomite traveled to France, and the French called him Fileau; from there he found his way to Scotland, and the Scotch called him Fillyaw, as it is now spelled.

I have finished reading the book you sent me, *Adventures In Silence*, by Herbert C. Collingwood; and it was to me a highly interesting book, probably on account of my long association with the deaf, which began in 1875 when I met at a friend's house a deaf lady, and soon was able to talk with her a little by signs.

Some days later I saw her again at a religious meeting held in a schoolhouse. A friend of hers sat by her side and interpreted the sermon to her; and I found out later that they always sat together when opportunity offered, so that the deaf one could enjoy the sermon and prayers. I have often thought of the beautiful spirit that could forgo the pleasure of sitting with other friends for the sake of rendering this service.

Several years before my grandfather died he became very deaf, and so did my father, and also my brother George Newton, who was the first of my relatives, I think, to forsake Sunday keeping for Sabbath keeping.

I love to think of death as a passage from

darkness into light, and this passage begins when Christ enters the heart and begins to lead the feet along the way of holiness. He causes the light to shine brighter and brighter as the Christian is able to bear it. If, after more than three years of Christ's teaching, his disciples were not able to bear all he might have told them, how can we expect to bear more than he knows we are capable of?

If he were here bodily, he might withhold some things until he had prepared our minds for them; but ever since the Day of Pentecost the Spirit of Truth has been bringing us messages that we need; and if we study the inspired Word with prayer, we shall be enlightened as fast as we are able to bear it.

Sometimes the light may come through the seeming clouds of disaster, which compel us to see our duty. The church at Jerusalem was so happy and contented that it failed to send out its missionaries to preach to the Gentiles. It took a persecution to make them go; and so I feel if we do not rouse ourselves to greater activity in sending the blessed gospel to all nations, a great "scatteration" by some calamity may befall us.

Would it not be better for us to do the scattering ourselves and have small churches planted from one end of the earth to the other, where "one cup" would suffice? Jewish history tells us that synagogues were built so that no one would have to go over that portion of a mile which is called a Sabbath day's journey; and I can remember when churches were so near each other I could easily walk to any of the three nearest my home. I myself would feel lost in one of the big churches, even if I had opportunity to ride thither. Not far from here is a new large church soon to be completed. At present the members occupy the old building. The last time I was there, only two ladies spoke to me; and they live near-by, one only a mile off, and the other less than three miles.

I said the new church building is "not far," because distances are now counted, not in miles but in hours; and a good auto can go there from here in only half an hour.

Ask yourself this question: which would please our Lord better, a large church half filled on ordinary occasions, or small

churches so situated that members in ordinary health can easily walk to them?

With love from  
YOUR FRIEND IN THE SOUTH.

### REPLY FROM THE NORTH

DEAR FRIEND:

It is approaching a month since you wrote, and no doubt you are looking for a letter from this drifted northland. During this month we have been experiencing real winter, and perhaps you have had all you want of snow and blow. I am glad you are provided with a better way for feeding your poultry than shelling corn by hand. Mixed scratch feed, and also mixed dry mash, have been used by successful poultry raisers here for years. The more careful buyers who have room to do so, mix the various grains themselves, obviating so many weed seeds as come in the ready mixed feed. An abandoned poultry yard often presents a curious collection of weeds not native here; some will not survive the climate sufficiently to become a pest, but hawkweed and an ugly variety of dock have proved a menace, presenting a new parallel to the wheat-and-tares parable, and requiring wisdom to know how to exterminate them. Picking off the blossom heads and burning them seems the best way to deal with the hawkweed; it has such a fragile root, it can not be pulled effectively, as can the dock. This requires a crowbar, however, and one's utmost strength to ensure victory.

This brings to mind something that has absorbed a generous share of our thoughts since I wrote last. Do you see anything in the papers down there about Luther Burbank's infidelity? The daily papers we see circulate in the locality where he was born and lived as a boy; hence his speeches receive widespread free advertising in the eyes of hundreds of thousands of readers. Numbers of his cousins live "back East" and some of these are pained at the expressions accredited to him. My mother, among the rest, felt those bold assertions keenly, being a first cousin and remembering his investigating inclinations as a boy, when she visited in the Burbank home, where piety and integrity prevailed.

I happen to know that the plant wizard is employing every day methods which the press says Luther Burbank does not believe

a just God would employ. He (Burbank) raises various fields of flowers or vegetables. He walks through them, selects some specimens which he marks, guards, and saves, destroying the rest of the crop, sometimes by fire, just as God does and has done with human beings.

It is my opinion that if we are to judge by fruits, the press is more an infidel than the plant wizard, for it is garbling the truth, both about erring mortals and about God and his purposes, inciting people to be more erring. In our locality the papers have been weaving this winter a threefold cord that is appalling. Magnifying the infidel speeches of famous men is one strand of the cord. Along with this Burbank news, went reports of the trial of two gangsters who terrorized business men and defenseless women for months previous. The reporters made these two gangsters appear braver heroes, when convicted and sent to state's prison, than the police or the district attorney, who risked their lives to rid the public of criminals.

The third strand of this three-fold cord is on the woman's page, where appear from a press syndicate, words insidiously encouraging infidelity in the home. When I see these weed seeds sown in hundreds of thousands of human hearts, I wonder if it is to be the fire or the rod of iron that is to check the crop of weeds sown; and I believe in a just God's employing both methods, whether the plant wizard and the press do or not. The humble little publications that magnify fidelity and truth, devotion and patience, economy and sacrifice, are certainly a comfort to have in one's mailbox at regular intervals.

One of them—and I guess you can tell which one—mentions how the *Kourier*, a K. K. K. publication, contained a paragraph recognizing that their battle against Romanism must include a recognition of the Bible Sabbath. I am wondering if that admission by the *Kourier* could be the result of a letter and tracts sent to the *Forum*, another K. K. K. paper published in Washington. Agitation and propaganda were quite strong in a town where a certain L. S. K. lives. There were strong and peaceable conclaves held there, and considerable political improvement resulted. More new members joined the Protestant Church than during thirty previous years, and the L. S.

K. was personally invited to join the clan. Instead of joining, tracts were mailed to headquarters and to individuals, and a letter to the *Forum*, showing that the campaign against Romanism was useless, so long as clan converts sought stricter Sunday observance, thereby strengthening the evil they pretended to overthrow. I wish all L. S. K.'s would conduct a similar campaign over against their own dwellings, after the manner of the people in Nehemiah's time.

There was a tobacco advertisement in the *Forum* also, and attention was called to that, how that habit must not be condoned if the ultimate purpose of the clan is to succeed. What will the Protestant churches be like if all the tobacco-using clansmen join it?

And that reminds me of another thing you might like to hear—about my attendance at a fruit-growers' meeting held about fifteen miles from here, in the state armory. I felt like praising God when I saw that great building full of demonstrations of ways to advance and facilitate peaceful arts, when it has resounded so many times with the clang of arms and sheltered demonstrations of brutality and warlike arts. It will take a while for the peaceful arts to gain entire control, either in the armory or in the public mind; but there are many encouraging things which give us hope, for Sabbath reform as well as for political and community betterment. When I reached home after that meeting I was saturated externally with tobacco smoke, so much so that my folks could detect it on my clothes. This was not due to the women's indulgence, but what would it have been if the women had added their contribution, as the tobaccoists aim they shall! Thanks to good grandparents and parents, I was saturated internally with a determination to withhold any contribution of mine from falling into the tobaccoists' purse.

I have exhausted my time and yours rather recklessly without answering your closing question, but I trust without serious harm, so that you will excuse it and write soon to

YOUR FRIEND IN THE NORTH.

"Common sense is better than uncommon shrewdness."

## OUR WEEKLY SERMON

### RESOURCES FOR GOD

PASTOR JAMES L. SKAGGS

(Sermon before the District Christian Endeavor Convention in the Seventh Day Baptist church, Milton, Wis., October 17, 1925.)

Text: "What is that in thy hand?" Exodus 4:2.

When we think back to the days of Moses we feel that we are thinking of a world vastly different from our own. We feel that we are in a different world; and if Moses could be set down in our midst and see the things that we see, hear the things that we hear, and do the things that we do, he would be sure that he had come to a different world.

We are a long ways from Moses, not only in time, but in thinking, in knowledge of a thousand things—in the way we live, in the things we eat, in the things we do, in education, in travel on land and sea and air, in communication by mail, telephone, telegraph, and radio. And we know much more than Moses did about the world in which we live and the peoples that inhabit it.

Indeed, were Moses set down in our midst he would conclude he had come to a different world—at least until he became acquainted with the people who are living today; until he should discover that the nature and problems of people are very similar to what he experienced three thousand five hundred years ago. He would find that today we are meeting the same old problems of selfishness, greed and lust. He would find that the great mass of humanity does not yet know God. He would find that multitudes of people who have the advantages of education and fine social training are living as aimlessly as he lived in the wilderness when herding the sheep of Jethro, his father-in-law. He would also find that they react just as he did when he came face to face with God in the burning bush. He would find that people in the presence of great opportunities to render valuable service for God and humanity make the same kind of excuses that he made when God called him to lead Israel out of Egypt. Indeed, the intellectual equipment

and material surroundings have changed greatly since the days of Moses, but the human problem seems to be just about the same.

At first Moses would hide his face from God. Then his real or assumed humility was paralyzing, for he said, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And again, he was sure the children of Israel would not believe him and follow him. When these objections were answered he found still another one: "O Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; for I am slow of speech and of a slow tongue." Yes, Moses was very much like the rest of us. Perhaps his doubts, fears, and distrust of himself were real. Humility before God and men is one of the great qualities of fine leadership. And we know that when Moses really got started he was a wonderful leader.

We are told in the fourth chapter of Exodus that God wrought a miracle that Moses might have confidence to go and do what he was asked to do, and the staff in his hand became the symbol of the presence and power of God in his leadership. God said unto Moses, "What is that in thy hand?"

"What is that in thy hand?" These are the words that I want to bring to you who are here this morning. What do you have that is a symbol of the power of your life? What do you have which God by the miracle of his power working in human life can take and use? What are your potential qualities? It may be that you have never really begun to open up your life and to find out what you are able to do. It may be that in the face of God's call to service, in the face of human need, in the face of kingdom tasks you have been making excuses as Moses did, and that in reality you are able to do a great service. Or it may be that your possibilities are limited. Whatever the facts may be, God has a task to challenge your ability. "What is that in thy hand?"

We have in mind the fact this morning that this is a church worship session of the Christian Endeavor convention. Over our heads is the watchword of all the Christian Endeavor organization: "For Christ and the Church." The slogan of this convention is



as printed on the program cover, "Make My Life Count For Christ." Then is it not fitting that we consider together for a little time what may be our, "Resources For God?" What are our objectives? What can we do to meet them?

In the common affairs of life we visualize desirable ends and consider whether we may attain them. We pass along the street or along a country road and observe a beautiful house with fine grounds and delightful gardens, and we say we would like to have a home like that. We see someone gliding along in a beautiful car, and we say we would like to have a car like that. We see people who have gained a good education and attained great proficiency along some line, and we say we would like to have education and ability like that. Then we look in upon ourselves and consider whether we have the resources to acquire the desired thing. Many have to confess that they lack the resources, and they must do one of two things: they must find some way to get the price, or they must come down somewhat from their ideal and get along with a smaller and less pretentious house, or a poorer car, or an incomplete education. We face these material propositions of life in a matter-of-fact way.

Jesus called upon men to face the proposition of discipleship in the same way. He gave them a vision of life for the individual and for the whole world on a high level. He presented a proposition which was difficult. It demanded a price which could not be counted in dollars. There was no limit to the sacrifice which might be required in the realization of the great purpose. For himself he banished all questions and decided to pay to the utmost. He called upon his disciples, and he calls upon us today, to stand with him.

I am speaking this morning to Christian people and to a large number of young men and women who have varying degrees of interest in the world redemption task which Jesus gave to his disciples. I am wondering if we have enough vision of the world's need and its problems to furnish a challenge for our lives. Are we able to visualize what actually is, and what ought to be? I can not go into these problems more than by mere reference, but they exist on every hand.

There are the divisions within the Church at large; its sectarianism, the differences and contentions as to the beliefs essential to Christianity; the racial antagonisms which in some sections are smouldering fires; the economic basis of industry and the resultant strife between capital and labor; the rebellion in our country against the operation and enforcement of the Eighteenth Amendment to the Constitution; the increasing problem of sex relations as reflected in vice conditions and divorce courts; the distinct war menace of our whole civilization; the problem of political honesty in our state and national life. In short, there are a multitude of problems facing our generation which are thrust upon us by rampant selfishness, greed, lust, and fear, on the one hand, and by indifferent, superficial, listless, happy-go-lucky living on the other. In fact, we are living in days in which there are dangers of explosions, revolutions, and disasters, even greater than those of, and resulting from, the recent World War. Challenge? Where are the resources to meet it? "What is that in thy hand?"

"Resources For God?" What are they today? Our generation must answer. "What is that in thy hand?" What do you, and you, and you, and I have which God can take and use to make this world a place for happy and holy habitation?

I see before me men and women growing old in Christian experience, who have passed the noon-day of life and for whom the western sky begins to glow with the approach of a setting sun; I see fathers and mothers who are yet young and have the responsibility of bearing a heavy share of burden in the home, in the school, in the Church, in the community, for their own sake and for the sake of their children; I see young men and young women full of hope and courage, and reflecting possibilities of usefulness which extend even beyond the vision of the imagination; I see children like unto those whom Jesus took in his arms and blessed and said, "Of such is the kingdom of heaven." These are our resources for God. The full resources of all are needed that the great program of Christ may be carried forward. Can it be that there is one who would want to be left out of such an enterprise? "What is that in thy hand?" God wants to use you and me with all the powers and possibilities that

we have and all that we may develop. "Present your bodies a living sacrifice!"

The call of God for our resources is not simply to those who are to be ministers, teachers, missionaries, but it is to all. I like the way Dr. Samuel McCrae Cavert puts it: "The interest of the Church in the vocations of young people is not merely to secure the men and women who as ministers, missionaries, Christian association secretaries, or directors of religious education, will carry on the work of religious organizations. There is, in principle, no reason why the Church should not 'recruit' for truly Christian living in business enterprises or in the practice of medicine as well as in the ministry. The Christian society which we seek rests quite as much upon having a noble leadership in the professions and in commerce as in the pulpit. . . . To leave in the minds of the majority of youths the impression that because they do not feel called to the ministry or mission they are entering mere 'secular' pursuits and are accordingly free to set for themselves other standards than those of service, is to do an incalculable spiritual damage to their lives."

There are men, and I believe in increasing numbers, who are entering into business, the professions, and even in politics, with the ideal of rendering the largest possible Christian service. "Jesus drew no distinctions which would justify most men in working from motives of self-interest alone, while the few devote themselves to human welfare."—Cavert.

"What is that in thy hand?" A question for everyone who would serve Christ is: Where can I make my life count for the most? And we are coming right back to the slogan of our convention: "Make my life count for Christ."

Whatever our vocation may be, our controlling motive must be Christian service. Some of us may serve as ministers and pastors, some as missionaries, some as teachers in schools and colleges, some as doctors and lawyers, some as engineers and in business management, some as farmers and laborers in common tasks, some as wives and mothers in the seclusion of homes. The kind of work does not matter so much as does the attitude and spirit of the individual. Let the motive be truly Christian, and life and its task will be glorified.

And most of us will probably find that our Christian service, our contribution toward correcting the evil which beset humanity and ushering the kingdom of our God, will be done in the common-place routine and relationships of life. Our influence in the home, the community, the school, the Church, at the ballot box, in ordinary walks of life, is what will count. If we fail here we will fail everywhere. If we succeed here we will succeed everywhere. And it is here that the world really looks to see how we are using that which we hold in our hands. This law applies to the preacher as well as to the layman, to the artisan as well as to the missionary. A very human poet has said:

"I'd rather see a sermon than hear one any day;  
I'd rather one would walk with me than merely  
tell the way.  
The eye's a better pupil and more willing than the  
ear;  
Fine counsel is confusing, but example's always  
clear.  
The best of all the preachers are the men who live  
their creeds.  
For to see good put in action is what everybody  
needs.

"I soon can learn to do it, if you'll let me see it  
done.  
I can watch your hands in action, but your  
tongue too fast may run.  
The lectures you deliver may be very wise and  
true;  
But I'd rather get my lesson by observing what  
you do.  
I may not understand the high advice you give;  
But there's no misunderstanding how you act and  
how you live."

In a real sense we are all preachers. We can all give advice to others, and it may be good advice. But "what is that in thy hand?" It may be ability to sing or to preach or to teach, or to do all of these, or any other of the useful activities of public and private life. All noble vocations are sacred—none must be regarded as worldly and secular. But through the vocations, the activities, the relationships of life we are called upon to do the will of God.

And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see! And the Lord opened the eyes of the young man, and he saw.—2 Kings 6: 17.

Faith not only is fearless, but it has vision, and the power to pray vision into others' eyes.—John Timothy Stone.

## WHEREIN LIES THE FAULT

(Continued from page 303)

Our pastor said in a sermon

He preached not long ago,  
That if among a host of friends,  
You had a single foe,

He thought it was quite evident—

And I'm sure you would think the same—

That if you looked around you'd find

That he was most to blame.

But if there are half a dozen

With whom we are bound to fuss;

If we would look at home, we would find

The trouble is with us.

And since among so many men,

There was only one who stayed;

It looks as if the fault were ours—

I am very much afraid.

So let us try to see ourselves

With other people's eyes,

And in that way perhaps we'll find

Just where the trouble lies.

Perhaps if we all went to church

As if our chance of heaven

Depended on our being there

To have our sins forgiven;

And if while there we worshiped God

With glad and thankful hearts

For his great, tender mercy

And the blessings he imparts;

Perhaps we would not notice,

Or have time to criticise

The kind of shoes the pastor wears,

Or the color of his ties.

And perhaps we would not

Note the style of Sister Jones' gown,

Or wonder if the deacon got

His hair cut out of town;

But would listen to the sermon

And would not try to see

If it fits our neighbor,

But see if it fits me.

And if while walking on the street

Or waiting for the mail

You come some time, some how, some where

To hear a gossip tale,

Be sure you try to stop it,

Whether it comes from north or south,

By letting it out your other ear

And never out your mouth.

Then, do your share of all the work

And be sure and let the rest

Do their share of the fixing

Just as they think it best.

And if you can not have your way,

Why, learn to work without,

And never pick your playthings up

And slam off home to pout.

For if being a member of this church

Were a written guarantee

Of a true and faithful worker

Of the strictest honesty,

And we could work together

And never have to fuss,

Some preacher and his wife would come

And spend their lives with us.

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*G. H. C. Macgregor.*

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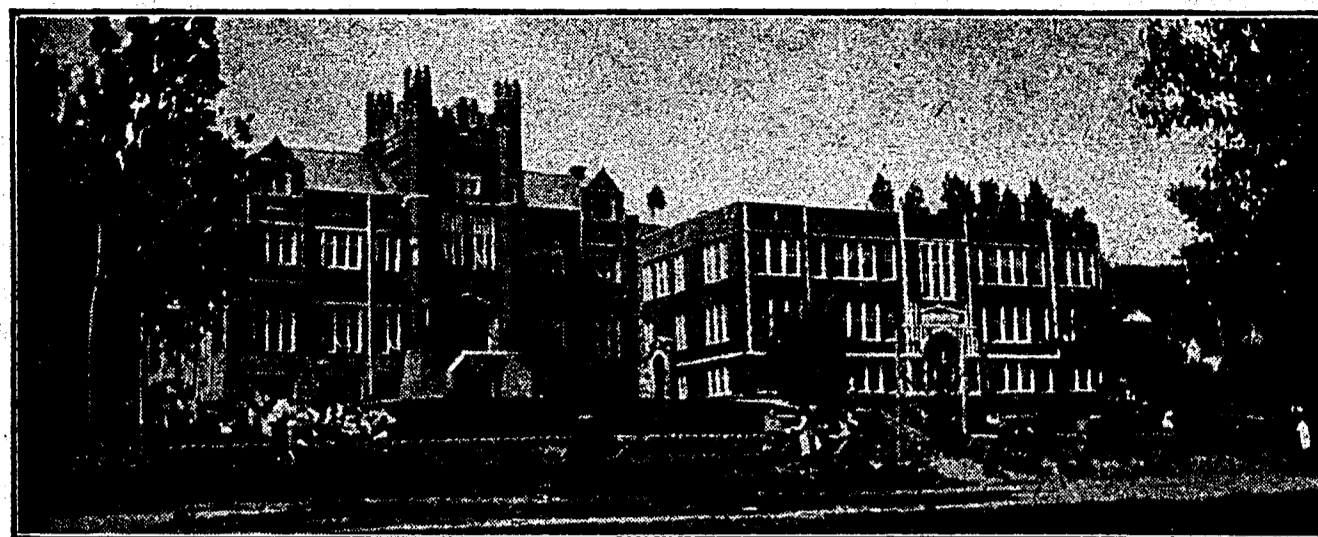
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F. J. HUBBARD, Treasurer  
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"He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name." Revelation 3.12.

What a glorious promise! Only think of a mortal becoming a pillar in the divine temple, and upon him written by the finger of the Christ the name of God, of the new Jerusalem and the new name of our holy Redeemer! Let us strive to be ready for this distinction!—L. L. Pickett.

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