

The Sabbath Recorder

FIVE DOLLARS

A Year for Three Years

From Each Member of our Churches

WILL BUILD

The Denominational Building

Some will want to give more

WHY NOT SEND IN SOME OF THOSE
LIBERTY BONDS

F. J. HUBBARD, Treas.
203 Park Avenue
Plainfield, N. J.

SPRITE OF THE AIR

George Imbrie Sill

A fitful, fragrant spirit moves
Upon the earth:

It guides the tempest's rage,
That sweeps and devastates
A smiling land,
And fills its cup with sorrow
To the brim:
And on the waters' vast expanse,
It rides the winds that lash
The broken, foundering ships,
As with a fury's flail,
And requiems shriek
While pass the souls of men.

Its voice is heard
In whispering zephyrs soft,

That strange, alluring odors bring
From sunny isles of spice,
In far Cathay:
And from that mystic, fabled East,
It breathes romance
Of Cashmere's Vale, beloved in song,
Where Nature's beauty sits
Since days of old;
And where, when Luna's fairy beams,
With silver touch the scene,
The nightingale pours forth
Mid fitting perfume of the rose,
His note of melody.

A fitful, vagrant spirit moves
Upon the earth:

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SEVENTH DAY BAPTIST DIRECTORY

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

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(INCORPORATED, 1916)

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THE TWENTIETH CENTURY ENDOWMENT FUND

Alfred, N. Y.
 For the joint benefit of Salem and Milton Colleges and Alfred University.
 The Seventh Day Baptist Education Society solicits gifts and bequests for these denominational colleges.

The Sabbath Recorder

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

VOL. 97, No. 24 PLAINFIELD, N. J., DECEMBER 15, 1924 WHOLE No. 4,163

Why Do the Pews Care So Little for the Pulpit? Questions of this kind are being asked by some of the leading papers of our day. It is interesting to see some of the answers given. In some cases the Pulpit is charged with the fault. One large and influential paper thinks the Church is becoming unpopular because so many preachers like to display their oratory in ethical essays, anecdotes that have no real moral teaching, and by lectures upon things picked up in the streets, the stores, or the fields, making a sort of pious entertainment for the hearers.

Another writer thinks that such preaching overlooks the real Christian idea of preaching, and claims that the true preacher should regard himself as the mouthpiece of the oracles of God. I do not think the average Pew clamors so much for eloquence in the Pulpit as for a message concerning the things of the spirit. Church goers who have lived in the whirl of business all the week do not care to hear lectures about business and how the preacher thinks the affairs of the world should be directed. The general impression is that ministers should expound the Word of God. The pulpit differs from the press, the platform, the forum, or the "stump," in that it is intended for the messenger of God. The man who occupies the pulpit in a church of God, should come to his people with authority as a messenger of God. It is his business to offer thirsty souls the refreshing water of life. Men who are soul-hungry can not be satisfied with husks. They want the living Bread that comes from heaven.

There is great need of preachers who have talked with God, and who have heard God's voice speaking to them until they are burdened with the thought that they are sent to faithfully and effectively proclaim the Word of the living God to souls that must perish without it. The preacher who has found a sacred nearness to the Father, is best prepared to speak for God to our Father's other children.

Brother Hansen's Work In Riverside, California On another page of this RECORDER Rev. C. A. Hansen gives an interesting report of the special tabernacle work being done by the Seventh Day Baptist Church in Riverside, Calif.

Aside from his description of the tent work and of his "Bible Study for Workers," as given in his article, he sends two advertising cards by which the public was informed of the meetings and invited to attend. We give our readers both cards here. The first one contains an excellent picture of Brother Hansen. It reads as follows:

S. D. B.'S WELCOME YOU

To their Canvas Tabernacle, corner Park and Date Streets

BEGINNING FRIDAY, NOVEMBER 7, 7:15 P. M.

Subjects

FRIDAY—"What's Wrong with the World?"
 SABBATH, 10 a. m.—Pastor Ballenger speaks on "Keep Yourselves from Idols."
 SATURDAY NIGHT—"The Coming of Christ to Riverside."
 SUNDAY, 7 p. m.—"Preparation to Meet Jesus."
 Tent will be heated. Male chorus will sing. Please help us make this a spiritual uplift to all.
 DR. HANSEN.

The second card, sent out after the meetings were under way, shows some of the inducements offered by the tabernacle people:

GOOD CROWDS ARE ATTENDING THE TABERNACLE
 Corner Park and Date Streets

MEETINGS WILL CONTINUE ANOTHER WEEK

Under auspices of Seventh Day Baptists

The Bolsher Orchestra, and Special Violin Music, and Singing will make it interesting.

INTERESTING AND HELPFUL TOPICS WILL BE GIVEN THIS WEEK

Services begin at 7 p. m. Sermon at 7:40 p. m.

The tent floor is covered with sawdust and we have two stoves.

Bring Someone With You

We sincerely hope this good work will go on until many souls are won for Christ and the truth. Our friends far and near will bid Dr. Hansen and his co-workers God speed. May his blessing rest upon the Riverside Church.

Light in the Darkness Sunshine breaks through the clouds sometimes on a very dark day. Poor old Job hardly knew at one time how to order his speech, by reason of darkness. His prayer in such a time was, "Teach us what to say unto him." And it seems that in the midst of his troubles there came unexpected help; for almost his next words after that prayer were, "And now men see not the bright light which is in the clouds." The eye of loving faith could see light in Job's darkest day—a light which men could not see by looking upon their overwhelming troubles and unavoidable calamities.

These Bible thoughts have come to mind many times since reading the articles from China concerning the rack and ruin made by the war, and since looking upon the pictures sent from there. Who can read Dr. Palmberg's hopeful letter on another page, written in regard to the ruin and desolation that surrounded her, without feeling that there is a light in the clouds of this darkness which men do not readily see? Dr. Palmberg saw it and took new courage, even in a case that seemed so hopeless at first.

Again, who can read that letter and study those pictures, without receiving a renewed thrill of interest in the work of Dr. Palmberg and Dr. Crandall at Liuho? Who can help rejoicing that Dr. Thorngate is already there to aid in the work of reconstruction?

I can not help feeling that many in the homeland will be stirred to a deeper interest in the good work at Liuho, and that still greater cheer may come to the missionaries, by help and sympathy extended clear across the Pacific Ocean, expressed in generous Christmas gifts for reconstruction of the ruined hospital.

The bright light in the clouds is clearly seen in the new and unexpected interest being manifested among the Chinese themselves. Let not Christian America fall one whit behind in adding to that light.

Interesting Reminiscences Brother Samuel R. Wheeler wrote last week of interesting things among our people of many years gone by. His interest in our work never lags, even though he feels that his working days are over. But few men are permitted to review the work of seventy-five years in the denominational field. It is

splendid to be able to express strong hopes for our future in view of the record we have made in the long years of toil left behind.

The old guard is rapidly disappearing from the field of life. There lies before me a list of thirty ministers who attended General Conference at Westerly, R. I., in 1873. Of that company, only two are now living. I thank God for the memory of those who have passed on; and I pray that the ranks may be kept full in this new generation; for there was never a more promising outlook for noble service and blessed results, than that now awaiting loyal Seventh Day Baptists as they face the future.

Not "Giving People What They Want" But Creating Appetites to Satisfy More and more do the people of this country revolt in disgust over the prominence given to crime and scandal in the daily papers. Every detail about the "Rum Row" of smugglers; all the particulars of revolting crime; everything that can be made to cast reproach upon the efforts to enforce the Constitution; the miserable details of infidelity in social life and in violations of marriage vows; every murder or robber case—all these are given entirely too much space in the newspapers of our time.

If newspapers are public educators, molding and shaping the future of America, then the young people who must guide the ship of state a few years hence are receiving a fearful education. They must live in the atmosphere of disloyalty to law, and of smut and scandal being created by the papers they are reading every day of their lives.

Whenever any attempt is made by publishers to defend their course, we are likely to hear something like this: "We are merely giving the people what they want." I can not believe that this is a fair representation of what the great American people really want. It may be true of some, but not of all.

I believe there is a growing belief that newspapers would find it to their advantage if less space and less heavy black type were given to matters of crime and scandal. It is unbelievable that natural public interest in this character of news is correctly measured by those who say the people want it.

A more correct view would be, that the

newspapers are deliberately *creating appetites* to be satisfied—actually working to create a demand for this kind of reading.

There are some papers of extensive circulation and wide influence that do not magnify crime and scandal. If they can succeed—and we know they do—it certainly proves that others could succeed by giving less space to scandal, and we believe they would find it to their advantage to do so.

The Naturalness and Efficacy of Prayer Nearly half a century ago, while working with the Young Men's Christian Association in New England, I heard one of the speakers begin his address with the words, "We all pray." Prayer was the subject of the hour, and although I have forgotten what he said or how he illustrated his thoughts, there was something about the earnestness of the speaker's face, something about the spirit of the man, something about the way he entered into his subject that impressed me deeply; and I presume his words, "We all pray," have come to me a hundred times, always bringing anew the picture of the man's face, something of the sound of his voice, and the effect his talk made upon the audience.

Recently, we had a good prayer meeting. The subject was "Unselfish Prayers." Many good things were said regarding the nature and value of true prayer. And, some way, during that meeting the scene of half a century ago kept coming to mind with the words: "We all pray." Prayer is much more than mere petition. The elements of thanksgiving, of praise and adoration, of communion with our heavenly Father, the yearning for nearness to God, born of an *instinctive character* of the soul—these are the important and natural elements of true prayer, more than is the mere matter of asking God to give us something we need or would like to have.

About the same time mentioned above when the man spoke so confidently of the value of prayer, an unbeliever wrote in a New England paper: "Never pray if you can help it." I have been impressed with that skeptic's words, "if you can help it." Do they not imply that sometimes we *can not help it*? The very "if" suggests a half-smothered feeling—an undercurrent of conviction, even in an unbeliever's mind, that prayer is essential in times of emergency.

Even Shakespeare admitted that, when "at their wits ends, all men pray."

These sayings strongly corroborate the point that the natural instinct for prayer was planted in man by the Creator, for some wise and great purpose. That which all men do and can not help doing must be *instinctive*. The Creator who implanted such an instinct in man must have made, not only a place for prayer, but necessary plans to meet and answer prayer. Everything in God's universe has its wise purpose in his plans. Every little thing in the physical world finds its counterpart, God-provided, to meet its requirements. Every wing finds the air for which it was made. Every fin finds the water; every ear finds the vibrations of sound for which it was designed; every eye, the light as its counterpart. God would not create man with hunger only to mock him. He provides the needed food to satisfy hunger.

The very fact that man was created with an instinctive tendency to pray—a real soul-hunger, a longing for spiritual vision—implies a God-given provision to meet such spiritual hunger and to give such spiritual sight.

Prayer, true and genuine prayer, offered in the spirit of total self-surrender to the will of God, must in the very nature of spiritual laws find an adequate and satisfactory answer. There must be a wise counterpart to this wonderful, God-given characteristic of man made in the image of God.

I can never believe that, when a yearning soul, conscious of sin and weakness, has poured out his prayer in the spirit of affectionate self-surrender to the will of God, pleading for forgiveness and peace, there has been no provision made for a satisfying answer from the throne of grace.

It can not be that any man who feels "afar off" from God, or any prodigal who comes to himself and prays to be received again into the home, can pray in vain. Whenever a lost one, from the depths of his soul, says in all sincerity, "God be merciful to me a sinner," the heavenly Father's ear is wide open, and the answer is sure to come. That man shall go "down to his house justified." If there could be any doubt about this I could never preach the gospel with the full assurance that there is hope for every one who repents and truly prays.

Thoughts for Revival Time Among the signs of a coming better day we find the rising tide of the spirit of evangelism. On every hand Christian workers are planning evangelistic programs and many are praying and planning for revivals. In some churches the work of holding special meetings has begun and several pastors of our own churches have expressed a readiness to assist brother pastors in special meetings. The New Testament way of building up the Church by meetings, praying, preaching, and witnessing for Christ has never been improved upon. Teaching, as a matter of course, is included in the work of winning souls.

True and fervent prayer is the first essential to a revival of pure and undefiled religion. The preceding editorial contains suggestions that should be helpful in every effort at revival. The first great revival came while the disciples were together, praying. And the preparation for that wonderful Pentecost was made in previous meetings where the disciples "with the women, had continued with one accord in prayer and supplication." Let the dear churches that are planning for a season of refreshing make this one essential preparation: let men and women, old and young, come together in earnest prayer for God's blessing, and the way is open for a gracious revival. The spirit of prayer among the members is the first essential, without which I never knew a revival to come. Sometimes I have known pastor or evangelist to have to spend days and days of hard work before the church could be brought to this point; but there was no revival until the spirit of prayer came. It is too bad that in so many cases ministers must spend weeks of effort before their churches can be brought to the point of fervency in prayer where sinners can be born into the kingdom.

There is wonderful power in close contact of human souls in a religious meeting that can be found nowhere outside the Church. When a good company of Christians come together in the house of God, there is a wonderful influence which must be felt, if the assembly is of one mind. This influence of a congregation upon itself is marked wherever men of a class gather for consultation, especially where all the

sentiment runs in one way. The Church does not make enough of this principle, and loses out by not coming together. And the loss is all the greater when it neglects unitedly to pray and witness for the cause it claims to love.

There is also great power in conversation meetings after the message by the pastor has been given. Most of us were converted in such meetings. The minister may preach as best he can, but the work will lag if the members do not realize the power of witnessing for Christ, and if they fail to do their part. May all the dear churches enjoy spiritual refreshing and enlargement this winter.

Misapprehensions Regarding True Evangelism Some of the writers on evangelism insist that the word needs to be redefined. I am of the opinion that the fault is not so much with the word, "evangelism," as it is in the warped, cold, and prejudiced minds of those who complain, saying, as many do, "we want no evangelism in our church."

Thousands of people seem to be laboring under an unfortunate delusion regarding what is meant by the word "evangelism." They appear to be thinking of the grotesque, noisy, and almost frantic exhibitions of revival work that have prevailed in many sections of our country. Owing to such misunderstanding and to a real objection to such excitements in religious work, the very first duty of the Church is being neglected; and the ministers, sometimes, fail to take up and push the work Christ commissioned them to do.

The *Continent*, in a recent issue, gave what seems to be a genuine definition, or explanation of what is meant by evangelism. It is Professor John E. MacFadyen's definition; and I wish all the Christian world could learn it by heart, and begin immediately to act upon it:

"If the Church really believes that in Christianity there is to be found the very power for want of which life, individual and social, continues to be a failure; if she is convinced that the gospel of Jesus Christ provides not only reconciliation to God but cleansing from all that befouls life and makes it mean and humiliating then she must make it her primary concern to declare that evangel with an urgency and insistence that will compel attention. That constitutes evangelism—the kind of evangelism for which the world today is waiting."

There is no doubt about the permanent good that would come to our churches by painstaking, conscientious, and united effort on the part of Pulpit and Pew to carry on this kind of evangelism.

The walls of Zion are always built when the people have a mind to work. In the words of Nehemiah, "Ye see the distress we are in. . . . Come let us build up the wall of Jerusalem, that we be no more a reproach."

When the people heard their leader tell how the hand of God was upon him, and what a burden rested on his soul for the welfare of Zion, they, too, said: "Let us rise up and build. So they strengthened their hands for this good work."

Does any RECORDER reader doubt that his church would surely be blessed by a revival that would bring souls into the kingdom, if pastor and people would unite heart and hand in revival work? If there is a doubt, try it in all sincerity, and your doubts will soon disappear.

Let every church member who longs to see one more gracious revival begin in earnest, pray for it. Let those who feel that way, whose hearts have been warmed by prayer in the closet, all come together and by united prayers for the Church and for loved ones unsaved, plead for the power from on high promised by Christ. Then let the pastor tell them of his burden for his people; let him show that the hand of the Lord is upon him because of the distress they are in—the coldness, the indifference, the worldliness, the drifting away from spiritual living—let him plead until his people "strengthen their hands for the good work"; and does any RECORDER reader doubt as to what the result would be?

Yes, the world is waiting for this kind of evangelism. Without some such spiritual awakening life will be a failure to many souls that live near our churches, and the mission of the churches will utterly fail.

The Church was born in a prayer meeting. In answer to prayer the power of Pentecost was given. By prayer and services the life of the Church has been strengthened through all the ages since Christ. By the same methods it must now be revived and made, in very deed, the light of the world.

Backward is Downward Onward or Backward? How are we getting along with our Onward Movement? The months of the Conference year are being measured off rapidly, and it will be a calamity if we fail to go forward. I do not see how we as a people can fall down in our benevolent movements now without an unspeakable loss. It would mean great peril to every interest we have. It would dishearten us and rob us of the peace that should come from consecrated service. It would deaden the conscience of a people who have been quickened by their new and enlarged conception of stewardship in the Master's kingdom. And worst of all, it would mean great peril to our spiritual life. To fail now in our duty would show that the very fountains of spiritual life are drying up and that denominational death is setting in.

These are significant times with Seventh Day Baptists. For many years we have not seen so many open doors—so many becoming interested in the Sabbath who are looking to us for sympathy and help. The rising spirit of evangelism should impel us to meet the responsibilities of our stewardship, by seeing that our denominational budget does not go by default. Let me repeat: To allow our Onward Movement budget to go by default would be a calamity at this stage of our denominational life.

The remains of a massive triumphal arch believed to have been built in the early part of the first century after Christ, Latin inscriptions of that century and a head of the first Augustus Cæsar in white marble are among the archaeological discoveries made by the University of Michigan expedition that is working on the site of Antioch in Asia Minor. The arch spanned a road near the base of the large oval hill on which the city stood. The expedition is not only making valuable discoveries about the life of the past but is also doing its share towards maintaining the life of the present; the wages it is paying to the native diggers are literally saving them from the starvation that they faced on account of the failure of crops. Curiously enough, one of the Latin inscriptions unearthed records of the efforts of a Roman governor to control the price of grain and to prevent profiteering at a time when the crops had failed.—*Youth's Companion*.

SEVENTH DAY BAPTIST ONWARD MOVEMENT

WILLARD D. BURDICK, General Secretary
510 Watchung Avenue, Plainfield, N. J.

THE ATTITUDE OF NON-RESIDENT MEMBERS TOWARD THE DENOMINATIONAL PROGRAM AND BUDGET

According to our statistics more than one-fourth of our church members are listed as non-resident members.

Probably a majority of these are lone Sabbath keepers. Some of them are loyal to the church and denominational programs and give generously for the budgets, but others appear to be but little interested in the programs and do not give much for church and denominational work.

Christian obligations do not cease when one withdraws membership from the church, nor do one's covenant obligations to live the Christian life and help in supporting Christian work end, when one moves away from the church of which he is a member.

A lone Sabbath keeper needs to be as faithful to God, and the church, and the denomination as he would be were he within walking distance of the church of which he is a member.

I realize that the non-resident member is deprived of many religious and social advantages that he would have if he lived near the church.

I have visited L. S. K's who would not see another Sabbath keeper for months, and I once spent a Sabbath in a L. S. K's home in Oklahoma, where I saw no others to speak to during the day but the Seventh Day Baptist husband and wife.

If you do not see how one in such separation from Sabbath keepers can retain his interest in the denominational program and can help in carrying it out, just read Brother Clifford Beebe's article, "The Joys and Opportunities of Lone Sabbath Keeping" in the SABBATH RECORDER of November 24.

If every L. S. K. would take advantage of his opportunities this Conference year

we should have many thrilling experiences to relate at the coming General Conference about little Sabbath schools started, neighborhood revivals realized, and churches organized.

For a few years in my early life we did not have church and Sabbath school privileges where I lived in southern Minnesota, but the Christian home life was maintained, and interest in the denominational program was kept alive by occasional visits of missionaries and the regular visits of the SABBATH RECORDER.

As I look back over the years I am very thankful that my parents continued faithful to their Christian vows when deprived of church privileges, and that they kept alive their interest in our denominational work, and that finally they joined with a few others in organizing a Sabbath school that met in the home, or at the schoolhouse, or in the old Trenton meetinghouse!

Among the several helps to faithfulness that the L. S. K. should take advantage of is that of interest in the denominational program, and regular and systematic support of the budget.

I have visited L. S. K's who have never seen as many Seventh Day Baptists as some of the readers of this article see every week, and yet they were surprisingly familiar with our denomination and our program. This has served as an anchor to their lives.

And when one is interested in our work, and plans how to give, and sacrifices to give, it is a wonderful means of grace in that life, and tends to hold him true to his profession.

Lone Sabbath keepers, what is your attitude to the denominational program and budget?

WHAT SOME OF OUR CHURCHES ARE DOING TO RAISE THEIR QUOTA OF THE ONWARD MOVEMENT BUDGET

"Lost Creek has over subscribed its apportionment, but by just how much I can not say, as a few cards have failed as yet to be turned in by some who . . . intend to do something."

Pastor F. E. Peterson prepared a letter about the Onward Movement that was sent to all of the non-resident members of the church at Leonardsville, N. Y., and he also made it the subject of discussion from the pulpit. This is too early to report the re-

sults of the canvass for pledges to raise their quota of the denominational budget, but the prospects were encouraging.

Pastor Hill, of Farina, Ill., writes a splendid letter, in which he tells of the climbing of the pledges well up towards the quota mark. Knowing as I do the great interest of the people there in our denominational work, I am not surprised that they are responding so well in the canvass that followed the series of sermons about our Onward Movement work preached by their pastor.

"The Little Prairie Church (Arkansas) voted to raise its full quota, and is hard at work at it. . . . It's the first time the people here have ever pledged anything, and as their incomes are small and uncertain they were afraid they would pledge and not be able to pay."

As many of the members tithe they are likely to be able to keep their pledges, and Pastor Van Horn expects that by the last of June they will have raised their budget. "And the best part is that almost every member will have helped. I only wish we could double our quota and give the Detroit Church reason to double theirs according to agreement."

Pastor Lena G. Crofoot writes from West Edmeston, N. Y. "I think you can depend on us as a church to meet our quota, and I am in hopes it will reach \$300, as we have done for the past two years."

EXTRACTS FROM AN INTERESTING LETTER FROM AUSTRALIA

"MY DEAR BROTHER:

"Peace be unto you and my brethren in America, in the name of our Lord Jesus.

"It is now about eighteen months past since I wrote to you for literature concerning the truths taught by the Seventh Day Baptist Church, which I received and do rejoice in all glory and honor to our God and Lord Jesus Christ. I have given away and loaned the literature, and am now pleased to be able to report an organized company in a place called Gunnedah, New South Wales, Australia. I left the church just after I saw it organized with a membership of twenty-four. I am now commencing the same operations in this town and district for the same purpose of raising a church to the honor and glory of Christ.

"This town and district have a population

of about ten thousand people, and as I am doing as Paul did at times,—work in the day with my hands and my body for my daily bread, and at night preach for the love and glory of the blessed Redeemer—I would be pleased to receive literature from you that the furtherance of this blessed truth in this far distant land may abound. I will be started in my mission work by the time you receive this letter.

Elder A. E. Pagett, Black Jack, Gunnedah, N. S. W., Australia, has charge of the little church there. . . ."

"W. ALLPORT:

"Brentwood Street,

"Muswellbrook,

"N. S. W., Australia,

"October 23, 1924."

Mr. Allport sends the names and addresses of several of these Sabbath keepers, and states that they are in three groups, quite a distance apart.

He also asks for Sabbath school literature to be sent to the place where he is beginning to do missionary work, as he expects that people will soon turn to the Sabbath.

GENERAL CONFERENCE TREASURY

Receipts for November, 1924

Onward Movement:	
Adams Center	\$ 10.25
First Alfred	157.40
Second Brookfield	35.75
Dodge Center	56.50
Friendship	65.00
Hartsville	5.00
Second Hopkinton	6.66
Gentry	20.00
Independence	100.00
Jackson Center	10.00
Pawcatuck	1000.00
Rockville	19.00
West Edmeston	100.00
	\$1585.56

Ministerial Relief:	
Milton Woman's Benevolent Society ..	5.00
Woman's Board:	
Adams Center	100.00
Tract Society:	
Milton Woman's Benevolent Society ..	5.00
Missionary Society:	
Dodge Center Church and Sabbath School	14.30
First Alfred	1.00
Milton, Woman's Benevolent Society ..	5.00

WILLIAM C. WHITFORD,
Treasurer.

Alfred, N. Y., December 1, 1924.

MISSIONS

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

THE WORK PROGRESSING

Encouraging reports have been coming from some of the churches as to their harvests. Early in the fall Pastor Peterson who has been shepherding our church in Brookfield, N. Y., as well as the one at Leonardsville, four miles distant, reported several persons baptized into the fellowship of the Brookfield Church.

A letter just at hand from Pastor Holston, Dodge Center, Minn., says: "In October, a father, a young lady school teacher, and five young people were added to our church by baptism and four were added by letter, showing that the evangelistic spirit is alive here. And we hope it will grow and increase. Pray for us at Dodge Center."

In the last *Quarterly Review* of the Nortonville Church is found this item: "The pastor had the privilege of baptizing eight young people after Sabbath school on Sabbath day, October 11. They will receive the right hand of fellowship as members of the Nortonville Seventh Day Baptist Church next Sabbath day, October 18. These young people came into the church not as a result of any special meetings, but through personal work and instruction as to the meaning of church membership and discipleship."

Other churches can and will report similar ingatherings. No pastor and no church should be satisfied unless souls are being born into the kingdom and brought into the church to be nurtured in the Christian way. This is what churches and pastors and Christians are for. This is what Christ wants of every church.

THE GREAT AWAKENING OF 1857-1860

An item of great interest, as well as helpfulness, in the study of evangelism, is the great awakening which occurred among Anglo-Saxon peoples in 1857-1860. Many now living remember the Fulton Street noon-day prayer meeting in New York

City. This prayer meeting was the beginning of this great religious awakening, which began in New York, spread to other cities and to Ireland, Wales, Scotland and England.

Two things, among others, characterize this great awakening; namely, it was a laymen's revival, and was one which was originated in the prayer meeting and was carried to a successful completion through a three years' course by virtue of the prayer meetings and prayer. It is estimated that five hundred thousand persons in the United States alone were led to Christ as a result of these meetings. Professor Frederick M. Davenport, in his book entitled, "Primitive Traits in Religious Revivals," describes it as follows: "Cradled in the atmosphere of financial fear, this revival speedily threw off its swaddling clothes and became a quiet, deep, and sane spiritual movement which pervaded and invigorated the higher life of the American people. It was a revival characterized not by preaching but by prayer, by an intense desire on the part of a great multitude of people for personal communion with him who is invisible and eternal."

The origin, spread, and results of this revival are well summed up by a tract published by the American Baptist Publication Society as follows:

The immediate occasion, the exciting cause, which precipitated the revival in America was the famous Noon-day Prayer Meeting Movement. Mr. J. C. Lamphier, a lay missionary in New York City, was greatly burdened for the salvation of souls. Almost daily in the old lecture room of the old Dutch Church he would go alone to pray for a genuine revival. He finally decided to invite others to join him in prayer. He announced a weekly prayer meeting to be held at the noon hour on Thursday. On the twenty-third of September, 1857, the doors were thrown open for the first of these meetings. For thirty minutes he prayed alone. Five others joined him in the second half of the hour. In this way the far-famed Fulton Street prayer meetings commenced. Before long the numbers increased and it became a daily prayer meeting. This meeting room overflowed and simultaneous meetings were held in a second and in a third room in the same building. The seats were all filled, passages and entrances were blocked and hundreds were turned away for lack of room. This led to the formation of nine other daily noon-day prayer meetings in New York City.

Men and women gave these prayer meetings the first place in their lives. The story is told of a merchant who came to New York City to purchase goods. While engaged in selecting his

articles the noon hour arrived. The visiting merchant requested the New York wholesaler to work through the noon hour, thus enabling him to return home by the evening boat. This reply was given, "I can not help that. I have something to attend to which is of more importance than selling goods. I must attend the noon-day prayer meeting. It will close at one o'clock and I will then fill out your order." They both went to the meeting. The visiting merchant was impressed and reflecting upon this example of Christian fidelity was led to become a follower of Jesus Christ. He returned to his home in Albany, N. Y., and immediately started the noon-day prayer meetings in that city.

Shortly after the establishment of the Fulton Street prayer meeting, one of the attendants moved to Philadelphia. This young man sought a place for a noon-day prayer meeting in this city. People tried to discourage him, but he persevered. Finally the lecture room of a Methodist church was secured. Passers-by jeered at him when he hung out the placard announcing the first meeting. For weeks he met with nothing but disfavor. Even the ministers looked upon the movement with distrust. God, however, was looking with favor upon the little group who were praying for the outpouring of his Spirit upon their city. After a while this lecture room became too small for them and they moved from larger place to larger place, until finally they occupied the largest hall in the city, one capable of seating four thousand people. This was filled daily by men and women who came there to pray for a spiritual awakening in their city. This prayer movement led to the conversion of hundreds of people.

Soon this great Noon-day Prayer Meeting Movement spread from coast to coast. Two years later, in 1859, on the second anniversary of the first noon-day prayer meeting, a convention assembled at the Cooper Institute in New York City, to consider means to sustain and enlarge the influence of these meetings. Wm. E. Dodge was the chairman. The representatives came all the way from San Francisco to New York City. This shows the extent of the movement. About this time a gentleman gave the following testimony in one of the noon-day prayer meetings in Boston: "I am from Omaha, Neb. On my journey east I have found a continuous prayer meeting. We call it about two thousand miles from Boston to Omaha, and here was a prayer meeting about two thousand miles in length."

The city of Providence was active in this movement. The daily prayer meeting was held in Franklin Hall. The attendance grew until other meetings were held in the vestries of the First Baptist church, the Richmond Street meeting house and the Round Top church on Broad Street. All were fully attended. Thirty-six churches in Rhode Island in the first six months of the movement gained a thousand converts. One hundred were converted at Pawtucket alone. More than one hundred were converted at the First Baptist church at Warren.

Space forbids any adequate account of the far reaching influences of this mighty movement. In the three years it gave the kingdom of God an

increase of about a half million souls. One denomination alone gained one hundred thirty-six thousand new members. W. T. Stead, late editor of the *British Review of Reviews*, has a chapter on "The National Significance of Revivals." In this he makes a startling claim for The Revival of '57, in America. He says, "it was the direct precursor of the great Civil War and the emancipation of the slaves."

In Ireland the revival movement of these days started in a prayer meeting held by four young men. It soon spread to other parts of the island and was marked by prayer meetings held all times of day and night in all kinds of places and by an unusual demonstration of the power of the Spirit. The movement in Wales "is traceable to prayer and to the prayers of thousands of people." Its history is most interesting reading. In Scotland the revival wave was marked by personal work and prayer. When a soul found Christ he went to work to win other members of his own family. In England, also, prayer meetings were the leading feature, so far as methods were concerned, in the great awakening which swept over the land.

There is not space here to give even an account in outline of this great religious awakening; but it is very interesting and suggestive to those interested in evangelism; and those who wish to know more about it will be helped by reading *The History of American Revivals* by F. G. Beardsley and the tract by the American Baptist Publication Society from which was taken the quotation above, and similar publications.

EVANGELISTIC WORK IN VERONA

REV. T. J. VAN HORN

In harmony with the promise I made with many other pastors at Milton Junction last August, the Verona Church began the consideration of such work early in October. Early in November cottage prayer meetings were held in widely separated sections of our church territory.

Rev. George B. Shaw generously responded to our telegram asking for help and public meetings were begun at the church on Sabbath eve, November 14. A large bulletin erected on the corner of the church lawn advertised these meetings to the passing public, and printed dodgers were distributed to the homes. And it was

too bad that more people did not take the opportunity to hear those twelve sermons that Brother Shaw gave us. It was the pure gospel proclaimed in great clearness and simplicity. They will leave a lasting impression on the minds of those who heard them. Neither will the public school children of the town who had the good fortune to hear his unique talks forget them.

I think Mr. Shaw will likewise remember the unusual experience of seeing the most prompt and ready co-operation of young people and others in prayer and testimony, sometimes seeing from five to ten on their feet at once with their word of witness.

The series of meetings was all too brief, but we are resting in the assurance that great good resulted in deepening and strengthening the spiritual life of the church. We were glad for this renewal of old ties of fellowship in evangelistic work, recalling experiences of many years ago.

Mr. Shaw's visit was a happy benediction to the Verona Church. We want him to come again.

MONTHLY STATEMENT

November 1, 1924-December 1, 1924

S. H. Davis	
In account with	
The Seventh Day Baptist Missionary Society	
Dr.	
Balance on hand November 1, 1924	\$16,035 34
Liuho Hospital auto fund:	
Mrs. F. A. Clark	1 00
Mrs. Esle Rogers Coon	1 00
Mary A. Stillman, special for China	25 00
Pawcatuck Seventh Day Baptist Society:	
Special for Dr. Crandall	25 00
Special for Dr. Palmborg	25 00
Mrs. Susie Loofboro, special gift for China missionaries	20 00
Southwestern Association, Missionary Society	8 41
Onward Movement treasurer, Missionary Society	466 96
First Alfred Church, China field	1 00
	<u>\$16,608 71</u>
Cr.	
T. L. M. Spencer, November salary	\$ 83 33
R. J. Severance, October salary and expenses	115 45
William L. Burdick, salary, traveling expenses, clerk hire, postage and stationery	213 52
L. J. Branch, October salary	25 00
C. C. Van Horn, October salary	41 66
Ellis R. Lewis, October salary	50 00
R. B. St. Clair, October salary	50 00
George W. Hills, October salary and traveling expenses	51 96
G. H. F. Randolph, October salary	25 00
Angeline P. Allen, October salary	25 00
H. Louie Mignott:	
October salary	35 00
Providing a home	100 00
Foreign Missions Conference of North America, support of work	50 00
Dr. Anne L. Waité:	
Freight charges, account H. E. Davis	31 98
Account Liuho Hospital auto fund.	82 00

Western Union Telegraph Company:	
Shanghai cablegram	12 00
Missionary telegrams	3 19
Furness, Withy and Company, W. L.	
Burdick's passage to Trinidad	130 00
Treasurer's expenses	28 00

	\$ 1,153 09
Balance on hand	15,455 62
	<u>\$16,608 71</u>

Bills payable in December, about \$2,000 00
 Special funds referred to in last month's report now amount to \$18,758.53, bank balance \$15,455.62, net indebtedness \$3,302.91.

S. H. Davis,
 Treasurer.
 E. & O. E.

REPORT OF RIVERSIDE WORK

REV. C. A. HANSEN

The church at Riverside has decided to enter the field of active service for the Master. A short time ago they raised between \$400 and \$500 and bought a nice canvas tabernacle, seating about two hundred fifty. A place was found to pitch the tent; the brethren turned out in a regular army, and soon it was decorated, advertising was put out, and a good orchestra was engaged, which together with our own talent made the meetings attractive.

There was a good attendance all through, although the weather was not particularly favorable. We felt we were favored by the Lord, in that no service was broken up by the storms. Elder Ballenger assisted in the speaking and Mrs. Brewer and others conducted meetings for the children of the neighborhood.

The effect of the meetings was good, and opened up a large field for house to house work, and the interest will be followed up with Sunday night services in the church. We are working hard to get a good orchestra started, and we have some encouraging prospects.

The pastor has decided to give a worker's course in personal work before the regular prayer meeting each week, to enlist as many as possible in loving service for Christ.

BIBLE STUDY FOR WORKERS

1. What methods did Paul use in his day?
 "And how I kept back nothing that was profitable unto you, but have shewed you and have taught you publicly, and from house to house." Acts 20: 20.
 Experience has shown that preaching without house to house visiting is generally a failure.
2. Whom did Paul have to aid him in his evangelical efforts?

(Continued on page 751)

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH,
 CHESTERTOWN, MD.,
 Contributing Editor

Human Thought is Human Destiny.

THE PROBLEM OF WORLD CITIZENSHIP

DR. J. N. NORWOOD

Almost anyone surveying the field of national life today would agree that the problem of enforcing the Eighteenth Amendment and the problem of the fair distribution of the products of industry are among the greatest confronting this generation. Likewise, any observer in the field of international life would conclude that the greatest problem confronting the citizen of international society is that of war. One might ask, "What availeth it if we solve the problem of the liquor traffic, the problem of the distribution of wealth, and other problems of national life, if our civilization is to be wiped out by war?" One can be sure that another World War within the next generation would be as much worse than the recent World War as that was worse than any preceding war. Hence, the international citizen—and whether we wish it or not, that term describes us all—is confronted with a mighty problem of deciding what shall be his attitude toward war.

Let us consider briefly a few of the outstanding causes, real or alleged, of war. Let us take as the first, imperialism. Do not get alarmed at the size of the word. Imperialism, or economic imperialism, is very easily understood if we reduce it to something concrete. Take a supposititious case. A group of French bankers or business men gather a sum of money and organize themselves into a company to build a railroad in Mexico, or some other country commonly called backward. Suppose that when the railroad is built and running, something happens in Mexico, like a new revolution, overthrowing the old government, disturbing the country, and interfering with the profitable running of the foreign-financed railroad. The natural thing for the French financiers to do is to appeal

to their own government to interfere in Mexico in support of their venture. Or suppose that this money was loaned to the Mexican government and the revolution came and the government was unable to meet its obligations and the financiers appealed to their own government to interfere in Mexico. A situation would have developed which might easily result in the political control of Mexico by France. This illustrates what is meant by economic imperialism. It is, of course, only one phase of the subject, but perhaps it is suggestive. Or, if British or American financiers should be gaining similar concessions in the same backward country, it is easy to see how intrigue might develop, and bitter feeling between the different national financiers might lead to strained diplomatic relations, and even war. Thus, the activities of groups of financiers or other business men from different countries, in the backward regions of the world, lead, not only to the exploitation often ending in virtual control of the country where the investments are made, but also to war between the countries representing the different exploiting groups.

A second cause of war, or one frequently alleged to be such, is secret diplomacy. Diplomacy has become a profession, owning a certain etiquette and atmosphere. While undoubtedly we have improved since the day when a diplomat was defined as "a man who lies abroad for the benefit of his country," still there is a great deal of professionalism and convention wholly out of keeping with our present democratic notions of the proper relationship between human beings and between countries. There is no doubt that the professionalism of diplomacy is a cause of irritation and misunderstanding between nations and that the bringing of diplomacy into the daylight, to a much greater degree than it has been brought, would work against war.

A third cause of war is alliances. The grouping together of nations with similar interests, temporary or permanent, in alliances evidently aimed at one another, creates situations favorable to international clashes.

A fourth cause of war is militarism. The creation of large armies and navies with the spirit that accompanies them is a fruitful cause of war, it is asserted. When we have a perfect machine, we like to "see the

wheels go round"; and a country, backed by overwhelming military or naval power—human nature being what it is—is not in a mood to act with modesty and moderation in dealing with its neighbors.

Still other causes of war, it is alleged, are fear and the international anarchy underlying the fear.

Thus, any casual glimpse at the literature dealing with the causes of war will yield us at least this list: imperialism, secret diplomacy, alliances, militarism, fear, and anarchy. Perhaps, to be completely in fashion, one should add another, namely, big business.

Having catalogued, with a word of explanation, the most frequently encountered causes of war, let us turn now to the remedies; and in hunting for remedies, let us spend a little time analyzing this list of causes to see if some are more fundamental than others. Perhaps we shall see that some of the causes—so called—are really symptoms and the outgrowth of a smaller number of real causes. Perhaps a little thought will lead us to the conclusion that imperialism, anarchy, alliances, and secret diplomacy are themselves, with war, the products of anarchy and fear.

Let us illustrate a little further what we mean by this proposition. By "anarchy" is meant, of course, a situation where there is no law or, what is just as bad, inadequate enforcement of law. We understand that democracy means government by the many and monarchy means government by one, while anarchy means the negation of government and law—the absence of it. A glance at the international world shows that to a very large extent it is in a state of anarchy. It is a case of every individual unit (nation) of the international community looking out for itself and "his Satanic Majesty take the hindmost." In other words, the international community is situated as your village or city, and mine, would be if there were no city or village government or law, or no machinery provided to declare and enforce law. This condition of anarchy gives rise to fear and out of the fear—just as naturally as the blade of wheat out of the wheat field—grow secret diplomacy, alliances, armaments, and imperialism.

Let us suppose that in the rural community where I live there is no law and no government. Up the hillside behind my

house is a desirable spring. I have no other convenient water supply. My health and comfort and prosperity depend on my having access to that spring, so I lay a pipe to the spring. Now, my neighbors are situated about as I am with respect to water supply and that spring. We get into a quarrel as to who shall have it. By our hypothesis, there is no recognized authority to go to to settle our conflicting claims, and so each must look out for himself. Immediately there develops among the neighbors and myself the phenomenon of imperialism. I must have that spring! I must control it! I can not afford to use it by anybody's leave. It must be mine in order that I may feel safe and comfortable about it. My neighbors are equally sure that their comfort and convenience depend on the spring as much as I think mine does, so they indulge in a bit of secret diplomacy among themselves and intrigue against me. I begin to suspect what is taking place and I call on one of my neighbors on the other side of me and suggest to him that if he will help me to make good my determination to use the spring, he and I shall use it together. Thus, there develops the phenomenon of alliances. Two competing alliances appear. The final decision of the matter must depend on force, and each individual and alliance begins to accumulate arms and ammunition, and armaments appear. Now this homely illustration, which I think is true to life as it would be under the conditions supposed, illustrates the situation in the larger world of international life. The nations of the world have not gone into imperialism and armaments and these other manifestations that we greatly deplore out of pure meanness.

In most cases, the imperialism and armaments and what-not have grown up to supply a deeply felt lack in the institutional growth of modern times. They are feeble and partial and embryonic attempts to overcome the existing anarchy. A nation feels that a certain supply of raw material is absolutely essential to its national existence or prosperity. Or it feels that a certain port or waterway or defensive position is absolutely essential to its peace of mind, its safety, and its independence. There is only one way—the world being unorganized as it is—for that nation to assure itself of these desirable possessions and that is for

it to go in and take them. It can have no assurance that if it shares them with somebody else or uses them on someone else's sufferance just how soon that someone else may become an enemy and render uncertain the prosperity and continued national life of the country in question. Thus, perhaps, this analysis is sufficient to show that the real cause of war—not barring out other forces as tending toward war, to be sure—is the anarchy and the fear that is the child of anarchy.

What can we suggest as remedies? What is there that we as ordinary citizens can do? We are busy people—busy making a living with our factory work, our store-keeping, our farming, our dish washing, our teaching, and our preaching. What is there that we can do to help eliminate war? Before I answer this question, let me mention two suggested remedies for war which do not appeal to me at all. One suggestion is that we work to get our national legislatures to outlaw war—declare it under all circumstances and conditions illegal. The other suggestion is that you and I as individuals take a solemn vow that, no matter what the circumstances may be which may induce our country to take up arms, we will have absolutely nothing to do with the war. We will not give it our blessing; we will not publicly or privately pray for success; we will not support it by enlisting; we will withhold our financial support. Now my prime objection to these two remedies is that they put the cart before the horse. We are asked to give up the only weapon left us to defend our national independence and ideals before any other dependable means of defending them are substituted therefor.

Take, by way of illustration, the pioneers who settled our frontier hamlets in the early days. How absurd it would be to say to one of these sturdy fellows, "My good man, it is dangerous and provocative for you to carry a rifle. We demand that you give it to us." And all this, mind you, before we have furnished him with any machinery of law, or courts, or jails, which might be expected to protect his family and possessions and render the ownership of a rifle for those purposes unnecessary. This is a wrong emphasis. Let us provide the substitute, then outlaw war. Neither will I take any such vow as that indicated. If our country plunges into another war, I

might comment pointedly on the stupidity that will not accept an obvious substitute; but I fancy I should act as I did in the last war: do my bit toward helping our Uncle Sam get out of the muddle victoriously.

Now I desire to suggest some of the every day, common things that you and I can do, as international citizens, to help end war. We feel that we should be doing something but perhaps have doubted our ability. We may have overlooked some of the very commonplace things that after all lie at the root of the problem.

In the first place, let us take with a grain of salt much of the information that comes to us about foreign lands. I remember years ago what a lot of facts we used to get in the English newspapers about American life; and yet while the facts were undeniable, they gave an entirely wrong perspective of American life. A great deal of information would be made available about cowboys and lynchings, and such unusual features of life here. Now, one may live in the United States a whole lifetime and never see anything but a vaudeville cowboy, and never see any kind of lynching. One could not quarrel with the accuracy of the material presented, but with the proportion between facts. Perhaps you can understand how it is that for the last six or seven years there has been a large group of people in this country whose interest it was to paint European conditions as black as possible. Goodness knows, they are bad enough; but our picture of European life has been drawn somewhat out of proportion because the party and its press organs which was most opposed to our entering the League of Nations has felt that the blacker the European conditions, the greater the justification for its policy. So I suggest that one thing we can do is to discount somewhat the information that comes to us, knowing that it is partly propaganda.

In the second place, we can cast our influence against group egotism. Let us talk more about our country's going in with other countries to co-operate on world questions as one among equals and less about our going in to lead and just show everybody how it is done. Personal egotism, fortunately, is taboo, and any individual in this democratic day who goes into a group of his associates with the lordly notion that he is going to show just how

things should be done will very soon be laughed out of court. But group egotism is rampant the world over. Each nation—and there is the humor of it—each nation thinks that because of its position, or its wealth, or its history, or its morality, or some other quality peculiar to itself, it is the one that should lead in pulling the world out of the present morass. Let us talk a little more modestly about going in; and if we possess the elements of leadership, as I verily believe we do, they will assert themselves in a group of nations just as surely as the elements of personal leadership assert themselves in a group of individual human beings.

In the third place, I wonder what we could do more in harmony with the motto of our new Onward Movement, "Onward with Christ," than to vow that from this time forth and forever more, we as individuals will never use such words as dago, greaser, wop, chink, and nigger. How thoroughly unchristian such terms are! How can we ever hope for thoroughgoing international understanding or interracial understanding as long as there exists the spirit implied in those words. We certainly would be doing our country and international society a great service, should we make this promise and stick to it.

Again, let us not lose our faith in our ability to change things. Nothing is more depressing and discouraging than to see supposedly Christian people throw up their arms in despair and say, "It is hopeless; it can't be done; the world has always experienced war and it always will." What chance is there for the coming of the kingdom of God through the agency of human beings if Christians are to subscribe to this sort of pessimism? Nothing could be more out of harmony with Christian faith. One often hears it said that human nature can not be changed. Whether it can be changed or not, I am not sure; but I am sure that we can change its expressions and that is the big thing. There was a time when an individual holding a grudge against his neighbor went against him with his bow and arrow. How absurd it would be now to assert, as it was undoubtedly asserted by those who felt that reform was impossible in those days, that it is no use, you can not change human nature; man has always gone at his neighbor in that way and he al-

ways will. But see! Instead of going after his neighbor now with a bow and arrow, or six-shooter, he simply asks the State to arrest his neighbor and try him for the alleged offense. Or, it is not so long ago that if a man was insulted, he felt that it was necessary to issue a challenge for a duel. Seconds were chosen, and the weapons and the trysting place arranged for. The duel was fought to satisfy honor. When people began crying out against this evil, it was asserted that you can not do anything. Human beings have always fought duels and they always will. Nowadays, in most civilized parts of the world, no self-respecting man imagines he must fight a duel in order to vindicate his honor. So also it has been in the fight for the enfranchisement of women; in the fight against slavery; and so it is today in the fight against liquor. The time is coming when war will be eliminated just as surely as the kingdom of God is spreading in the world. Let us as individual Christians assert our faith that this will be so; and act to help make it so.

Finally, let us do our bit within the circle of our influence, large or small, to crystalize sentiment for some sort of world organization—League of Nations, or otherwise—to end the existing international anarchy, which breeds the fear, which breeds war. If we do these things, I feel that we shall be aiding the coming of the kingdom of Christ. A long step will have been taken toward that time seen by the idealistic poet:

"When the war drums beat no longer
And the battle flags are furled;
In the parliament of men,
The federation of the world;
When the common sense of most
Shall hold a fretful realm in awe,
And the kindly earth shall slumber
Wrapped in universal law."

UNIVERSITY AND MILTON CO-OPERATE IN RESEARCH

Plans for the University of Wisconsin and Milton College to co-operate in carrying on certain biological investigations, the work having to do with the effect of ultra-violet light on blood sera are being made. Dr. M. F. Guyer, professor of zoology at the university, and Dr. F. G. Hall, professor of biology in Milton, are planning and supervising the research. Doctor Hall has

been interested in research of a similar nature for some time, and this problem has been suggested by him after considering the former results.

Practically all the work will be done in Milton except the analysis of the sera which will be done in Madison. The university has agreed to finance the project. Special apparatus and the ultra-violet light are being furnished by the Burdick Cabinet Company of Milton.

This research is for the purpose of determining the effect of the ultra-violet light on the blood of rabbits and to find out if the change in the blood sera is passed on to the offspring.

Other research is being planned with the use of the same kind of light. Charles F. Sutton and Claude S. Grant are preparing to determine the effect of this light on the blood count, the hemoglobin and basal metabolism.—*Milton College Review*.

MORE ABOUT CHRISTMAS MAILING— DON'T MISS THIS

"The Shop Early, Mail Early" campaign inaugurated by Postmaster General New last year proved to be an unqualified success. It was of great benefit to the people and also enabled post office employees to deliver all the Christmas mail before noon on December 25. The department again this year asks the hearty co-operation of the public in order that the record made last year may be equalled, if not excelled.

When you shop early and mail early you are helping the clerks in the post office to eat their dinners home and you are greatly benefiting yourselves. You have a greater chance to secure a better selection of gifts from the stores, you have more time to wrap them securely, and you are sure that they will arrive at their destination in time to be opened Christmas morning. You are also relieving the burdens on the clerks behind the counters in the stores, and you are giving a practical demonstration of the good will that Christmas time signifies. Acting Postmaster General John H. Bartlett requests that you refrain from using small envelopes in sending your Christmas cards as this very greatly retards the sorting and distribution of the mails. Let all of us pull together this year, do our shopping early, do our mailing early, let's make

it a genuine old-fashioned Christmas celebration.—*John H. Bartlett, Acting Postmaster General*.

REPORT OF RIVERSIDE WORK

(Continued from page 746)

"And I entreat thee also true yoke fellow, help those women which labored with me in the gospel."—Phil. 4: 3.

Why should not each woman's society study the art of winning souls as a regular part of their work. They can do visiting in many cases where ministers could not gain an entrance.

3. Did the apostles do personal work?

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messias. . . . And he brought him to Jesus."—John 1: 40-42, and 45.

4. What characteristics must we have to be personal workers?

There must be a love for the lost, because they are Christ's property. There must be a clear knowledge of a definite message, and a boldness given of the Holy Ghost. Acts 4: 7, 8, 13, 19-20.

5. Whose guidance must we seek to be successful?

"Then the Spirit said unto Philip, Go join thyself to this chariot, and Philip ran thither to him." Acts 8: 29-30.

We should heed the impressions that the Spirit gives us to pray, work and run errands for him. Do it quickly like Philip, who ran thither.

6. How much of the Bible should be taught in our work?

"And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke 24: 27.

We shall find some people interested in prophecy, others in sacred history, and still others in signs of the times, and world problems, and a few are waiting to hear about the Sabbath. God expects us to find these and bring them to obedience to a ten-tenths gospel. If we sit still and fold our hands, their blood will be on our garments, and we may be lost through criminal neglect of others. If we go, we may succeed.

Scriptures to learn, both text and references: Ex. 20: 8-11; Mark 2: 27-28; Rev. 22: 14-17.

1050 Walnut Street,
Riverside, Calif.

If the heart were full of God, the tongue could not refrain to talk of him: the rareness of Christian communication argues the common poverty of grace. I will think of thee always, O Lord! So it shall be my joy to speak of thee often; and if I find not opportunity, I will make it.—*Bishop Hall*.

WOMAN'S WORK

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

There are ferns in the garden of the soul as well as flowers. The flowers grow best in the sunshine; the ferns grow best in the shade.

There is the fern of Patience, the fern of Long Suffering, and the fern of Meekness.

The great Gardener of the soul delights in the ferns and purposes to save them from destruction by the garish day.

And so he takes us into the shade, the shade of disappointment or the shade of sorrow, or the shade of sickness and pain.

But it is a very blessed shadow, for it is the "Shadow of the Almighty"; and here the ferns flourish and a cloudy day makes the garden beautiful.—J. H. Jowett.

I am glad at this time to give space to a call for the coming conference of women to study the questions of the cause and cure of war. These questions are of vital importance and the meeting should be largely attended. The members of the Women's Board are anxious that as many of the women of our denomination as can attend, will make an effort to go to Washington for this meeting.

WOMEN'S CONFERENCE ON THE CAUSE AND CURE OF WAR

MISS KATHERINE GAY
Director of Publicity

Women of all denominations will have a notable part in one of the most remarkable gatherings ever held in the United States, the Women's Conference on the Cause and Cure of War, which will take place in Washington, D. C., from January 18 to 24, 1925.

The Council of Women on Home Missions and the Federation of Women's Boards of Foreign Missions in North America are two of the eight women's organizations in the country which will take

part in this conference, which represents the most businesslike and serious attempt ever made by the women of America to face facts and substitute clear thinking for hazy idealism in the matter of war prevention. The purpose of the conference is to arrive at a practical working program which may unify the independent efforts now being made in behalf of world peace by each of the organizations. Approximately five million women will be represented by the conference.

Mrs. Carrie Chapman Catt, internationally known leader of women's movements, will serve as chairman. Among other leaders are prominent women in the eight co-operating organizations, which include the two already mentioned, the American Association of University Women, General Federation of Women's Clubs, National League of Women Voters, National Council of Jewish Women, National Board of the Young Women's Christian Association, and the Women's Christian Temperance Union. Among the speakers will be Dr. James T. Shotwell, largely responsible for the draft treaty which gave rise to the present Geneva Protocol, Secretary Charles Evans Hughes, Dr. Manley O. Hudson, Bemis Professor of International Law at Harvard, and John Foster Dulles of the Foreign Policy Association.

The Council of Women for Home Missions has appointed the following leaders for the conference: Mrs. John Ferguson, president; Mrs. John Ferguson, chairman of arrangements; Mrs. Fred S. Bennett, program chairman; Mrs. Orrin R. Judd, chairman of finance. The Federation of Women's Boards of Foreign Missions in North America has appointed: Mrs. E. H. Silverthorne, president; Miss Sarah A. Bussing, chairman of arrangements; Miss Ella R. McLauren, program chairman; Miss Ella R. McLauren, chairman of finance.

159 E. Fifty-second St., New York City.

A BETTER DAY FOR THE WAYWARD GIRL

A mother would be amazed if told that she was contributing to her daughter's downfall, but the mother who learned after six months that the "Julia" her daughter said she was visiting from time to time was a myth, was "of the class of improper guardians for youth who should be deprived of their guardianship." And there are many

of her type. When daughter goes out for an evening, "I urge upon parents that they themselves go along and see that she is in a right environment; they need not stay all of the evening, but they should see that the girl is where they expect her to be." These are not the words of a theorist or idealist, but are written by Miss Alice C. Smith, the "Angel Policewoman," of New York City, who speaks from many years of experience in dealing with wayward girls, both in the work of prevention and of rescue. In the latter field she assures us that now three-fourths of those under the age of twenty-five can be saved. Miss Smith, whose service to erring women has earned her the above title, by which she is known to the demimonde, tells us in *The Police Magazine*, published in New York under the auspices of the International Police Conference, that striking evidence of the success of this salvaging is to be found in the fact that in many thousands of homes in New York, women who have strayed are now living as companions and helpers. From not one of these homes, she adds, has come the report of any advantage being taken of such a girl's record. One of the most potent means of saving the discouraged delinquency, she writes, is to provide a home background. One of the sects has a system of what are called "Opportunity Homes," which are listed by the Florence Crittenton Home. The unfortunate is cared for by the institution until a place is found for her in one of these "Opportunity Homes," where she can work out her destiny under favoring circumstances. Wayward minors and incorrigible girls are no longer sent to the workhouse, we are told. They go, instead, to the Florence Crittenton Home and to a reformatory, or, in certain instances, sentence is suspended. Another important—and a more modern—means of saving these women is furnished through the Neurological Institute. A woman or girl who appears defective is sent to this institution for a mental test, thoroughly conducted. When the report arrives the magistrate passes sentence in the light of science.

A social scientist herself, Miss Smith has given nearly a quarter of a century to the work of salvaging the souls of unfortunate women. Her volunteer social services so commended her to John D. Rockefeller, we are

told, that for three years he paid her salary for her work in the courts. New York then took over her services and placed her name on its payroll, where it has remained. She is now chief probation officer of the Day Court for Women. Ten years ago, she continues, the complaint that "it is hard for a girl to be good" was truer than it is today. Then she agreed, in a measure, with the statement. It was not impossible, but it was hard. At that time she found three reasons for feminine delinquency:

Fifty per cent. of the cases were due to poor and inadequately managed homes. Thirty per cent. of the girls who needed my services could not live on their wages. The remaining twenty per cent. were the result of what I termed "un-schooled emotions."

It is most inspiring to look back over the ten years and visualize the radical change that has taken place for the better. Homes have improved. They are most intelligently and humanly managed. They have been made pleasanter for the girl who returns from her work in a store or a factory or an office. The settlement workers and the mothers' clubs and the wider information that foreign-born parents now have concerning our standards of living have brought this about. Today I am not overestimating the home conditions when I say that only twenty per cent. of delinquents are the victims of bad home environment.

Twenty per cent., one-fifth, is too great a number. But that is encouragingly less than the old proportion of fifty per cent., or one-half.

The number of girls who go wrong because their wages are inadequate is today negligible. I know of practically none. Wages are better. Girls can live on them. Especially if they live in the fast-increasing number of well-managed and chaperoned boarding-houses and homes for the self-supporting girl.

A notable one among these is called the Webster Apartments. They were provided for in the will of a member of a great mercantile firm. He understood the need of such homes for working girls and provided a model one.

In my survey of the situation ten years ago I asked good women of this city and other cities to be interested in the formation of girls' clubs. The need for places where girls could go for amusement, and where good women could exercise judicious oversight, was great. Those clubs have come into being and are functioning successfully.

The Carroll Club, occupying the house once owned by the Colony Club, which is composed of wealthy New York women, is a fine example. The girls have a squash court, a library and reading-room and a swimming pool.

It is a delightful place of meeting. Means of spending vacations in safe and pleasant places have been arranged by the Vacation Society. Great firms who employ girls have built country clubs for their summer outings. No girl in New York or any well-organized city need err through finding life dull and lacking in amusement.

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THE SABBATH RECORDER

A new factor of temptation has now come into being, says Miss Smith. Country girls come to the city expecting to go on the stage or to appear on the screen. Forty per cent of the delinquents, we are told, are victims of this "madness." Their fall is not ascribed to the persons connected with the stage or screen. The temptations, says Miss Smith, come from men who see these girls loitering about the streets and parks and theaters. Then there is the problem which seems to the policewomen inexcusable. This is furnished by married women who go seeking adventure, and drift into a frivolous, evil life. These women furnish twenty per cent of the cases which come before the Day Court for Women. Other cases are furnished by the number of women who err through a mistaken idea of romance. A few girls still think that the man who says "hello" to them on the street and who does not want to call on them at home is a creature of romance. Fortunately, goes on New York's famous policewoman:

The number of such deceived ones is smaller than it was. Young women are growing clearer-eyed and keener-minded in such matters. Policewomen, of whom New York now has a hundred, have done a great deal to prevent the beginnings of social evil. They patrol the parks and the streets and halt many such cases early in their development.

The city has become argus-eyed. There is practically no street-walking. Commercialized vice has almost disappeared, thanks to the coming of a police commissioner who has served as a policeman in uniform and has set his face sternly against a continuation of the old evils of a wide-open town. Under him the Tenderloin of commercialized vice and public gambling has disappeared.

The single standard of morals is no longer a jest. It is being soberly accepted. I foresee a time when the social evil will be a negligible factor in modern life. There will always be some folly. But I hope it will become a small factor of life. There will always be foolish girls who will go to the city seeking the great adventure of love and finding a hideous counterfeit.

But even in this big city a girl is safer than in any other place except her own home. It is, of course, there that a girl is safest of all. We believe that an inadequate home is better than none.

The cities are growing better. Vice is lessening. New York, so far as its delinquent woman problem is concerned, is growing better and better. It is a well-ordered city—probably the best-ordered in the matters that come to my attention in the world.

—The Literary Digest.

MINUTES OF THE WOMEN'S BOARD MEETING

December 1, 1924, the Woman's Board met with Mrs. E. E. Sutton. Seven other members were present: Mrs. A. B. West, Mrs. J. H. Babcock, Mrs. L. M. Babcock, Mrs. G. E. Crosley, Mrs. A. E. Whitford, Mrs. J. F. Whitford, Mrs. Shaw, and one loved, former member, Mrs. A. S. Maxson. Mrs. J. H. Babcock read a passage of Scripture, after which she, Mrs. West, and Mrs. Shaw offered prayers, asking divine help and blessing for our absent members, especially Mrs. Daland, who is in a Chicago hospital, and for our home and foreign missionaries.

Minutes of the November meeting were read.

The treasurer reported for the past month and the board approved. She read a communication from Marie Jansz.

The corresponding secretary read letters from F. P. Turner, of the Committee of Reference and Counsel, Federation of Women's Boards of Foreign Missions, and Fleming H. Revell, publisher. She reported receiving the "Year Book of the Churches."

Voted that an order be drawn on the treasury for payment of this book.

Mrs. West read letters from the Commission of the Seventh Day Baptist General Conference, and Mrs. Wardner Davis, Salem. She reported sending the paraphernalia for the pageant, "The Light Hath Shined," for use at Fouke.

Voted that Mrs. West write the Seventh Day Baptist Commission that the Woman's Board desires to have the hospital at Liuho rehabilitated and is willing to assist in the work.

Voted that messages of sympathy be written, by the corresponding secretary, for the board, to Mrs. Daland and our China missionaries.

Minutes of this meeting were read, corrected and approved.

Adjourned to meet with Mrs. Crosley in January.

MRS. A. B. WEST,
President.
NELLIE R. C. SHAW,
Recording Secretary.

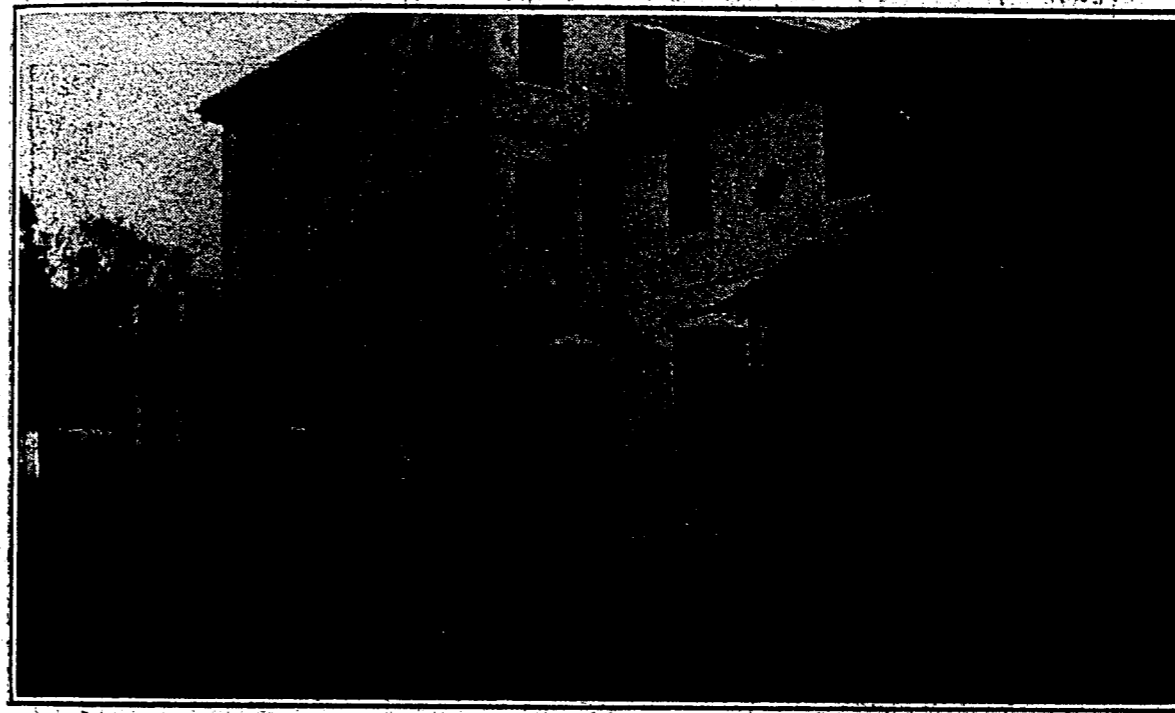
Every opinion reacts on him who utters it.—Emerson.

LIUHO'S CALAMITY

DEAR RECORDER READERS:

Perhaps you would like a word from us at this time, as we are beginning again after the war.

After I reached Shanghai from Peking and especially after I learned of the thorough looting of the hospital, it seemed rather hard to smile, for some time. It was difficult not to feel as if everything done in the past had been in vain. Gradually, however, there seemed to be some light appearing. First, was the fine spirit of the Shanghai Church in rallying to the care of their poor Liuho brethren and sisters who had lost all, or nearly all. Then there was



More than Thirty Shells pierced the Walls

the growing feeling of drawing closer together in sympathy and love, as we met with them daily for prayer and Bible study in our chapel in the city, where they were staying, and as we planned for their comfort, both present and future, in various ways.

Dr. Crandall and I had tried again and again with invariable failure, to get to Liuho to see what the conditions were. The American consul had given us a proclamation to put up on the hospital in case any Chinese Red Cross worker could get here to put it up, and we had put it in their hands, but that was never accomplished, so at last it was returned to us. As soon as the armistice was arranged, Dr. Crandall, Mr. Crofoot, Miss Burdick and I hired a car and set forth to see what we could do, armed with the proclamation issued for the

protection of the hospital. It worked. We were stopped eight times going out and six times going back, while our official-looking document was carefully examined. Then with reluctance we were allowed to go through the opposing lines, whose soldiers were still on guard at bridges, etc., fully armed. The Chinaman at the wheel was very much frightened at first and strongly objected to going on, but gradually his faith in our paper grew and he became cheerful.

Well, it was a sad sight that met our eyes. At least two-fifths of the town was in ruins from fires; in addition were many ruins from shell fire, and desolation everywhere. The inhabitants had fled; houses were wide open; the interiors looted and destroyed. The hospital buildings were just like the rest. There were over thirty large shell holes through the walls and roofs, and much damage by shrapnel inside. Everything, nearly, was taken away or destroyed, even to our own iron beds. It made us feel pretty blue, and we almost wondered if there were any use in going out to begin work again. But the

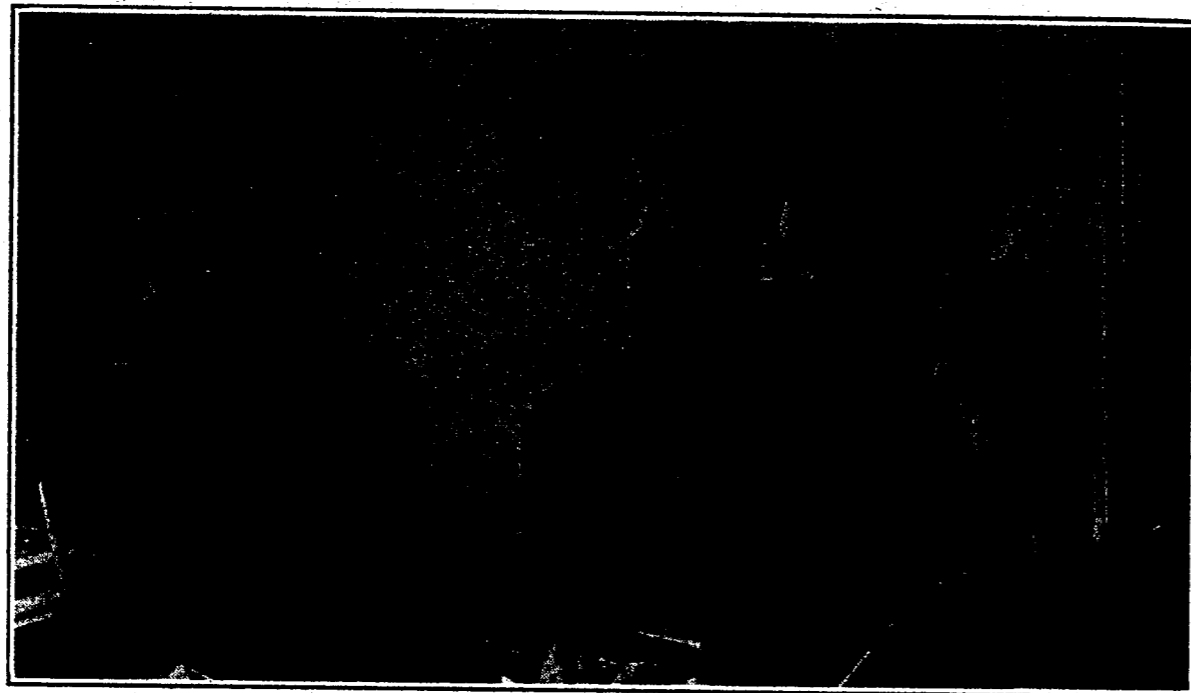
fact that we have the land and the buildings, such as they are, and that many of our patients are from the surrounding regions, made us feel that it was the only thing to do.

I waited three more days and then went to the automobile station again to see what I could find out as to the safety of the road and the prospect of returning. I went to see the American consul on the way, and though he would not give his permission, neither did he forbid it. When I reached the station, instead of a coolie or two as had been the case for a month, there were six of the most representative men of Liuho there planning a trial trip. They hailed me with delight and asked me to accompany them, one of them giving up his place in the auto to me. Aside from really being friendly to me, they wanted me because

they thought they would get through the lines better with a foreigner along, and I, no doubt, was of use to them. That trip put the first real hope into my heart, for we seemed such real comrades, as never before. I said something about the impulse to abandon the work and they all exclaimed against it. "No! No!" they said, "we must build it up again and you must help us." The courage they showed, in spite of such a calamity, stirred my admiration, and a warm feeling came to me, of hope for new opportunities of friendliness and co-operation.

That evening after reaching Shanghai, and the next morning, I spent in buying things needed and in

getting our people together for a grand move; for the war was over evidently; and their cotton badly needed picking and the rice needed harvesting. I will not take space to tell what a time we had getting a big truck, but at last one seemed



Helen Su's Room After Looting

sent to us and we piled our baggage into it and ourselves on top of that—twenty-two of us, besides the two drivers. We made a smile-provoking picture for many. I shall always regret that no camera was at hand to take our picture as we started!

We were late in starting and were delayed three times for quite a while, while that same blessed proclamation was being examined by officers, so did not reach Liuho till after dark. The truck had to return immediately, so we all packed out of it at the junction of the hospital road with the auto road. There was not the least wind stirring, and Dr. Crandall sat with a lighted candle in the midst of the baggage while the rest of us made trip after trip, carrying it to the hospital by the light of a lantern—no electric lights left. Almost no one had come back to the town and it was very quiet.

We swept the rubbish out of the least damaged rooms in the hospital building, spread our bedding on the floors, and all

went to bed, after a lunch of the bread and meat and bananas provided by our kind friends, the missionaries in Shanghai.

We can never forget all their kindness and helpfulness, and their gifts to help us out. The Bridgman Home young ladies, who are boarding there, have also been most generous, as if they belonged to us.

Our refugees are still with us in the hospital, for their homes have been uninhabitable, and they have been very busy getting in their cotton and rice crops, on which they depend to help them through the winter. Our servant has had to help his people in their extremity, and Dr. Crandall and I have been eating Chinese food, as we have

no time to cook. We all slept on the floor till a friend, whose house had been partly burned, sent two immense Chinese beds here for safe keeping, and some of us are using them. We also found a few of our hospital beds in the neighborhood, so that now only six are still on the floor. We have been very much pleased over the attitude of the Chinese, that our losses must be made good. We have been asked for a statement of them by a representative of the governor. They are planning to reimburse the Chinese also, for their losses, to some extent.

It is encouraging to see the response of the Chinese people themselves, Christian and non-Christian, to their brothers who are suffering. A hundred warm, heavy comforters were sent us from a Shanghai firm to be distributed; many old garments

have also passed through our hands. The Red Cross is handing warm garments, rice, and sweet potatoes from different donors, to the poor; and a rice kitchen is soon to be opened to feed and house those whose homes have burned.

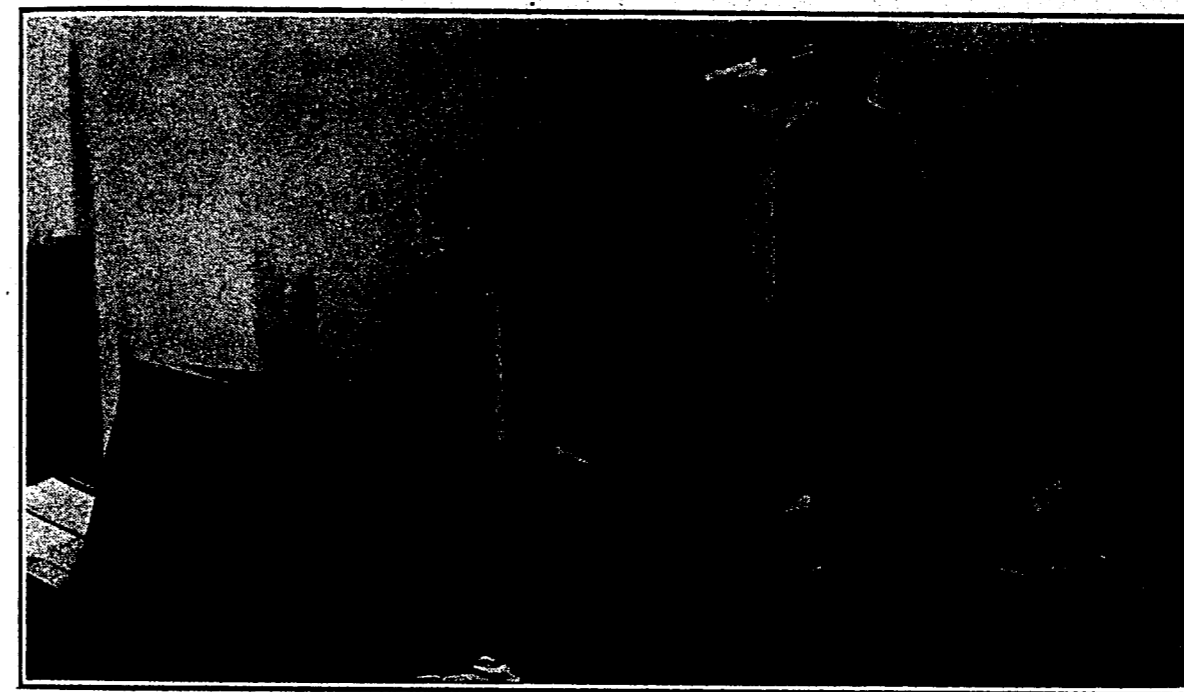
Dr. Wilmot, sent by the governor to examine the sanitary conditions and institute work of cleaning up the war districts, asked Dr. Crandall and me to act in connection with one of the Chinese gentlemen, to see that the work was done. It seemed almost impossible to undertake it; but we felt it was an opportunity to serve and to work with the people that we should not neglect; even though we have not been able yet to

trial work for women, quickly outlining plans for it. If he can carry out those plans, it will probably be the greatest opportunity I could ask, to do the work I have been wanting to start in on, but have not known how to begin.

So, just now, instead of being cast down, we are rejoicing in the closer contact with, and understanding of, really fine Chinese people, and the seemingly greater opportunities opening up to us than ever before. We are looking forward with joy to the arrival in a few days of our missionaries, the Davises and Thorngates. We are very grateful to our friends among the doctors, dentists, and nurses, who have made possible an auto for the hospital. It will be greatly needed now, in helping to bring things from Shanghai, as we shall need so many, as well as for our own comfort and convenience in necessary travel.

Today a raft of workmen are due from Shanghai to build fences and to begin the repairs on the buildings.

There are many soldiers still on the road, and a few in Liuho, but these latter claim



Dr. Palmborg in her Bedroom looking for Lost Things

look over and salvage what we can out of the debris in our dwelling house. We have many patients, to whom we are giving free treatment and medicine for the most part, and they take more time than usual on account of our handicap in being without what we need and have not had time and opportunity to supply.

It is delightful to become really acquainted with such a man as Mr. Lok, who is serving with us, and who is an inspiration to us. The young man who is gathering up the claims for reimbursement, Mr. Foo, is also an inspiration, for he gives us hope for China (which was well nigh lost!), when we see his quiet efficiency, with not a hint of bombasticism, but evidently only a desire to serve. In a conference with him and Mr. Lok and several other men yesterday, he suggested that I establish an indus-

they are here only to protect the Salt Department. We are sorry to say that deserted soldiers are hanging-around the outskirts of the town, bringing terror to the poor country people, taking away their food and what little they have left. Several who have been found looting, dressed in soldiers' clothes, have been shot by the order of the officer in town. We hope these may leave soon.

Asking your prayers for us and continued interest in our work, I am,

Your sister in Christ,

ROSA PALMBORG.

*Liuho, China,
November 1, 1924.*

"No life is so strong and complete, but it yearns for the smile of a friend."

YOUNG PEOPLE'S WORK

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

DEVELOPING FRIENDLINESS

Christian Endeavor Topic for Sabbath Day,
January 3, 1925

DAILY READINGS

Sunday—By living in the Spirit (Gal. 5: 16, 22-26)

Monday—By following Jesus (1 John 1: 6, 7)

Tuesday—By exercising sympathy (Luke 7: 11-17)

Wednesday—By helping the poor (1 John 16-19)

Thursday—By respecting others (Rom. 12: 3-9)

Friday—By "thinking no evil" (1 Cor. 13: 4-7)

Sabbath Day—Topic: How can we develop the spirit of friendliness? (Prov. 18: 24; 27: 6, 9, 10; 1 Sam. 18: 1-4) (Consecration meeting)

"A FRIEND"

"The first person who comes in when the whole world has gone out."

"A bank of credit on which we can draw supplies of confidence, counsel, sympathy, help, and love."

"A jewel whose lustré the strong acids of poverty and misfortune can not dim."

"One who multiplies joys, divides griefs, and whose honesty is inviolable."

"A permanent fortification when one's affairs are in a state of siege."

"A balancing pole to him who walks across the tight rope of life."

"One who to himself is true and therefore must be so to you."

"The link in life's long chain that bears the greatest strain."

"One who considers my need before my deserving."

"A stimulant to the nobler side of our nature."

"FRIENDSHIP"

"Friendship consists in being a friend, not in having a friend."—*Trumbull*.

"The comfort of having a friend may be taken away, but not that of having had one."—*Seneca*.

"A friend loveth at all times, and is born as a brother for adversity."—*Solomon*.

"In friendship your heart is like a bell

struck every time your friend is in trouble."—*Beecher*.

"It is only the great hearted who can be true friends; the mean, the cowardly can never know what true friendship means."—*Kingsley*.

"So long as we love, we serve; so long as we are loved by others I would almost say that we are indispensable; and no man is useless while he has a friend."—*Stevenson*.

—From "The Beauties of Friendship," by *Samuel Francis Woolard*.

"HELP FROM FRIENDSHIP"

"How few have insight for friendship! You must know more than the color of your friend's eyes—the very hue of his fancies; more than his height—the reachings of his aspirations; and more than his weight—the unseen burdens that depress his soul.

"How few have sympathy for friendship! It is easy to say, 'I am so sorry for you'; but does your heart ache while you say it? It is easy to say, 'I congratulate you'; but does all the sky shine brighter for your friend's joy?

"There is no other way to win friends than this, that you be a friend. That is why friendship is so helpful—not so much because it helps you as because it compels you to help your friend. Selfishness is the foundation of sin, and friendship is the destruction of selfishness.

"Give it! Give it! Whether the object of your friendship becomes a friend or not. It is a most hindering error to suppose that two are required for a friendship. The most enriching friendships of all time have been lonely ones. Be *you* a friend.

"And as you give it—however little—to one who has less, you will want to give more; and as you give more, you will want to give your best, and a great pure longing for the best will spring up within you—for the best, that you may give. It is the running channel that enlarges itself.

"There is no friendship without the Friend! Neither can it be begun, nor continued, nor enjoyed, without the Friend. I have said that friendship does not require two; it does, but the other is Christ."—*Amos R. Wells*.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

We can develop the spirit of friendliness by being friendly to those around us. Prov. 18: 24, says, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother."

We sometimes hear it said that in times of adversity a man can tell who are his friends. I once visited a state penitentiary and an inmate there said to me, that a man has friends while his money lasts, but when it is gone they forsake him. I fear that this is too true. But the real friend is the one who stands by his friends at all times, who never forsakes them, but who "sticketh closer than a brother."

Jesus is that kind of a friend, and he wants our friendship. We may forsake him, we may even crucify him in our lives, but his love for us is so great that he is always glad to take us back into his friendship. Young people, if you have not accepted him as your friend, will you not open your hearts and let him come in?

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JANUARY 3, 1925

What I hope this year will mean for me. Matt. 16: 24-27; 1 Cor. 15: 58. (Consecration meeting.)

"The great trouble with our New Year's resolutions is that they are often big, hazy, and far off. This year make them definite, specific, relating to things near at hand, things that you can at once put into practice; and whatever special form they may take with you let the underlying thought be that of a closer union with Christ, and a stronger effort to bring others to him. Let this be the new endeavor and the new resolution for the happy New Year."—*Dr. Francis E. Clark*.

INTERMEDIATE NEWS NOTES

NORTONVILLE, KAN.—We have an Intermediate society of fifteen active members, all of whom are members of the church, except three. Eight of them, seven girls and one boy, were baptized and received into the church last October.

Nortonville Intermediate Society on a Picnic

We hold our regular prayer meeting at half past two Sabbath afternoon.

Our monthly business meetings are held on the second Sunday night in each month. After the business part of the meeting, we have a social time and refreshments. Formerly, we paid for the refreshments out of the treasury, but now, the refreshments are furnished by groups. The society is divided into five groups with three in each group, and each group takes its turn in furnishing the refreshments for the regular business meetings. It is also understood that the refreshments will consist of only two things besides some drink. By this arrangement no group will have much chance to outdo some other group.

We had a special social in the church basement on the Sabbath night after Halloween.

I am enclosing a picture of our intermediates, taken at a picnic last summer, just before we started home, after having had a fine time together, eating a picnic dinner with ice cream and cake, playing ball and other games.

Yours very truly,

H. L. COTTRELL.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

More plans for the Junior goal: Have one or two mission classes this year. The juniors just "love" to learn about their other brothers at home and abroad. Hold this class, preferably, some afternoon after school for about an hour each time. If no other time is available, hold the mission study class one half hour before the regular Junior meeting. Make the class interesting by the use of pictures on the country you are studying. These may be obtained from the Missionary Education Movement, New York City, for twenty-five cents a set. Work for and give to missions. Have the juniors earn the money, as far as possible, that they give for missions. For credit on the chart the missionary money must average twenty cents per active member. For many societies twenty cents per member is but a small amount, but for others it may seem too large a sum. This difficulty may be overcome by taking special collections for missions once a month on missionary weeks. There are at least ten mission topics each year and if each junior brought two cents each month the twenty cents would be given during the year.

If the Junior meetings are made interesting enough we will not need to worry about the attendance, our biggest problem will probably be the church attendance. Give the boys and girls something to do at church and you will be surprised how well they will pay attention to the service. Very attractive little books for a year's set of sermon texts can be purchased from the Judson Press, Boston, Mass., for ten cents apiece.

Our big aim in Junior work should be to train the boys and girls to become Christians and members of the church. It should be the duty of every superintendent to talk with each member of his Junior society before they graduate into the Intermediate or Senior society about taking this most important step in their lives.

If the Junior pledge is memorized it can be repeated at every consecration meeting and the importance of keeping it faithfully be impressed upon the juniors.

My, what a big program! Yes, but no work of this kind with the boys and girls of our communities can be wasted. What

work is more important than training these boys and girls to follow in the footsteps of Jesus, their ideal and pattern?

Ashaway, R. I.

THE BENEFIT OF THE GENERAL CONFERENCE

DOROTHY LARKIN

Anyone who has ever attended any of our General Conferences realizes that there are countless benefits to be derived from these inspirational meetings. These benefits may be divided into two distinct groups: first, benefits to the individual, and second, benefits to the church. When we consider the benefits to the church directly, we think of them from two different views: social benefits and spiritual benefits. The best way to secure co-operation is by getting the people together, talking over matters of common interest, exchanging ideas, and forming new plans. In this way weak spots are discovered and plans drawn up to strengthen them. Campaigns are launched to raise funds for denominational work such as missions, schools, tracts, etc.

I think it is impossible for anyone to attend one of these Conference meetings and not feel inspired with the presence of God. To hear the stimulating addresses of some of our best men can not help but urge a person on to better and more extensive works.

Friends who have not seen each other for years, perhaps, get together in Christian fellowship, and by expressing their opinions and hearing the opinions of others, they obtain a broader view of life and its problems. These thoughts will be carried back to the different communities and thus influence a greater number of lives.

Older people are encouraged and receive new light and hope from the fact that other people have conquered just as hard and even harder difficulties than their own.

The value of the training which the younger generation receives by taking active part in the meetings can not be estimated. It is through these Conferences that some of our young men have been inspired to become ministers of the gospel, or missionaries in foreign or home fields. Here some offer themselves for part time service while still others heed the call of life service for the Master.

AUGUST—SOCIAL

Even though some were attending Conference a social was planned for those who did not go. This standard social was held in the church basement.

SEPTEMBER—SCHOOL DAYS SOCIAL

This was a joint Intermediate and Senior social with thirty-eight present. Ways were provided for all to ride to the large, beautiful Clement home, ten miles in the country. All were requested to dress as children starting for school. Those who did not were drafted in as teachers of various classes later.

PROGRAM

1. Opening exercises:
 - a. Talk by the principal.
 - b. Singing old school songs. (Large orchestra accompanying.)
2. Classification of pupils.
3. Construction classes, modelling, etc., using small tables on which to do various kinds of work, best work receiving prize.
4. Phonics class.
5. Geography classes:
 - a. Real geography quiz.
 - b. Fake questions.
 - c. Puzzle maps.
 - d. Post card views of cities, famous spots, etc., cut and placed in individual envelopes.
6. Busy work.
7. Recess.
8. Anagrams. Announce a classification as characters in history, Christian Endeavor workers, etc. One turns over card, first to name character gets card.
9. Intelligence test. A unique test, the end of which, after all questions are answered, spells refreshments are served.

OCTOBER—HALLOWEEN SOCIAL

Clever invitations were made inviting all to the parsonage barn. This made an ideal place for such a social, especially when the committee had taken great pains to have all the Halloween spirits present with their pranks and jokes. Besides these there were five characters in costume, including Miss Halloween, Mother Bunch, the Auld Nick, Tam O' Shanter, and Old Witch. The games as described in detail were lively, of a varied nature and best of all, original. Some of these were conducted by the characters above mentioned. The following program was given:

1. Short selection from Burns' poem, "Tam O' Shanter," setting described, something told of Burns' life, etc.
2. Story of Witch of Endor read from the Bible.

It would, indeed, be a difficult problem to give a single benefit which would include all, because there are so many individual ones that are equally important; but it seems to me, in summing up, that the real aim of our Conference, through the co-operation of young and old is "Better and bigger work for the Master."

Chicago, Ill.

SOCIALS

EDNA BURDICK SANFORD

Social Fellowship Superintendent

A letter just received from the North Loup Christian Endeavor Society gives evidence that their Social Committee is still on the onward move for better socials. One of our denominational Christian Endeavor goals for this year is more helpful suggestions along the line of social fellowship, for the Young People's Department of the SABBATH RECORDER. Why not tell us about your good times so that we may share in your pleasure. Ashaway has already contributed a delightfully interesting item concerning a recent Christian Endeavor Rally Day, followed by a banquet in the evening. If you have not read it, find your RECORDER for November 3.

The following is only a summary of North Loup's splendid report for the past four months.

JULY—HOME MISSIONARY SOCIAL

This social was held in honor of the Fouke teachers, Leo Greene, Isaphene Allen and Fucia Randolph, a picnic supper being served on the lawn. Just before the supper all sang "I'll go where you want me to go, Dear Lord," followed by a prayer. Each was asked to think what country he would like to work in if he should be a missionary. Then all lined up to pass around the table in positions according to the relative distance from home. The China missions coming first and Java second, etc. Discussing the relative distances caused much fun. Games pertaining to our missions and missionaries were played on the spacious lawn. Following these were two talks, "What it means to be a missionary," by Fucia Randolph, "What I think it would mean to be a missionary," by Georgia Greene. Before adjourning a short business meeting was held to select characters for a Christian Endeavor play.

3. Silent prayer thanking the heavenly Father that the fear and horror of superstition are not a part of our religion.

Refreshments were served in hollow pumpkins, lined with paper napkins, and consisted of Halloween candies, peanuts, popcorn, parched sweet corn and small red apples.

The Social Committee, of which Mrs. H. L. Polan is a member, has submitted many original ideas in the above socials, which are worth trying in other societies. These may be given in detail to anyone requesting them.

Little Genesee, N. Y.

HOME NEWS

VERONA, N. Y.—It was my joy to spend an hour this morning reading the SABBATH RECORDER. Be kind to me when I acknowledge that it is not every week that I spend as much time as that with our beloved RECORDER. Even a minister must sometimes forgo this pleasure. But the reading reminds me of the opportunity some one seems to be neglecting of forwarding items about the Verona work that may be of interest.

Early in the autumn our people were favored with a visit from one of the former pastors, Rev. H. D. Clark. He gave us an excellent sermon on Sabbath morning, September 20, and the large congregation was pleased to greet him, although there were only a few present who remembered him as pastor forty years ago. The parsonage people were glad to have him in their home a few days.

Rev. George B. Shaw has just been here but Secretary Burdick wishes an account of that visit for the Missionary Page.

Rev. Raymond B. Tolbert, of the Redpath Lecture Bureau, was a visitor on the Sabbath of November 22. The Sabbath school will not soon forget two eminent examples illustrating the value of complete consecration, which he presented in a brilliant ten minute talk. His visit was a renewed assurance that the missionary work of the undersigned in southern Illinois many years ago was not in vain, Mr. Tolbert being a part of the fruitage.

A rummage sale in the city of Rome, netting about \$30, and a birthday social, unique, instructive and profitable, about

\$12, are recent achievements of the Ladies' Aid.

An adult banquet and a Bible school convention of marked interest, indicate a healthy enthusiasm in our Town Sabbath School Association, directed by our alert Superintendent Smith. The next quarterly convention is scheduled with the Verona Seventh Day Baptist Church early in January. The writer is chairman of a committee to report at that time plans for a Five Day Teacher Training School. This will follow closely as to general outline the Standard Five Day Community Training School, conducted in Verona last April by the State Association. A corps of trained teachers under the direction of Dr. Joseph Clark, furnished expert instruction to sixty-five enrolled students. A report of that school promised for the RECORDER has not, to my knowledge, appeared. It will suffice at this date to say that Rev. T. Basil Young referred to this school more than once at the recent State Sunday School Convention at Albany, as the very best of the five or six rural schools held in the state during the year.

Four delegates from our own school were in attendance upon the above great convention. It was a very pleasant trip going and returning by auto; and splendid things were heard by our delegates while there. Dr. Sherwood Eddy, "Christian statesman and world traveler," spoke on "Jesus the Hope of the World." After listening to that impassioned speech on world conditions resulting from the Great War, it seems that every one would want to join him in the vow never again to take up arms for war under any pretext. One evening was devoted, very appropriately, to the question of law enforcement, since this great convention was held almost within a stone's throw of that capitol building where the repeal of "The Mullen-Gage Law" was signed by Governor Smith. When those great speeches by Hon. Wayne B. Wheeler and Dr. Daniel Poling were concluded every one felt that law would yet be enforced and the Constitution would stand despite the unpatriotic action of our own state. There were other speakers of national reputation in Bible school work, whom it was a rare opportunity to hear, including Dr. Athearn, Miss Nannie Lee Frayser, Pro-

(Continued on page 766)

CHILDREN'S PAGE

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

JESUS, THE HERO

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
January 3, 1925

DAILY READINGS

Sunday—Jesus, our Example (1 Pet. 2: 21)
Monday—Jesus, our Friend (John 15: 14)
Tuesday—Jesus, our Savior (1 John 4: 14)
Wednesday—Jesus, our Shepherd (John 10: 11)
Thursday—Jesus, the patient One (1 Pet. 2: 23)
Friday—Jesus, the Servant (Matt. 20: 28)
Sabbath Day—Topic: Jesus, the ideal Hero
(Matt. 4: 23, 24; Mark 11: 15, 16—consecration meeting)

"How much Eloise acts like Miss Terry! Is she related to her?" asked Miss Nesbit after visiting the juniors one afternoon at their meeting.

"Yes, very much, but she is not related at all. Eloise has recently become a Christian and she admires her Junior superintendent so much that she is trying to do the things that she does and so make her life tell for all she can."

"But, tell me, why did she choose Miss Terry to pattern her life after?" Miss Nesbit inquired.

"If you care to listen I'll tell you the whole story," Corrine replied.

This is the story which she told. "Eloise has always lived in our village, but has but recently come to our church. Her parents are not Christians and her whole environment is the worst kind for a twelve-year old girl. One day when Miss Terry was walking by the house where Eloise lived she heard the most pitiful cries, and thinking some one in great distress, she knocked at the door. She heard the harsh words of a woman who was enraged. Soon the door opened and a little tear-stained faced inquired what she wanted. Miss Terry, seeing the situation, stepped in and quietly but firmly asked why the mother was beating her daughter. After a long stay Miss Terry finally obtained the consent of the mother to send her little girl

to Junior the next afternoon. Ever since the little girl has attended not only the Junior but the Sabbath school and church services and has been a great influence for good in her home. Eloise considers Miss Terry a real heroine because no one ever dared talk to her mother like that before and she even went to the father trying to convince him that he should be a better man. Miss Terry is really a very wonderful character for she spends all her spare time in helping the boys and girls and any one in need. Eloise has tried to do as Miss Terry does for several months now and even strangers are beginning to notice the resemblance between the two. Miss Terry helps her a great deal and through her help Eloise has come to know the greatest of all heroes, our Savior Jesus. Slowly but surely Miss Terry is also winning the father and mother to the church life."

Boys and girls, did you stop to think that you have a great Hero after whom you can pattern your lives, and the more you study about him, the more you live and act like him the happier you will be. Jesus was the best, the greatest, the bravest man who ever lived on this earth of ours. No matter how hard we tried, we couldn't find a better hero in all history. Like Eloise let us try to live so close to him that the other boys and girls will know that Jesus is our Hero and that we are trying to do as he wants us to. Other heroes might lead us astray, he never will; other heroes might deceive us, he never will; other heroes might fail us, he never will. Let us decide today to follow in his footsteps all our lives.

A THOUGHTFUL CHILD

If Jesus takes care of the birds so wee,
I'm sure I can trust him to look after me;
If God made the sun and the clear starlight,
I'm sure I am safe in the dark at night.

Since mother dear loves me the whole day
through,

I'm going to do what she wants me to do;
Since father works hard from morning till eve,
I want to be grateful for all I receive.

Since wee little brother thinks I'm 'most a man,
I'll tend him and help him whenever I can;
I'm young and I'm small, not much I can do,
But I'm going to be happy, thankful, and true.

THE STOLEN CHRISTMAS TREE

"We're going to have a beautiful Christmas tree this year. We're going out to the woods in the pony cart and get it ourselves," said Bobby, as he and his sister, Clara, with Dulcie and Tom were skipping home from school. There were only two days left before Christmas.

"We're going to have a beauty, too," boasted Tom. "It's in the back of our woodlot behind the stock barn. Nobody knows it is there but Dulcie and me. I am going to chop it down with my hatchet and drag it to the house by myself."

"We made our own ornaments for the tree this year," added Clara.

"Mother was sick; so we couldn't make our trimmings. But Aunt Maida sent us a big box of store ornaments," said Dulcie.

That night enough snow fell to cover the ground, but the next morning it was clear and sunshiny. Tom and Dulcie were busy all morning wrapping Christmas presents, but directly after noon Tom started out to get to the tree.

"Hurry back with it!" Dulcie called after him. "We want to get it up and trimmed tonight."

Tom was not gone long. In a short time he came bounding into the kitchen, his face very red and his eyes wide with excitement.

"What do you think?" he cried. "Some one has stolen our tree!"

"Oh! Oh!" wailed Dulcie. "What will we do?"

"It is too far to go to the woods for one now, and it is beginning to snow hard again," choked Tom.

"And the last one at the store has been sold," cried Dulcie.

The brother and sister had watched this little fir tree all summer and had counted on it for their Christmas. It was really too bad.

"But that isn't all," added Tom, shaking his head mysteriously. "Somebody in a pony cart got it. There were the tracks in the snow."

"But Bobby and Clara wouldn't do a mean thing like that," objected Dulcie.

"Maybe they didn't want to go way out to the woods, and so they took our tree. Nobody else knew where it was," declared Tom with a long sigh. It was hard to believe such a thing of their little friends.

But when Ned came over a little while later and told them about the pretty, tapering tree that Bobby and Clara were trimming, they felt sure that it was their tree.

Their big sister promised to show them how to make a Jack Horner Christmas pie out of the small tub to take the place of the tree. So Tom ran to the store to get green, red, and yellow paper, and they set to work to make it.

But just as they were cutting the paper, there was a ring at the door, and Dulcie ran to open it. Soon there came a loud cry.

"Oh! Oh! Do come here!" she called.

When Tom came to the door, he also cried, "Oh!" for there stood their little tree nailed to a small platform and trimmed with glittering ornaments.

"Merry Christmas!" called two voices, and Bobby and Clara ran from behind the tree.

They explained that they had stopped to get this tree as they came from the woods with their own.

"You see," explained Bobby, "it was a long way for you to drag it, Tom."

And we took it to our house so we could put some of our ornaments on it," added Clara.

"Then you must have half of our trimmings for your tree," laughed Dulcie, hugging Clara. "You were so nice, and we thought you had taken it to keep!"

But Tom had pulled Bobby out in the yard and was telling him of the mean thoughts he had had. Never again would he be so hasty in judging a friend.—*Dew Drops*.

MY GRANDMA USED TO SAY

"Early to bed, and early to rise,
Makes a man healthy, and wealthy, and wise."

Ask your grandma what she thinks my grandma meant. H. C. V. H.

SAME SHAPE

"What have you in the shape of cucumbers this morning?" asked the customer of the new grocery clerk.

"Nothing but bananas, ma'am," was the reply.—*Christian Register*.

SABBATH SCHOOL

E. M. HOLSTON, DODGE CENTER, MINN.,
Contributing Editor

TEACHER'S TRAINING COURSE

THE ORGANIZATION AND ADMINISTRATION
OF THE CHURCH SCHOOL

FLORA S. GROVES

The term, "the church school," is synonymous with the terms, "Sabbath school," "Sunday school," or "Bible school," and refers to the Sabbath session, only.

The distinctive function of the Church is to foster the religious life of the church school, to develop intelligent and efficient Christian lives, and to instruct and train efficient leaders for all phases of church work; therefore the scope of the church school is as broad as the religious needs of the Church and community.

It has been, and is, customary for this school to hold but one session a week—a session from one to one and one-half hours in length, on the Sabbath. It is becoming increasingly evident, however, that the Sabbath session of the church school is inadequate. More time must be found for religious instruction and training. Just now there is a nation-wide propaganda for the establishing of a system of week-day religious schools.

The development of a week-day program involves (1) an adequate supply of trained lay-workers, (2) a curriculum suited to the needs of the various grades, and (3) an enlightened public sentiment which will insure the necessary moral and financial support.

The book we have been studying, by Athearn, has given special consideration to the problem of making the most of the Sabbath session of the church school. Two chapters were given over to a consideration of the duties of the different officers and teachers. Next to the superintendent, the most important officer is the secretary, while there is no position in the school which offers larger opportunities for service than that of librarian.

A school may be defined as a spiritual

union of a teacher and pupils. There are conditions that make this spiritual union possible.

The basis of classification in the public school and in the church school should be that which will recognize the largest number of differences in *groups* of individuals, (not sex, race or individual differences) and meet the largest number of needs. The organizations of the Church should serve to make people alike, not to accentuate their differences. People who are to work together as brothers in the larger social unit—the Church—must study together, work together, play together, and pray together, and come by this means to have a common basis of ideas and ideals which will make possible, social unity.

The size of the classes for purposes of instruction will vary with the age of the pupils and the teaching conditions. With ideal teaching conditions the public school practice limits the pupils to forty, but prefers only thirty for each teacher. The poorer the teaching conditions, the smaller the class should be, also the younger the children and the less experienced the teacher, the smaller must be the size of the classes.

General education in this country seeks to develop the powers and capacities of children and to furnish them the knowledge and ideals required for citizenship in a democracy. Religious education seeks to develop the spiritual nature of children and furnish them the knowledge and ideals required for citizenship in the kingdom of God.

In building and equipment we must "idealize the real and realize the ideal." In other words, teachers must make the best possible use of present facilities and create a demand for better. While making the most of what we have, we must create a demand for what we *ought* to have.

As to the time of Sabbath or Sunday school programs, accepting the hour of the morning church service as stationary, the question is shall the church school come before, or after, the church service. The educator demands the earlier period for two reasons: (1) It gives more uninterrupted time for the school work. It is almost impossible to run a successful school when it is sandwiched in between a prolonged church service and the American

Sunday or Sabbath day dinner. (2) The child is in a better condition for study in the morning than at the noon hour. The child at the noon hour is not only hungry, but he is fatigued. The scientific studies in the problem of fatigue of school children all agree that the daily work curve, or the point of highest-mental power, is between nine and ten o'clock in the morning, and then it rapidly declines, reaching its lowest point at noon. No valid argument is known to the author to offer in behalf of the noon session of the church school. In the interest of the child's religious development, the American family must forgo the Sunday or Sabbath morning nap and get up in time to get themselves and the children to the church school by nine or nine-thirty. By our present practice, we have the child in the church school the minimum amount of time, and we use that time in a way to bring the minimum of educational results. We *must* find some way to lengthen the sessions of the church school and we must be careful to use the time wisely.

The departmental assembly periods have three functions: (1) to unify the department, (2) to give group sanction to school standards, and (3) to educate through participation in social worship. This is the chief purpose of the period. Children who feel themselves united with their fellows as they praise a common Father will know what is meant by "the family of God." In every case let the children do all they possibly can and let each child actively participate.

No work requiring the co-operation of a number of people can be successfully carried on without organization. The granting of authority to some, imposes obedience upon others. Because of the very sacredness of its task, the church school must have better order than the public schools, and Colonel Parker says, "Good order is that state or condition of a school in which the best educative work is done in the most economical manner."

The school that grows must be constantly working at its task. One of the best ways to build up a church school is to prevent leakage—to hold every member already there. Only a live school can grow. The conditions of life are found within

the school itself; inspiration for growth may come in from without. The life of a church depends upon the efficiency of its schools.

It is strange that the last resource which society has attempted to conserve is the spiritual life of children. The past few years have seen the beginning of a science of religious education. To sincerity, devotion, noble Christian character, we must add that technical skill which comes from instruction and training. That a new day is already here is evidenced by the army of consecrated teachers and officers who are calling to their denominational leaders, "Teach us, that we may teach others more perfectly."

Lesson XIII.—December 27, 1924

REVIEW: CENTRAL PERIOD OF CHRIST'S MINISTRY.

Golden Text.—"He that hath seen me hath seen the Father." John 14: 9.

DAILY READINGS

Dec. 21—The Choice of the Twelve. Matt. 10: 1-8.
Dec. 22—The Feeding of the Five Thousand. John 6: 1-15.

Dec. 23—Peter's Confession. Matt. 16: 13-20.
Dec. 24—The First Christmas. Luke 2: 8-20.
Dec. 25—The Transfiguration. Luke 9: 28-36.
Dec. 26—The Raising of Lazarus. John 11: 31-44.

Dec. 27—The Judgment Day. Matt. 25: 31-46.
(For Lesson Notes, see *Helping Hand*)

HOME NEWS

(Continued from page 762)

fessor A. M. Locker, and Miss Elizabeth Harris. I have letters from two of our state leaders, one of whom writes me that this was one of the foremost, if not the best state convention to date. Whether this accounts for it or not, it will interest RECORDER readers to learn that no less than four names of New York Seventh Day Baptists appeared in connection with departmental programs of the convention, two of which occurred twice, and one whose name was not on the program spoke in a session conducted by Miss Ruth Phillips.

This letter will surely be too long unless I stop here.

T. J. VAN HORN.

"Some of the most effective workers for God never leave their homes. But in their homes they pray."

MARRIAGES

GIBE-TOMLINSON.—At the home of the bride's parents, Mr. and Mrs. Leslie B. Tomlinson of Marlboro, N. J., on November 26, 1924, by Pastor James H. Hurley, Mr. Robert H. Gibe and Miss Letha Tomlinson.

SCHOLL-GREEN.—At the home of the bride's parents, Mr. and Mrs. Harry Green, near Milton Junction, Wis., on June 18, 1924, Mr. Lyle Scholl and Miss Nellie Green. The ceremony was performed by Rev. Erlo E. Sutton.

CAMPBELL-GRAY.—At the Seventh Day Baptist parsonage in Milton Junction, July 5, 1924, by pastor Erlo E. Sutton, Mr. John B. Campbell of Hammond, La., and Miss Lillian Gray of Milton Junction.

DEATHS

GRAY.—Addie Vincent Gray was born in Milton Township, Wis., on what is known as the Rock River road, September 23, 1853, and died at her home in Milton Junction, Wis., November 24, 1924, in the seventy-second year of her age.

She was the oldest of six children born to Orin D. and Almira Taylor Vincent. Of the immediate family, three are still living: Avery P. Vincent of Amity, Ore.; Elmer D. Vincent of Milton Junction; and Mrs. Daisy Schrader, also of Milton Junction. One sister, Mrs. Hattie Bowers, and one brother, Orlo, preceded her in death.

She was married to Charles H. Gray, January 8, 1875. To them was born one son, Clarence, who died in June, 1913. In September of the next year, the husband died.

For a few years after their marriage, Mr. and Mrs. Gray lived in Milton Junction and Walworth, after which they moved to Minnesota, where they lived some thirty-four years, first at Austin, then at Luverne, where her son and husband died. Five years ago she returned to Mil-

ton Junction, where she bought property and has since lived.

In early youth she became a Christian, was baptized by the late Rev. James C. Rogers, and united with the Rock River Seventh Day Baptist Church, of which she remained a member until it was disbanded in 1901. While she had not taken membership in any other church, after her return to Milton Junction, she was a faithful attendant, when health would permit, at the services of the Milton Junction Seventh Day Baptist Church and was deeply interested in all its activities, and was a member of the Ladies' Aid society. She was also a member and the chaplain of the local Woman's Relief Corps.

Besides the relatives already mentioned, Mrs. Gray leaves to mourn her departure, a large number of other relatives and a host of friends.

Funeral services were held in the Milton Junction Seventh Day Baptist Church, Wednesday afternoon, November 26, and were conducted by the pastor, Erlo E. Sutton. The body was taken to Luverne, Minn., where it was laid to rest beside her loved ones. A short service was held in the chapel at the cemetery and was conducted by Rev. J. A. Saunders of the Methodist Episcopal Church. E. S.

CURTIS.—Allison E. Curtis, son of Ephraim G. and Julia Williams Curtis, was born in Sangerfield, Oneida Co., N. Y., October 30, 1857, and died at New Market, N. J., November 25, 1924.

He was the third in a family of seven children—six brothers and one sister.

In March, 1866, he went with his parents to live at Brookfield, N. Y.

In 1878, he went to Nile, N. Y., for a year, and then he spent some time at Hartsville, N. Y., where he was married to Miss Mary A. Clark on June 21, 1880. She died in 1887.

Returning to Brookfield he lived with his father till he was married on February 20, 1889, to Miss Elva O. Babcock. They lived at Brookfield and Leonardsville till March, 1896, when they moved to New Market, N. J., where they made their home. Mrs. Curtis died July 2, 1921.

Mr. and Mrs. Curtis took into their home a girl seven or eight years of age, who remained with them till her marriage to Mr. Merle A. Smith, now of Marathon, N. Y.

On September 27, 1922, he was united in marriage with Miss Laura J. Satterlee of New Market, N. J.

Besides attending the district school Mr. Curtis spent one winter at Brookfield Academy, and



later attended Friendship Academy, at Friendship, N. Y.

In May, 1880, he was baptized by Elder Walter B. Gillett, and united with the Seventh Day Baptist Church at Nile, N. Y. Later he was a member of the Brookfield Church, and when he removed to New Market, he united with the church in this place, continuing a member till his death. For nearly twenty years he was a trustee of the church, and for some time has been the president of its Board of Trustees.

For nearly ten years he has been a director in the New Market Building and Loan Association, serving as its treasurer.

In his business and church relations he was faithful and punctual in keeping his appointments and doing his work. He seldom missed the Sabbath morning preaching service and the Sabbath school.

A few months ago his failing health caused him to give up his position in the factory of the Plainfield Ice and Supply Company, and this gave him more time to supervise work and make necessary repairs at the church, taking pleasure in doing these things.

Mr. Curtis went to the annual Thanksgiving supper at the church on November 25, and entered the audience room to lay off his overcoat and hat. A little later he was found in an unconscious condition, from which he did not rally, passing away in a few minutes.

Besides his wife and adopted daughter, Mr. Curtis leaves a brother, Leslie Curtis of Riverside, Calif., a niece, and several nephews.

Memorial services were held at the home on Friday afternoon, conducted by his pastor, and at Brookfield, N. Y., on Sabbath afternoon at two o'clock, conducted by Rev. F. E. Peterson. The burial was at Brookfield. W. D. B.

COON.—Elmer L. Coon was born near Adams, Wis., September 17, 1877, and died at the county home near Dodge Center, Minn., December 2, 1924, aged 47 years, 2 months, 15 days.

While yet a young man the deceased came to Minnesota and located near Wasioja, where he spent the remainder of his life. March 20, 1905, he was united in marriage with Miss Alice M. Akins of Wasioja. This marriage resulted in the birth of one daughter and two sons.

The deceased leaves to mourn their loss, his wife, three children, his aged parents, two brothers, three sisters, besides a number of other more distant relatives and friends. Funeral services were conducted in the county home parlor by Rev. E. H. Socwell, and burial was made in Riverside Cemetery. E. H. S.

SPECIAL NOTICE TO THE RECORDER

The Seventh Day Baptists of Daytona hold meetings regularly during the entire year, either at the homes of members or at a local church. All who are planning to visit Daytona at any time will be cordially welcome to all of these services.

THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor

L. H. North, Business Manager

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RESOLUTIONS OF RESPECT

WHEREAS, We have been called upon by Divine Providence to part with our beloved brother and co-worker, Allison E. Curtis, therefore be it

Resolved, That we, the Piscataway Seventh Day Baptist Church and Society, while deeply mourning the loss of a loyal brother and faithful member, whose counsel and deep interest in the affairs of the church will be greatly missed, do humbly bow in submission to the will of him who doeth all things well, and do thank him for the benefits of this consecrated life. And be it further

Resolved, That a copy of these resolutions be sent to the bereaved widow, and that they be placed upon the records of our church and society, and published in the SABBATH RECORDER.

JESSE G. BURDICK,
MRS. JESSE G. BURDICK,
DR. LAVERN C. BASSETT,
Committee.

New Market, N. J.,
December 7, 1924.

The only failure a man ought to fear is failure in cleaving to the purposes he sees to be best.—George Eliot.

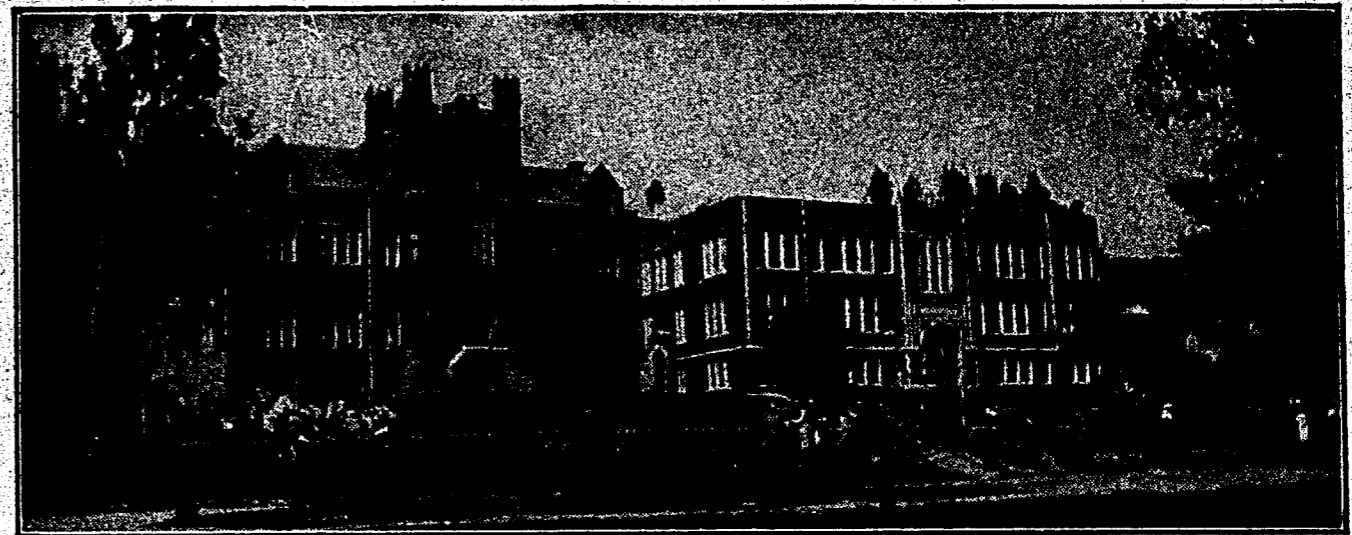
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Sound over all waters, reach out from all lands,
The chorus of voices, the claspings of hands;
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn is begun:
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one.

Sing the bridal of nations! with chorals of love,
Sing out the war-vulture and sing in the dove.
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!
—John G. Whittier.

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