

The Sabbath Recorder

Happy New Year

Why not make it a year for the
Denominational Building?

Are there not four or five of the
larger givers who would join you
in making up the quota for your
vicinity?

N O W

F. J. HUBBARD, Treas.
Plainfield, N. J.

THE QUIET HOUR

Alone with God for one sweet, solemn hour,
The quiet charm enfolds in peace and power,
And love steals o'er the heart a radiant shower,
Ennobling and enriching by its dower!

Alone with God upon the sunlit height,
When glorious morn dispels the gloom of night,
When the evil fades and all is good and right,
When hearts are strengthened for the coming fight!

Alone with God, oh, blessed hour of prayer,
When men with the dear Maker all may share,
And on him lay the burden of life's care,
Which grows too great for human hearts to bear.

Alone with God, forgetting self, desire,
Laying our lives upon his altar fire,
Lifted from sin and misery's smirching mire,
Growing in grace and soaring ever higher!

Alone with God, oh, priceless gift so rare,
When comes the heartening to do and dare,
Emboldened by the spirit of true prayer,
That speaks the words of life so pure and fair!
—Louis Hollingsworth Bowman, in United Presbyterian

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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.

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"We humbly thank thee, O Almighty God, for the many blessings thou has given to our country; and add this, O Lord, to thy other mercies, that we may be able to use them in thy service. O take from us all contempt of thy Word and commandments. Break down all the barriers of selfishness and ignorance which keep men from thee. Convince the impenitent of the misery of sin, and comfort the broken-hearted with the assurance of thy love. Teach us all to be evangelists, not in mind only, but in everything we do. This we ask for Jesus Christ's sake. Amen."

The Relation of Culture and Real Power

We often speak of "culture" as something belonging to those who know things, and of "power" as ability to do things. In true education the mental life has been deepened and broadened until the man has become instinct with power or ability to do, or to bring things to pass. More and more the practical question is coming to be: "What does one's culture enable him to accomplish?"—and that not merely in reference to one thing, but in regard to things in general. It is not "what brains have you, but in how many things does your knowledge enable you to succeed?"

A truly cultured man must be able to do well in more than one line of service. He must be capable of enjoying many things—must be clear visioned, broad minded, and able to turn his hand to several helpful employments for the good of his country and the bettering of human conditions.

The artist who knows nothing but the piano or the violin; the chemist who knows nothing outside of his chemical formulæ; the minister who sees nothing outside the terms of his creed; the accountant who has simply developed ability to be an expert in bookkeeping—none of these can be classed among the truly cultured. They may each have a trade. Some of them may be regarded as having a profession. But, if they are helpless outside their trade or profession, they can not lay claim to real culture in the sense in which that term is properly applied.

If cultivated knowledge and trained taste

fail to give enlarged power to serve a needy world by bringing things to pass, something is wrong. The truly educated man is one whose mind has been well stored with a variety of knowledge, and who has acquired trained efficiency until he can be useful outside the lines of his particular calling.

The all important question in these practical times is not what have you in brain, but what is your brain enabling you to do for the good of humanity. Is he broad-minded and tolerant? Is he willing to honor success in fields that differ from his own? If he is truly so, he will have an open mind to the truths of science as well as to those of religion. While enthusiastic in his own field, he will also be helpful in many fields. He will be broad-minded, and charitable, able to see real good in those whose views differ from his own.

The Kind of Education Greatly Needed Today

Moral instruction is clearly the duty of every good government. It is generally conceded that industrial education is essential to the welfare of the State, that careful instruction in the principles of patriotism can not be neglected if the State is to prosper; but when the question of teaching ethics and Christian morals is proposed, there are many who object. They seem to think that whatever belongs to ethics should not be taught by the State.

If the State fails to provide training which leads to habits of self-respect, consideration for the welfare of others, careful fidelity to trusts, regard for the rights of property, loyalty to truth, and reverence for the Deity, it must be committing slow but certain suicide. Our public schools should promote both intelligence and morality. The fundamental principles of ethics should be taught in the earliest stage of public school education if the purpose of the State is to produce worthy personal characters in its citizens.

The nation that overlooks the moral development of its coming citizens can never hope for the highest attainment. The education that produces resplendent moral

character in its citizens assures enduring strength to the nation and becomes its defense against decay. The schoolhouse in America must be the very center of moral influences—the promoter of positive ethics—if the coming generations are to guide the Ship of State safely through the storms that are already gathering.

If intelligence and true morality can be made the guiding angels of our children and youth today, the country, in the years to come, will be saved from a generation of paupers and criminals.

What Are You Building For Those Who Follow? I do not know who wrote this little poem, but I am impressed with the thought it emphasizes. We are all building for those who are coming after us in life's highway. For them we are making the pathway safe or unsafe, straight or crooked; we are, in an important sense, either bridging the stream at the end of our journey for feet that must pass that way, or we are preparing to leave unbridged, the "chasm vast and wide," into which pilgrims at the end of their brief day must fall.

An old man, going a lone highway,
Came in the evening cold and gray
To a chasm, vast and deep and wide
Through which was flowing a sullen tide.

The old man paused in the twilight dim;
The sullen tide had no fears for him;
But he turned, when safe on the other side,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength in building here:
Your journey must end with the ending day,
You never again must pass this way;
You have passed the chasm deep and wide,
Why build you the bridge at the eventide?"

The builder lifted his old, gray head,
"Good friend, in the way I have come," he said,
"There followeth after me today,
A youth whose feet must pass this way;
This chasm that has been naught to me,
To that fair youth may a pit-fall be;
He too must pass, in the twilight dim,
Good friend, I am building the bridge for him."

A Great Leader Protested Against All Sunday Laws In these days of renewed diligence in urging Congress to enact rigid Sunday laws, it might be well for the persistent lobbyists of the so-called National Reform Association to take a backward look from 1925 to 1848 long enough to realize how little progress has been made in their

fight against religious liberty in seventy-seven years.

In 1848 the American and Foreign Sabbath Union had been particularly active in urging legislation to compel men to observe Sunday, and some states had passed Sunday laws. In a great convention in Boston, William Lloyd Garrison sounded a clarion note in favor of religious liberty, which rang throughout the land and, indeed, is ringing yet.

Seventh Day Baptists must keep it ringing in these years. It will not do to go to sleep on the Sabbath question, for the enemy is persistent still. Garrison's trumpet call in behalf of true principles has all the greater weight by being sounded by one who, himself, kept the same day with those who still clamor for Sunday laws.

When John Bright learned of the brave champion of civil and religious liberty, he wrote to James Russell Lowell: "I know no nobler man than William Lloyd Garrison."

Here are Mr. Garrison's resolutions:

1. *Resolved*, That they who are for subjecting to fine or imprisonment such as do not receive their interpretation of the Scriptures in regard to the observance of the first day of the week as the Sabbath, are actuated by a mistaken or malevolent spirit, which is utterly at variance with the spirit of Christ,—which, in various ages, has resorted to the dungeon, the rack, the gallows, and the stake, for the accomplishment of its purpose,—and which ought to be boldly confronted and rebuked.

2. *Resolved*, That the penal enactments of the state legislature compelling the observance of the first day of the week as the Sabbath are despotic, unconstitutional, and ought to be immediately abrogated; and that the interference of the state in matters of religious faith and ceremonies, is a usurpation which can not be justified.

3. *Resolved*, That as conflicting views prevail in the community, which are cherished with equal sincerity, respecting the holiness of days, and as it is the right of every class of citizens to be protected in the enjoyment of their religious sentiments on this and every other subject pertaining to the worship of God, all classes should be united in demanding a repeal of the enactments alluded to, on the ground of impartial justice and Christian charity.

4. *Resolved*, That this convention recommends to all the friends of religious liberty throughout the country the presentation of petitions to the next legislature, in every state in which such laws exist, and protesting against their enactment as an unhallowed union of Church and State.

5. *Resolved*, That if the legislature may rightfully determine the *day* on which people shall abstain from labor for religious purposes, it may also determine the *place* in which they shall as-

"BACK TO THE SABBATH"

REV. AHVA J. C. BOND

My excuse for writing these lines at this time is to present in these columns a personal letter which I received some time ago, and which the writer of the letter has consented to share with the readers of the SABBATH RECORDER.

This letter breathes so much of the spirit of love and of yearning solicitude for those who have forsaken the Sabbath that it ought to warm the heart of every Sabbath keeper whose Sabbath keeping is not a mere legalistic transaction or a dead performance. If, perchance, there may be those who shall read this letter who have left their "first love" and who for any reason have ceased to walk in the loving and obedient way of Sabbath observance, it ought to revive in their hearts memories which will make them so homesick for that life of Sabbath peace and of Seventh Day Baptist fellowship that they will hasten back with humility and with joy to enter again upon that blessed way.

I am wondering if this heart-revealing letter might not be duplicated a multitude of times if other women in other churches, sitting at their sewing or going about their household duties, should decide to share their thoughts with one whom they feel is sympathetic and would lend a listening ear.

I believe there are many such. Their spirit is not that of harshness or of fault-finding, but of love and helpfulness. And Love will win. Love's desires may be long delayed in their fruition, but Love can not be forever denied. To her every other force in the world must ultimately bow down, for to Love will finally be given the victory.

If in all the churches of the denomination there are those who, like this good woman, are thinking about, and longing for, and loving those who have gone away from the Sabbath of God, and of his blessed Son, who was with him when the earth was made and the Sabbath instituted, and who in the fullness of time gave his life to bring back to the Father his straying children; their prayer of faith will find answer in hope revived and effort renewed, and in a larger life and increased service on the part of Seventh Day Baptists.

semble, the *rites* and *ordinances* which they shall observe, the *doctrines* which they shall hear, the *teachers* which they shall have over them, and the peculiar *faith* which they shall embrace; and thus entirely subvert civil and religious freedom, and enable bigotry and superstition, as of old, to—

"Go to their bloody rites again,—bring back
The hall of horrors and the assessor's pen,—
Recording answers shrieked upon the rack,—
Smile o'er the gaspings of spine-broken men,
And perpetrate damnation in their den!"

6. *Resolved*, That as it has been found safe, politic, and beneficial to allow people to decide for themselves in all other religious observances, there is no reason to doubt that the same good results would attend their liberation from the bondage of a sabbatical law; for "where the Spirit of the Lord is, there is liberty."

In Mr. Garrison's speech pleading for these resolutions he claimed that interfering between a man's conscience and his God is most inexcusable, and is prompted by the spirit which in other ages has persecuted those who have been loyal to God and their consciences. He presses Sunday folks to say how they would like to be forced by law to observe a day which their consciences *could not* approve as the Sabbath of Jehovah. How would they like it, in a land of religious freedom according to the Constitution, and where government avowedly tolerates all religious beliefs, if men of another faith should dare to dictate to them what day should be regarded as holy, and compel them by law to keep some other day than Sunday—a day which they could not accept as God's Sabbath?

What must be the spirit of a man who says to another: "If you don't accept the day I keep, and obey me in keeping it, I will put my hand in your pocket and take as much money as I please, and put you in prison besides! Talk of the spirit of Christ animating the bosom of the man who comes to another one who conscientiously observes God's holy day, and says to him: "You keep Sunday or go to prison!"

Unavoidable Delay The RECORDER planned to publish the "Commission's Winter Message" in this issue, but after it was in type and the paper nearly completed, the Commission's minutes came, too late to go in this week without delaying the RECORDER too much. Since it is requested that both the minutes and the message shall go in the same issue we must hold both until next week.

And now, what can we say to those who have turned their backs upon the Sabbath of the Lord, who is Lord of the Sabbath? How can we frame the questions for which our sister asks, and which, instead of giving offense and driving farther away those whom we would help, will gently pull them back into the way of loving obedience to God, "calling the Sabbath a delight and the holy of the Lord." How can we touch the heart and move the soul of those who once enjoyed the companionship of Christ through a happy regard for his holy day?

Let us all give this matter our most thoughtful consideration. Let us make the Sabbath mean more to us and bring a greater blessing into our own lives and thus give it more of meaning to those who may be looking to us for help.

Let us find through faithful Sabbath keeping our way to the heart of Christ as it is our privilege to do, and carry the Christ spirit which we shall get in that way out into all the walk of life.

Once a week at the setting of the sixth day's sun the Sabbath comes, a way-marker and a mile-post on the road of life to direct and hearten the pilgrim on his way. Week by week the Sabbath dawns, a sheltered place for rest of hands and head and heart when the way has been hazardous and difficult, a sunny place to warm and cheer when the way has been tedious and chill and clouds have gathered thick and threatening.

The world needs this Sabbath rest, this Sabbath peace and power. It can come only through a right regard for God's holy day. It may be years or decades or even centuries ahead, but some glad day the Christian Church will come into a richer experience through spiritual Sabbath keeping. Meanwhile it is the privilege of those who know the joy of this experience to make the most of it for themselves and to seek to bear such a witness to the fruits of Sabbath keeping as will lead others into this blessed way.

But the introduction has grown to be as long as the letter it would introduce. Perhaps, like the author of the letter, I too have fallen into a meditative mood and am dreaming. But it is a dream which has back of it substance and truth.

Here is the letter.

DEAR A. J. C. BOND:

We have heard of "Back to the Farm" and this and that campaigns, why not a "Back to the Sabbath" campaign with emphasis on *the Sabbath*, meaning not merely a *sabbath*? Perhaps this is a flight of fancy or imagination, both of which perhaps predominate my make-up. I'm not sure. I thought as I sat sewing some pillow-slips, maybe you might see more clearly the possible results. My idea—if such it be—which is probably not original, but so far as I know has not been put to a test in this method, is something like this:

To take our church for example: There are many, many of the young people, hardly yet called middle-aged, who are not keeping the Sabbath—in most instances *no* Sabbath at all—who have married outside—mostly to good boys and good girls, but either Sunday keepers or *no* "keepers"; and they are bringing up their children the same way. If any thing, maybe they sometimes go to Sunday school. Many of them have married among our own young people, but either they have scarcely been taught to reverence the Sabbath or they have "found it necessary" to work on Sabbath to maintain their families, or they are merely indifferent, or it may be that someone "inside the church" has not done his or her duty. Well, you know what I mean. I suppose the same is true, more or less, of all of our churches. Now, couldn't you in your very sweet-spirited Christian way devise a list of questions that need cause no embarrassment or bitterness whatever, that could be very easily and simply answered—very friendly questions—to let these young people and their families know that we are interested in them, that the church, Sabbath school, Endeavor societies, that *God* needs them, and that maybe they need all these things too, asking them *why* they left the Sabbath, if they would like to come back, if we could in any way help them, if finances are what stand in the way; and if so, *if* they could find employment that does not require Sabbath service they would take it? There are so many "ifs."

Do you know, Mr. Bond, I do not like to hear our young people—or the older ones either—say "Saturday." It seems to me when they begin that, it is the first step down from Sabbath keeping, and it usually is only a short time until it is Saturday instead of the Sabbath.

It really does not concern me so much that we do not gain *new* numbers at present (these will come later I believe) as that we are losing so many who *belong* to us. I think I know whereof I speak; for I can, I'm sure, count by the dozens those of the same good Seventh Day Baptist blood as I, my own kin I mean, who have done just these things I have been telling you about,—i. e., married outside, moved away, or "must earn a living." Only today in a letter to a young woman cousin of mine, who is the mother of three boys, speaking of her husband, I said, "Really—*belongs* to us by right of heritage if not by birth." This young woman is not keeping Sabbath, although she was brought up that way. Her father died and her mother (my mother's own cousin) married again—a "no keeper." What could you expect of her children (two boys and a girl)? Then when the girl

LET OUR PRAYERS ASCEND TO GOD IN BEHALF OF INDIA

ELDER K. B. ST. CLAIR

For many years, numerous Seventh Day Baptists have looked longingly toward the great Indian Empire, praying for the day when the God of heaven would open the doors of that immense domain to our people.

Thank God, the doors are opening!

The prayers need now ascend for the needed men and funds.

The writer is receiving letters from a number of points in this vast domain. A number of well-trained workers are ready to unite with us. One has already become a Seventh Day Baptist. He is trained in the principal dialects of the country. Another man has fifty persons interested in our good cause.

From Calcutta, from Poona, from Lucknow, from the Punjab, from South India, from Rangoon, Burma, near the borders of Siam, and from many other points in India, comes the Macedonian cry to Seventh Day Baptists.

Just prior to this writing, we sent two hundred forty-five pieces of literature to Poona, while much has gone to Lucknow, Rangoon, and other addresses.

Brethren, this is the Lord's doing and it is marvelous in our eyes.

Will not the churches, the Sabbath schools, the Christian Endeavor societies, the women's societies, the various boards, pray earnestly to Almighty God for his guidance and for the financial support necessary to maintain the work in that nation of three hundred million precious souls?

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ! Ephesians 1:3.

Oh, that we might live the higher life, the diviner joy, that we might taste the wine of immortality and rise up in its strength more than conquerors! The Lord, through the power of the cross, through the ever-pleading blood of Christ that has no words but a great look of love, help us to attain the heights heavenly, that we may come down again and do the earthly works without feeling their wearisomeness!—*Joseph Parker.*

did marry, she married a man whose grandmother had been a Seventh Day Baptist. That's why I said, "by right of heritage if not by birth." I am hoping to hear from her. The family moved into another state. Perhaps I may let you know what she says. I think I am trying out on her (I hope sincerely with God's blessing and approval) my "Back to the Sabbath" idea. I wish she may be interested.

I have written too many words. I hope, though, I have made my thoughts clear. I realize I am dreaming a big dream, but I do hope through God's wondrous power and blessings it may work. Who, but God, knows?

Very sincerely,

EMPHASIZE NEAR EAST OPPORTUNITY

The challenge of great opportunity in educational, social, and religious fields in the Near East, together with the efficiency of the present program, is emphasized in *Reconstruction in the Near East*, a booklet recently issued by the Near East Relief organization. Most of the book represents the findings of three American readers who recently spent several months overseas in study of the organization's work for children. These were Doctors James I. Vance, pastor of First Presbyterian Church (Southern), Nashville; R. R. Reeder, director of the Marsh Foundation, Van Wert, Ohio; and Paul Monroe of the International Institute, Teachers' College, Columbia University. An opportunity is presented to the churches, says one observer, "to stamp Christian idealism on the entire Near East through one hundred thousand children tragically placed in our care and waiting to be taught." With reference to the future program Dr. Vance recommends the erection of model villages and the institution of model farm life; follow-up work among the children already discharged, now several thousand; closer relations with all Christian churches of the East; fostering of international fellowship and good will; a definite program of religious education among the children who must be cared for in orphanages during the next few years; closer relations between Near East Relief and missionaries and mission boards; development of permanent educational institutions, technical, professional, agricultural, academic and religious; and erection of an interchurch, international Advisory Committee. Each of the three investigators indorses the present personnel of Near East Relief.—*Christian Work.*

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

CHANGE OF ADDRESS

Please send my mail to 926 Kenyon Avenue, Plainfield, N. J.

WILLARD D. BURDICK.

FOUR DAYS AT NILE, N. Y.

Others are sending for publication in the *SABBATH RECORDER* the message of the Seventh Day Baptist Commission that held a meeting at Pittsburgh, Pa., December 29, 30; and so I am not anticipating anything in that communication by writing now about that interesting and profitable meeting.

Immediately after the Commission meeting I spent four days at Nile, N. Y., to attend a meeting of the Executive Committee of the Western Association, on Friday.

Twenty years next September we moved from Nile to Farina. During these years a majority of the farms and the town homes owned by our people have changed hands; more than a score of the older members have died, and several families have moved away. Young people of twenty years ago are now among the leaders in the work of the church; several families from other places have moved into the society; and a fine company of children and young people is growing up into the work of the Sabbath school, the Christian Endeavor societies, and the church.

I spent Wednesday and Thursday in calling at homes in and near town. When I called at Deacon Milton Jordan's on Wednesday afternoon I found that the Junior Christian Endeavor society was spending the afternoon with their teacher, Miss Mabel Jordan. Of course I accepted the invitation to remain and eat supper with the juniors.

Several members of the Executive Committee of the association were not able to be present on Friday, but enough were present to discuss plans for work in the association. I was pleased to learn that some of the members of the Wellsville

Church, who live at Petrolia and who have been active there in Sabbath school and meetings, are interesting others of the members of the church in reviving the church and holding meetings of the church regularly at Petrolia.

The pastors of the association are planning to conduct special meetings in different places where we have interests.

Pastor Lester G. Osborn, moderator of the association, asked me to speak of denominational interests to the committee; and a general discussion of the work resulted.

Some time was also spent in planning for the program of the association meeting that is to be held at Alfred next June.

Friday night I attended the Christian Endeavor prayer meeting. A fine company of young people was present, and showed a commendable interest in the prayer meeting and in planning for the work of the new year.

An audience of over one hundred was present on Sabbath morning, and listened attentively to the message that I gave.

I saw many evidences of the good results of the meetings recently held there by Pastors Osborn and Hargis; and the church, with its fine company of children and young people growing up, has good reason to be hopeful of its future usefulness.

CHRISTIAN CO-OPERATION

I.

DEAN A. E. MAIN

There have been many great turning points in human history. And the period in which we are living seems to me to be a great crisis in the affairs of men. Ours is an age which will pass on to other ages much good will or many evils.

The World Alliance for International Friendship Through the Churches, is an organization, the purpose of which is to create throughout the world a permanent sentiment against aggressive war. It seeks to do this by such ways and means as conventions, group conferences and the spread of literature.

Secretary Atkinson spent four months in Europe last summer, visiting every nation excepting Russia. With the help of others, he held many local conferences. The results were encouraging.

There are twenty-eight or thirty branches of the alliance and the American branch held its ninth annual meeting in Buffalo, N. Y., in November, 1924. There were four or five hundred delegates and members; eight or nine hundred men and women were at the Armistice Day dinner; and five thousand people or more, crowded Music Hall one evening to listen to addresses by Professor Shotwell, of Columbia University, and Doctor Harry Emerson Fosdick, of New York City.

England, Mexico, Germany, Latin America, Czecho-Slovakia, Canada, Japan and China were represented. There were over thirty speakers, six of whom were from foreign lands.

The attendance at these annual meetings was said to have doubled every year. This meeting and the quadrennial meeting of the Federal Council of Churches, in Atlanta, Ga., in December, seem to the writer to have been among the most significant assemblies that it was ever his privilege to attend.

It is my purpose to try to report briefly to the readers of the *RECORDER* a representative number of the great outstanding utterances:

A world wide co-operating Church could prevent war.

Eternal righteousness and universal brotherhood must be the motive and end of national and international activities and relations.

Sixteen-inch guns, bombs, poison gas, and disease spreading machines, can not bring peace.

Another great war, more terrible than ever, is possible.

There were really two Germanies; there are two Japans; one is militaristic, the other is opposed to war. Other nations should deal most with the anti-militaristic, encourage and strengthen it.

Japan believes, and is not alone in this belief, that recent immigration laws passed by our Congress, are unjustly discriminating. A former ambassador says that our relations with Japan in the fields of commerce, education, missions and politics, are seriously strained.

Local conferences participated in by leaders, are of great value.

The United States is now determining its own future, and its world relations.

The right of small nations (and, I would add parenthetically, of small denominations), should be guarded by the larger groups.

The teaching and the spirit of Jesus are against aggressive war.

Our army and navy do not want war. But they are needed now, it was claimed, to prevent war.

Our great country, said Sir Willoughby H. Dickinson, of England, must take the lead in creating international peace and friendship.

Let us not dwell on past mistakes but unitedly and courageously enter upon the task of making a new world.

We should co-operate with every movement that believes in good will and peace among the nations.

Narrow political partisanship and a lack of moral courage hinder successful action.

Wise and faithful missionary labors tend to promote peace among men.

It is not sectarianism when our churches urge the government to be loyal to the great fundamental ideals of righteousness and justice.

Let church and synagogue hear appeals for peace and exhortations to think.

World peace is essential to world religion, morals, and prosperity.

If another war comes, the Church will be responsible for it.

The young radical from Mexico, now a student in Columbia, and who was given the freedom of the platform, said, "We young men are against the Church, because the Church has been for war." The pulpit, and the flag, and the Bible, should not be side by side. Extreme nationalism is not good religion.

There are two great and wide-spread "youth movements" in our day. One seems to me to be prejudiced, unreasonably radical, and anti-Christian. The other manifestly purposes to be loyal to Jesus Christ, the Prince of Peace.

Our country is in danger of a moral decline; and a part of our education in schools of all kinds and all grades should be in the principles of goodness and of lasting peace.

Rabbi Stephen S. Wise, an eloquent speaker, said that we must put thoughts of war absolutely out of mind.

Many of our most able men and women believe in the League of Nations; but or-

ganizations alone — courts, congresses, leagues—can not win and preserve peace; human nature must be Christianized.

It is significant that so many conventions, assemblies, etc., of 1924, have declared against war.

The Pacific Ocean may be the scene of the next world war.

We must find substitutes for war, for the settlement of international disputes. The world court for the arbitration of differences is one of the best of these substitutes.

Those who hate Roman Catholics, Jews, and Negroes, are enemies of mankind and of peace.

A rabbi justly said that the great Hebrew prophets preached peace.

There ought to be groups of people in many lands that believe in universal good will, who are working together for the coming of world-wide friendship.

Either the religion and the ethics and the Church of Jesus Christ, or war and ill will, must rule.

Do not forget the fifty millions of the dead, the widowed, the orphaned and the crippled.

For the first time in human history a responsible and representative body of men has denounced aggressive war as a crime.

Individuals, committees, and nations can not remain, in these days, isolated.

Our relations with countries south of us are chiefly commercial. And we are in danger of alienating them by giving the impression that the chief goods we care for are material, rather than spiritual.

Let us seek to promote not national exclusiveness but international political trade, educational, social and religious connections.

If all nations are of one blood, created to dwell on the earth, then all men are brothers, the children of one Father.

There should be a well equipped, permanent, government commission, whose task and privilege it would be to study all these great questions that are brought before the nations by the World Alliance for International Friendship Through the Churches, and to report its findings from time to time.

A dangerous alien is one who thinks our government as rotten as political speakers say it is.—*Newark Ledger.*

WORDS OF GOOD CHEER

REV. C. A. HANSEN

God is leading on in these days when there seems to be a moving of the Spirit all along the line. What encouraging reports we have seen in the RECORDER, such as the one from Dodge Center, and the ones from Nortonville, and Verona. Think of all the good reports that are going to come as the months pass by.

The good editorials by the brethren, Gardiner, Willard D. Burdick, and William L. Burdick, certainly have brought help and encouragement to all of our hearts. The light of true evangelism has shone in these articles, and we wait impatiently for the RECORDER each week, for it seems to be getting better and better.

There is pretty good evidence that the statistics of Seventh Day Baptists will show a gain in membership this year. Why not? Who should be better prepared than our people with all our educational advantages, with our glorious history behind us, and our leaders beckoning us on to success? Most of all the dear Savior has bidden us go, and has promised to go with us always, even unto the end.

To us in the Far West, it is most cheering indeed to hear that our brethren in the East, in Jamaica, in South America, in China, and the islands of the sea, are winning souls, and are making every provision to fulfill the command of our great Leader, "Go ye into all the world and make disciples." The Lord is blessing us here on the coast, and may the coming year be a fruitful one is our earnest prayer.

First, the Holy Spirit shows the soul its need of sanctification, its inherent and hopeless sinfulness, and its utter inability to bring a clean thing out of an unclean, or live a holy life, with an unholy heart. Next, he shows us God's provision for our sanctification in the free gift of Christ, the efficacy of his atonement for the death of our old self, the power of his blood and the willingness of the Holy Spirit to undertake this work, to cleanse our heart, and to dwell within it. Then he leads us to the next step,—a glad and full surrender and committal of our soul to him for this blessed work.—*A. B. Simpson.*

MISSIONS

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

THE ONE CURE FOR HUMAN MISERY

As one travels in South America and the West Indies (and I understand it is the same in Africa, India, China, and many other countries), that which one will never forget is the poverty, physical ills, miseries, and woes of the people. The haggard faces, with that indescribable, woe-begone expression; the bodies of men, women, and children clothed in rags and tatters, diseased and deformed, bearing burdens and performing tasks far beyond their strength; and their habitations, which are only huts and hovels, leave an impression on one's mind which can never be erased. To walk in the midst of these conditions becomes so depressing at times that one, to save himself, must force his mind to something more agreeable.

Below is given an article which, in a brief and fine way, sets forth the situation in which multitudes of people are living. It is from *World Dominion*, a magazine published in London, England. Read this article and then ask yourself, "What is the cure for all this squalor, degradation, sin, and anguish of body, mind, and spirit?" There is only one thing that will bring genuine and permanent relief, and that is the Christianization of these peoples. Buddhism, Mohammedism, Confucianism and other isms, religious and otherwise, have been tried for many centuries; but they have failed. To Christianize a country means many things; but it has never failed to transform; and the more completely an individual, people, or continent is Christianized, the more completely it is transformed.

To evangelize a community brings health to the body, material comforts, culture to the mind, and blessedness to the spirit. A young man who had just completed a trip around the world said to the writer, "I never cared much for missions till I saw the sad condition of the people in India; now I am for missions." No man with the heart of a Christian can view the conditions of the peoples in the so-called heathen

lands, to say nothing of many in our own land, without having an intense longing to help them; and the great all inclusive thing needful is to Christianize them and the social, political, and economic conditions surrounding them.

POVERTY AND UPLIFT

COSMOS

I was pacing the deck of a liner that lay moored to a wharf in the river at Saigon. The ship was coaling, and women and girls were hurrying backwards and forwards from the river bank to the ship's side carrying baskets of coal. The work was hard, and the remuneration, judged by the labor standards of the West, was almost nothing at all. Poorly paid laborers in England could make more in an hour than these women would get for a long, hard day of toil in a broiling sun. Looking over the other side of the ship, I saw poverty and misery greater still. In little boats men, women, and children were watching eagerly for the scraps of bread that might be thrown from the cooks' galley into the muddy, oily waters of the river. These bits of bread were picked up and squeezed and laid on boards to dry, and other scraps of food scarcely fit for dogs were being greedily seized to make a meal.

Sailing north from Saigon I reached Hong Kong, whence I went to visit Canton. At Canton railway station passengers were nearly knocked over in the competition between ricksha men struggling for a fare. Coolies swarmed around me for a job to carry my luggage, a mass of casual labor demanding work. I jumped into the nearest ricksha, and when my luggage was piled on another ricksha, men persisted in running alongside to have the job of unloading.

Near by a cart was being pulled by a team of men and women, and coolies were perspiring from every pore as they balanced and pushed enormous loads on one-wheeled barrows. Thousands of men and women were doing the work of animals or oil, and were working under conditions unconceivable to an occidental for a pittance which barely sustained a miserable existence.

I had not been in my ricksha for more than a few minutes when a stumble drew my attention to the puller. He was looking

ghastly, and I sprang out. For the first time I observed that the man was a poor, miserable, under-sized, under-nourished specimen of humanity whose heart was giving out. I made him sit down, and, when he had somewhat recovered, gave him an amount of money which greatly comforted him, and then finished my journey in one of half a dozen rickshas that were circling around in anticipation. Probably the poor man in the discarded ricksha would drop dead in pulling his next customer. He was but a sample of others around, who were wrecking their underfed bodies in a daily struggle with poverty.

Then I went North, and resided in Peking for a month, hiring a ricksha for that length of time. I could have got hundreds of offers, but I chose a man who was recommended to me, and never have I seen a more eager worker. He was ready to pull me at any hour from daylight to midnight. When he took food he got it near by, lest he should be wanted; and once when I surprised him at a meal he threw his rice-bowl aside and sprang between the shafts to await my commands. His charge for the month, including hire of the ricksha, which was not his own, was less than many American workmen make in one day.

How are these poor, struggling people to be helped? By world revolution? By destruction of that religion which will never rest till by regeneration and education and uplift it has blessed and exalted all mankind? One country has tried revolution, and has sought to destroy religion; and the saddest experience in all my travels was the sight of poor Russians in competition for work with these struggling Chinese.

LETTER FROM CHINA

DEAR EDITOR GARDINER AND RECORDER FRIENDS:

We have accomplished the paradoxical "arriving East by going west." We have been here three weeks, and you may be sure the days have been very full and interesting, and there are any number of new, exciting things that I'm afraid I shall get started in telling you!

I'm sure others have told you all about the Liuhoo affair, so I'll just remark that your wildest imagination can't have pictured the havoc wrought by soldiers and country folks. At our first visit it looked quite

hopeless, despite the optimism of the doctors; but another visit a week later, with workmen busy all over the place and the roof whole again and the gaping holes in the wall already closed, was very cheering. However, the consensus of opinion was that we had better remain in Shanghai and study the language until conditions were more favorable for medical work in Liuhoo, so we are living with the Crofoots and studying under Mr. Crofoot's direction with two native teachers. This we enjoy, although considered with our desire to immediately become a part of the work here, our progress seems slow. However, I'm pleased to report that I asked for a spoon at the table the other day and received same. Previous attempts had brought me once a fork and again the vinegar, so I feel encouraged.

I must tell you about a wedding we attended last week. We were, of course, thrilled with the prospect; but not so much over the wedding, which was in the church and as American as possible since the bride was one of our old school girls and the groom a Y. M. C. A. worker. It was the feast which gave us not only curious anticipation, but chills of apprehension. In training for the event we had Chinese food for lunch several days, trying to acclimate ourselves to it and learn to convey the elusive morsels from bowl to mouth via chopsticks without too conspicuous awkwardness. The Crofoots and Davises had some good laughs at our expense. The great day arriving, we were conveyed through a series of alleys—excuse me, I mean streets—and found our place by reason of many lanterns and red ornaments about the gateway to another covered alley which ended in a courtyard where were set many square tables with people busily eating. The courtyard presented a fascinating picture to my unaccustomed eyes. Besides the feasters there was quite a variety of children, some in gala attire and others plainly just off the street; a chicken poked fastidiously among the fallen choice bits; and the family wash swung from the bamboo poles above. We went on into a very crowded room where the bride, already dressed in her lovely gown of pink brocaded silk, was the center of attraction and as calm and gracious as any American bride could be. This is, of course, a strictly modern way for a Chinese bride to do. We slipped her

two coins done up in red paper, as we had been instructed to do. If you give an odd number of coins and have them wrapped in anything but red it is bad luck and a serious faux pas.

Finally we were placed at a table in a three-walled room off the courtyard, two on each side of the square table, fortunately for us "griffins" (as greenhorns are termed by older missionaries) with all mission folks, two girls from the school doing the honors. We sat down on our narrow benches (like nicely finished saw-horses) and surreptitiously wiped off our chopsticks under the table on extra "hankies" brought for the purpose. Miss Burdick proved her genius by being provided with a napkin, as I soon realized when I tried to eat from dripping spoon and chopsticks over my best silk dress. One mustn't give his imagination any play at all at a Chinese feast, as to origins and manner of preparation; so I didn't let my eyes wander much, for I had resolved to eat a bit of everything, inwardly praying that they wouldn't have slugs. (Since then, by the way, I have seen, tasted, and conquered a slug, and am prepared to believe the Chinese could even make rats edible; though I am not yet ready to have them appear as an article of my diet.)

I won't bore you by describing the feast in detail. There were on the table an even dozen dishes of food including such delicacies as pomegranate, sugar cane, bananas, candied carrot, and the inevitable almonds and watermelon seeds. From the last I was unable to get any nourishment, having not yet mastered the technique of cracking them between my teeth. We were also poured sweetened water (instead of the customary wine) and the courses began. A large dish was put in the center of the table from which we helped ourselves either with chopsticks or a flat porcelain spoon. Then the central dish was whisked away and another one substituted, the only variation being that before the "eight precious pudding" a small dish of water was brought in which we all washed off our spoons. Also at intervals a man came around with steaming towels with which we were supposed to wipe our mouths and hands. We confined ourselves to the latter and that rather gingerly!

There were sixteen of these courses, most

of them very excellent as well as interesting, mushrooms, shrimps and bamboo being popular ingredients of several. The "eight precious pudding" is made up of eight things considered especially precious by the Chinese. I carried out my resolve to taste everything, except the dish of roast pork which looked very appetizing but which the rest kindly informed us we were not expected to touch! One certainly needs a social secretary over here.

The real wedding at the church was very pretty with the church a bower of palms and chrysanthemums. The chrysanthemums are lovely and roses are still blooming in spite of the cold nights. Thanksgiving Day, Dr. Crandall came in from Liuhoo, and we all had a most jolly and thankful dinner at the West-Burdick home.

It is too late to wish you all Merry Christmas, but surely we can send our greetings for the New Year.

HELEN SHAW THORNGATE.

3 Route de Zikawei,
Shanghai, China,
December 1, 1924.

NO PARDON FOR GOVERNOR'S FRIEND WHO BREAKS LAW

A Nevada county lawyer and an acquaintance of Governor McRae for more than forty years, appeared in the chief executive's office, bearing a petition signed by several hundred persons requesting that he be released from serving a one year penitentiary sentence assessed in Nevada Circuit Court, after conviction of having mash in his possession.

The governor read the petition and questioned the convicted man at length, but said he failed to find any reason for exercising executive clemency.

"When a poor, ignorant farmer comes before me for clemency, for breaking some statute," Governor McRae said, "my sympathy goes out to him. But when a lawyer, a man who is supposed to be a leader in his community, breaks the law, unless there are extenuating circumstances, I think he should suffer the consequences."—*News item, Arkansas Gazette.*

"Gas-bags may cross Atlantic regularly." They do now; one meets them on all liners.—*Elizabeth Journal.*

WOMAN'S WORK

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

God grant us wisdom in these coming days,
And eyes unsealed that we clear visions see
Of that new world that he would have us
build,
To life's ennoblement and his high ministry.

Not since Christ died upon his lonely cross
Has Time such prospect held of Life's new
birth;

Not since the world of chaos first was born
Has man so clearly visaged hope of a new
earth.

Not of our own might can we hope to rise
Above the ruts and failures of the past,
But with his help who did the first earth
build,

With hearts courageous we may fafer build
this last.

JOHN OXENHAM.

FACTS UNKNOWN ABOUT COLOMBIA

In 1836, when Rev. A. W. Murray, after a five months' passage around Cape Horn in a small sailing ship, settled on the island of Tutuila, Samoa, where the population was less than four thousand people, he passed by the immense continent of South America, peopled by millions of diverse races, to whom the Bible and its vital message were almost unknown. At that time there was not one Protestant missionary working in that great continent.

Protestant Christianity is strangely ignorant about conditions in South America and seems reluctant to embrace the fine opportunities there offered to assist those young democracies into a rational, democratic, and spiritual vigorous state. Japan, a compact nation with a population about equal to that of South America, has received much more attention than has the whole continent to the south of us. As to education alone there is at least sixfold more illiteracy in South America than in Japan. The more southern republics of this continent, having colder climates and a greater amount of European blood, are more progressive than the northern countries. They are also more predominately Roman Catholic. Colombia, the most north-

erly of all the South American republics, is equal in size to all the Atlantic coast states from Maine to Florida, with Ohio and West Virginia added. She is equal in area to Germany, France, the Netherlands, Spain, Portugal, and the British Isles. Snow-capped peaks 18,000 feet high tower over the ridges of the Andean Cordillera.

Mighty rivers flow through her rich valleys. Immense cattle plains, over which a man may ride for weeks, border on endless primeval forests where red men tap the rubber trees in solitudes alive with alligators, mosquitoes, and snakes. Coffee plantations also abound in the temperate regions. Gold, silver, emeralds, platinum and petroleum are mined. With the exception of some primitive red Indian tribes, who still subsist by hunting and fishing, all Colombians speak Spanish, even the large numbers of poor Indian agriculturists who form the backbone of the six million inhabitants.

After two centuries of Spanish misrule, political independence was achieved in 1810. Priestly domination has, however, checkmated openly the advance of this republic and is responsible for many revolutions. One of the Scotch soldiers who helped General Bolivar in his effort to free the country from Spanish rule, was Colonel James Fraser. Realizing that a military victory would be futile if Christian light and life did not help form the character of the people, he wrote urging Scotland to send missionaries. Failing in this appeal Colonel Fraser wrote to the Board of Foreign Missions of the Presbyterian Church in the United States, and in 1856 Rev. H. B. Pratt was sent to open work in Bogota.

For forty years, one or two families, with poor equipment, wrestled for the spiritual conquest of the republic.

Today there are only three stations, occupied by thirty Presbyterian missionaries and four undenominational missionaries working on the Pacific coast and two on the Venezuelan border. The missionaries being largely occupied with the work for about one thousand two hundred children in their schools, the force available for aggressive evangelism is small. Even if trebled, it would be far too small. About fifty Colombian teachers, colporteurs, or evangelists co-operate under missionary direction, ten organized churches and various groups maintain active work

in a spirit of faith and prayer. The working classes are very sympathetic; they welcome the Scriptures and desire Protestant schools. Scores of towns invite us to enter; but Bibles, unless sold by Protestants, are almost unknown; and eighty per cent of the people can not read or write. Any misgivings that one might have about the need of Protestant missions in South America will disappear when we understand the facts and see the life of the people.

A SCHOOLMASTER'S CONVERSION

S— M— was a school teacher with a wife and family in a fanatical and backward province. Dissatisfied with ceremonies, and feeling a heart-hunger which masses in Latin could not satisfy, he appealed to a high church dignitary for permission to read the Bible. "What do you mean prying into those things which God has placed in the hands of his prelates; can't you trust them?" was the haughty reply. M— insisted, however, that he could be trusted to read the Bible; and finally, as a special concession, he was allowed to purchase a large Catholic Bible, at a cost of \$30—about one month's salary for M—. He saw the ill-favor into which this step would bring him and could not pay the price required. Later, he purchased one from a Bible Society agent for sixty cents, and he and his wife nourished their starving souls. They came to believe in the evangelical gospel and through us supplied Bibles to many others. M— wrote exhilarating letters about his new-found freedom and joy. He ceased to attend mass and joyfully bore witness to their friends of the liberty of the gospel of Christ. As a result he lost his position as village schoolmaster and was driven hither and thither, compelled to be idle for a long time. His children were not allowed to attend the public school, lest they contaminate others with their heresy. After his death, the wife removed to another town and strove to eke out an existence and educate her boys by means of a small store.

Colombia spends about \$2,000,000 a year on education, but this public instruction must be carried out in accordance with the State Church, which selects all textbooks and supervises the schools. In practice it means that the country is paying for parochial schools, insufficient and inefficient,

whose chief object is the buttressing of the Roman Church.

From Girardot we rode into Espinal, the town where the priests sell the holy belts, believed to have curative powers over men and beasts. One evening a large group of young men came to talk with us in the sitting room of the inn. We were explaining the Scriptures to them when the church bell began to ring out furiously. It was a dark night and heavy, warm, tropical rain was falling. Pandemonium let loose seemed to have assembled suddenly on that narrow, sandy street, where, at the call of the bells, boys, women, and the worst elements of the town were shouting, whistling, and battering tin cans.

I continued with a discourse until a lump of mud smothered my glasses. While I was cleaning my eyes and face, my fellow-missionary, Mr. Chapman, took up the thread of the discourse. Soon the chief of the local police burst into the room with some policemen, shouting, "Out of this, all of you, there's no permission to hold this meeting." When he saw determination on the faces of the young men who stayed close to us, and noted the vigor of the muscular preacher from Kansas, he contented himself with protests. The landlady ran across the fields to an encampment of national police, and besought them to come at once. A dozen uniformed soldiers hurried to the scene, took in the situation, showed the local policemen the door, and grounding their muskets on the tile floor, said, "Now you can preach all you want; the national police protect you." Many of the people were in doubt whether to obey the priests or to respect the soldiers, but we continued the service. Many of the soldiers had attended our meetings in Bogota and knew that freedom of worship is established in Colombia by law. The young men congratulated us, asked questions, and bought books.

SEMINARY STUDENTS WITHOUT BIBLES

I once asked a priest how it was that he received money for the repose of the dead, without giving any guarantee as to the time of the soul's exit from purgatory. He explained that masses for the dead shorten the term of suffering meted out to the souls undergoing purification, but that as not even the pope knows the length of the term imposed on each one, the church can not set

dates for the liberation. He denied my statement that Bibles could not be purchased except from us, but we sought all the stores in vain. In the Roman Catholic seminary where thirty young men were in preparation for the priesthood, a Greek and a Latin Bible were the only ones in evidence. They were placed on special desks, but the students did not possess Bibles or study them as textbooks. The seminary had none for sale.

Is it strange that many thousands in Colombia and in all South America beckon to evangelical Christians to "come over and help"?—*Rev. Alexander M. Allan, in The Missionary Review of the World.*

WHY NOT "TUNE IN"?

DEAR BROTHER GARDINER:

While speeding homeward in the cold Christmas eve, my mind was attracted by a group of young people in the rear of the coach, who were singing Christmas carols in an undertone. The songs were clear but seemed to be a long way off, and in comparing their melodies to those that I had recently heard over the radio, it came to me that I had never heard a program given under the auspices of the Seventh Day Baptists.

Now, it seems to me that in this age of "listening in" and the constant efforts of the fans to "tune in" at all hours to see what they may be able to hear, that it would be a good chance for our people to let the country know that we are on earth and that we are real live Christians.

With the talents that we have in our schools and the speakers which are near to them, it seems to me that the Education Board could arrange programs for the Sabbath evening as well as other evenings. The Missionary Society might arrange for broadcasting a number of Sabbath morning sermons, with special music. I would like to hear Dr. Fifield, assisted by his choir.

Have talked with a few about it, and I think that if it was put up to the readers of the RECORDER, that the fans would club together and pay the costs.

You may use this as you see fit or may throw it in the paper basket.

Your brother in Christ,

W. R. FRINK.

2968 Field Avenue,
Detroit, Mich.

EDUCATION AND RELIGION

(An address delivered at the Fifth Quadrennial Meeting of the Federal Council of the Churches of Christ in America at Atlanta, Ga., December 3, 1924, by Rev. Henry H. Sweets, D. D., LL. D., secretary of Christian Education of the Presbyterian Church in the United States, and manager of the Westminster Teachers' Bureau, 410 Urban Building, Louisville, Ky.)

The program for the evening recognizes the fact that there are two primary functions of the Church. Bishop McDowell is to address you on the theme, "Winning Men to Christ." I am to speak on "Training Men for Christ."

EVANGELISM AND EDUCATION INSEPARABLY JOINED TOGETHER

Evangelism—making Christ effectively known to men—is the extensive work of the Church. Education—training for Christ and his service—is the intensive work of the kingdom.

These two duties are clearly set forth in God's Word. The great Teacher sent from God who said, "Go preach," said also, "Go teach." One of the chief qualifications of the divinely appointed leader is "apt to teach." Luke in his gospel tells of "all that Jesus began both to do and to teach." Of the early disciples it is said, "They ceased not to teach and to preach Jesus Christ." The great promise of God through the Prophet Daniel is, "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Evangelism without education leads to superstition and fanaticism. Education without the warmth of evangelism passes into cold formalism and skepticism. The two are united in the thought of God. They must be kept together in the work of men. To neglect either is to limit the usefulness and imperil the life of the Church. "What God hath joined together let no man put asunder."

CHRISTIANITY A TEACHING RELIGION

Christianity has always been a teaching religion. Jesus Christ has become the Head Master of the world. All true advance in pedagogy has proved to be really an approach to the method and spirit of his teaching. Paul, the great scholar, reveals not only marvelous ability as a preacher, but consummate skill as a teacher. All through the early ages the Church handed on the torch of learning. Luther,

Melancthon, Calvin, and the long line of their successors appreciated the teaching function of the Church and with diligence and self-denial taught and organized institutions of learning. The historian, Bancroft, speaks of John Calvin as the father of the public schools.

Our forefathers, driven to these shores by their high veneration for the Christian religion and desiring to perpetuate its spirit and aims, planted the school hard by the church. Of the first nine colleges established in those early days eight were erected by the Church. As late as 1860 only seventeen of the two hundred forty-six colleges were State institutions. The Church also gave its energy and its treasure in the erection of academies. As late as 1850 there were more than six thousand of these institutions—almost all erected by the churches—with two hundred sixty-four thousand pupils. These institutions were largely vocational in their outlook. They sought to prepare men for the ministry and for leadership. Their spirit was thoroughly Christian and their curriculum was chiefly the Bible.

As life became more complex and the store of knowledge began to increase in unprecedented measure, the curriculum was expanded. When the nation was formed and the great experiment of self-government invested each citizen with individual rights and responsibilities, and as useful vocations multiplied demanding a diverse leadership, other demands were made upon the schools.

FAR-REACHING CHANGES

Believing in the separation of Church and State, appreciating the fact that a democracy for its safety and perpetuity must provide educated, sovereign citizens, the leaders in the churches in America were willing that many of their institutions, born in poverty, nourished in self-denial, rendered great because of the great men who molded the lives of the students, should die that these newer institutions might live. Some day a thrilling chapter of history will be written revealing the forward-looking thought and patriotic action of these men.

The Church determined to continue some of its schools and colleges to assist in the great task of training an intelligent citizenry, and to provide the Christian element in education. From the Church institu-

tions came the able men who planned our wise and effective state systems of education and guided our state universities and agricultural and mechanical colleges.

Fortunately, many leaders of both Church and State in the early days saw there need to be no conflict between the work of these two bodies—that in reality both were needed—complementing each other. Every true American must regret that confusion came into the minds of many, both in religious bodies and in the commonwealths. Long years of discussion about "godless universities" and about the "unwarranted intrusion of sectarian organizations" in the field of education should have been given over to careful, constructive, co-operative statesmanship in this fundamental task.

A SERIOUS PROBLEM

A great problem, not yet solved, presented itself at the very inception of education under the direction of the State. This became apparent when the doctrine of the separation of Church and State was enunciated in the Constitution of the republic. Gradually this principle was interpreted to mean that religion should have no place in the tax-supported schools of America. The fallacy and harm of this were seen by many in both Church and State. Daniel Webster contended that to the three R's should be added a fourth, Religion.

Not many years ago Dr. Paul Munroe, in his History of Education, said:

"The complete secularization of schools has led to the complete exclusion of religious elements in public education and the very general exclusion of the study or even the use of the Bible and of all religious literature. Thus the material that a few generations ago furnished the sole content of elementary education is now entirely excluded and the problem of religious education is presented. Little attempt at solution is being made and little interest seems to be aroused. The problem for the public school teachers comes to be quite similar to that presented by the Greek philosophers, to produce character through an education that is dominantly rational and that excludes the use of the supernatural or religious element. For our schools we have definitely rejected revealed religion as a basis of morality and seek to find a sufficient basis in the development of rationality in the child. Thus one most important phase of education is left to the Church and the home, neither of which is doing much to meet the demand."

When I first read this indictment of the home and the Church several years ago, it stirred me to the depths of my being. Its

challenge has been before me for twenty years as I have labored as secretary of education of one of the churches. It is useless to deny the fact. There has been one saving element—thousands of the teachers in our schools, high schools and universities have been devoted Christian women and men. There has radiated from them the spirit of Jesus Christ. Their lives have testified to the power of his gospel.

CAUSES FOR CONCERN IN THE NATION

Because of the sad neglect of the religious element in education, we have in our land conditions that have awakened the serious concern of all thoughtful men and women. Our people have become educated, but there is an awful breakdown in character. We have taught subjects, but have failed to develop the moral life. We have trained the head and the hand, but have neglected the heart. We have given myriads of courses and innumerable facts about material things, but have failed to teach the things of the Spirit. We have taught the facts of life and how to make a living, but have not put the youth in touch with the Source of life nor helped them discover the real meaning of living.

Fifteen years ago Mr. Edward O. Sisson described the situation in America: "Increased demand upon character and diminished care for the cultivation of character." He added this warning: "So far as we know, history has no instance of a national character built up without the aid of religious instruction, or of such character surviving the decay of religion. The final question regarding education is whether it avails to produce the type of character required by the republic and the race."

Confidence in education without the sanctions of religion has been ruthlessly shaken throughout the world at this time of world upheaval. Men in all walks of life are recognizing the baneful influence of an education that knows not God or fails to make adequate provision for instruction concerning the things of the Spirit. Faith in a Supreme Being is the organizing factor of man's intelligence. Belief in a Moral Governor of the world, to whom an account must be made, is the steadying influence in the moral life.

A few months ago the Vice President of the United States, the chief justice of the Supreme Court and the attorney general

made addresses at widely separated parts of the country on broadly varying themes, to vastly different audiences, but the real purpose of each address was to call attention to this fact, "There is in this country a wide and growing lack of reverence for authority and of obedience to law."

The American Committee on the War and the Religious Outlook, after a careful study and conference with chaplains and other workers, reached the conclusion that the most serious failure of the Church as discovered in the army was "the Church's failure as a teacher." The British Interdenominational Committee reported that "probably four-fifths of the young manhood of our country should have little or no vital connection with any of the churches, and that behind this detachment there should be so deep a misunderstanding of the faiths by which Christian men and women live, and the ideals of life which they hold, is perhaps, the most salient factor of our evidence."

Scan the records of meetings of the National Educational Association and other similar organizations and you will discover almost universal recognition by the real educators in our public schools and high schools of the need of some more effective way of awakening and strengthening the moral life. The late Dr. G. Stanley Hall, in his book on "Adolescence," said: "I can not find a single criminologist who is satisfied with the modern school, while most bring the severest indictments against it for the blind and ignorant assumption that the three R's or any merely intellectual training can moralize." These words are invested with new meaning as we read today of the frightful increase of juvenile delinquency and crime. The *Manufacturer's Record*, the *Wall Street Journal* and numerous trade journals are crying aloud for the releasing of spiritual influences that will give stability to character and purpose to life.

Education is a unitary process. It can not neglect the heart, the conscience, and the will, and produce the best results. Only religion can reach and successfully control the deep well-springs of man's being. Woodrow Wilson said, "Religion is the only force in the world that I have ever heard of that does actually transform life, and the proof of the transformation is to be found all over the world and is multi-

plied and repeated as Christianity gains fresh territory in the heathen world."

Henry Watterson, in his famous Christmas editorial, marvelously summed up what was expressed by General Haig, General Byng, General Pershing, Lord Roberts, Lord Kitchener, and a host of others: "Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power alone, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue underlying the idea of democracy is the religion of Christ and him crucified, the bed-rock of civilization."

The Church must be called again to her task as the teacher in the spiritual realm. In every way it must endeavor to supply this great lack in the education of today.

Moses was the greatest teacher this old world has ever seen, save that divine Teacher sent from God. He spent forty years of his life in Egypt, where he became learned in all the learning of the Egyptians. He lived forty years in Midian, where, in the silence of the hills, he communed with God. He then gave forty years endeavoring to train the children of Israel. Just before his death he called the people before him and recounted the law. As the climax of his address, he called them to consider the only basis of the moral life in these words, "Hear, O Israel, the Lord our God is one Lord and thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might."

To the lawyer who asked, "Which is the great commandment in the law?" Jesus Christ replied, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Moses gave intimations of sound pedagogy when he added, "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." They give to man the only sure foundation of the moral life.

CAUSES FOR CONCERN IN THE SCHOOLS

The situation is serious and the call for action is loud and clear. A true comprehension of the condition of the educational

situation today gives added cause for concern and for intelligent, united action.

The schools are now literally crowded with their enriched curricula. The change in the social and economic condition of the home, new knowledge in the field of science, of industry and of commerce, and the demands upon the physical, intellectual, practical, and social life of the day have caused the educators to feel that none of the interests of life are beyond their responsibility. They argue wisely that education is not preparation for life, but life itself. The field of their endeavors covers all the areas of human life. All—except the deepest and most fundamental of all the interests of the soul. In such a crowded schedule, the Church has little opportunity to impart and the child has little capacity to receive the needed religious training. A new meaning is given to the exclamation of the wise man, "Of making many books there is no end, and much study is a weariness of the flesh."

When every other interest receives such careful attention, the student is apt to conclude that religion is of minor importance. The neglect of its place and sphere, sometimes unconsciously on the part of educators, produces this impression. On the other hand, many teachers, influenced by the philosophy of Immanuel Kant, believe that the central facts of religion are unknowable and therefore are producing upon the minds of their pupils the impression that religion is in the realm of superstition, that it dwells in the dark recesses that can never be fathomed, and that the intellect has no need to concern itself about such mysteries.

The introduction of "the scientific method" into the field of education has been of untold help in arriving at useful knowledge. This method, in the hands of those who have had no experience in religion, has led to grievous error. Ignorant of vital facts of the spirit, they form their judgments with essential data missing. Because they can not comprehend from their own experience the spiritual forces that play with such effective results upon others, they are led into the error of declaring that no such force exists. Having no fellowship with the Unseen Friend of the Christian, they deny the reality of this experience in others. Thus some scientists become guilty

(Continued on page 57)

YOUNG PEOPLE'S WORK

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

CHRISTIAN ENDEAVOR FRIENDLINESS

MRS. NETTIE CRANDALL

Christian Endeavor Topic for Sabbath Day,
January 31, 1925

DAILY READINGS

Sunday—Friendly study (Acts 8: 29-35)

Monday—Friendly service (Isa. 41: 6)

Tuesday—Friendly team-work (1 Cor. 3: 5-10)

Wednesday—Friendly giving (Phil. 4: 9-20)

Thursday—Friendly benevolence (2 Cor. 8: 1-6)

Friday—Friendly exhortation (Heb. 3: 12-19)

Sabbath Day—Topic: Christian Endeavor as an expression of friendliness (Phil. 2: 1-11, Christian Endeavor day, Decision service)

It is a well known fact that no undertaking can succeed without leaders. Christ recognized this fact when he chose the Twelve Apostles "sent out ones" or, as we would say, leaders, to carry on his work. A study of the lives and characters of these friends—for they were friends—is very interesting, especially the study of the lives of the inner circle, Simon, James, and John. These three had been boys together in the same village, grew up to be fishermen, and finally joined partnership. But far more important than this business partnership was their relation to their Master. And I can imagine that the closer they drew to the Savior the dearer they became to one another.

Dear Christian endeavorers, Christ has called you and "sent you out" to be leaders for him. Does that idea alone not make you feel that every Christian endeavorer is your friend? Do you not think that Christian Endeavor should be an ideal place to make friends? But if these apostles, after the crucifixion, had gotten cold feet, as we say, had decided to go their own ways and had disregarded Christ's call, I think they would have missed the real blessing of their friendship. It is when we work together for a common cause which is near and dear to our hearts, when we share one another's disappointments and failures as well as our joys and successes, that we learn the real worth of a friend.

How often we underestimate the value of true friendship, and how often we let something creep in to mar friendship! I love to recall the story so familiar to you all of how a lowly shepherd boy through a bold act, though not a difficult one, won honor and the esteem of the king; how as a result he went to live in the palace, being made just as much of as the young prince himself; how this prince took him in and "loved him as his own soul."

Now this prince was equally as brave as the shepherd boy. Had he not, with the help of only one, put a large army to flight? I should say with the help of two, for he acknowledged God's help in all he did. How many a brave lad, beloved by all, would have resented having a shepherd boy attain such a position in his home! But he was brave and true hearted, and we read that "the soul of Jonathan was knit with the soul of David."

On the other hand, how possible it would have been, with all the praise and honor that was given him, for David's head to have been turned and for him to have been jealous of Jonathan. If you do not clearly remember this story of mutual love, just turn to 1 Samuel and read of how lasting this love was.

These boys worked together. Here was team work! Perhaps the reason was that each gave God the glory for his achievements. Paul says in 1 Corinthians 3:6-7, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

I know a Christian Endeavor society that works just like that. Are you doing your part to make your society work in this way?

"They helped every one his neighbor; and every one said to his brother, Be of good courage." Isa. 41:6.

Riverside, Calif.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Isaiah 41:6, says, "They helped every one his neighbor; and everyone said to his brother, 'Be of good courage.'" This verse suggests two ways by which friendliness may be expressed: by service to others and by giving them encouragement. We little realize how much good we can do by simple deeds of service for someone. On

Christmas eve I went with some friends to an American Legion Hospital for ex-soldiers of the World War, who are suffering from tuberculosis. We were asked to help distribute presents to the bed patients, and this gave us an opportunity to bring words of cheer and encouragement to the boys who sacrificed so much for our country. The joy and happiness which this simple service, which seemed small to us, brought to those sick boys, made us glad for this opportunity. It helped us to win their friendship.

There are many times when we fail to speak an encouraging word to those in sorrow and to those who are traveling the road of sin. Let us not condemn the sinner, but let us say to him, "Be of good courage, Jesus loves you still," and let us be his friend. Christian Endeavor stands for service, and service means encouragement. Let us try to serve others and speak the encouraging word when it is needed.

Battle Creek, Mich.

INTERMEDIATE CHRISTIAN ENDEAVOR LESSON FOR JANUARY 24, 1925

REV. A. J. C. BOND

What should I do for my church? Romans 12:1-21.

Serve and give;
Love and live.

I SHOULD SERVE MY CHURCH

My church needs the service of the entire membership, and it needs my service. Therefore, I should seek to find a place of service in my church. I would not seek a conspicuous place. There are humble services which may be more in keeping with my talents. I would find a humble place to serve and I would put into that service my very best. Of course, I should be willing to render the largest service of which I am capable, and I should not shun larger responsibilities; but I realize that the very best way to fit myself for larger tasks is to do well the present duty. I would do it well because it is for the church, the church for which my dear Redeemer gave his life. If larger tasks shall come, I will welcome them and give them my very best service. But, meanwhile, I shall try to be just as faithful and just as true to the smaller duties, in as much as I know that any task done

for the church can not be insignificant. *I should serve my church.*

I SHOULD GIVE TO MY CHURCH

I should give money to my church. The church needs money, and there is so much good that can be done through the right use of money. When I have worked hard to earn money and have become tired and weary, I have converted life energy into a medium of exchange which may be transferred to another to fit and equip that other person for a service in the kingdom which I may not be able to render. I should give my money to support the church and to extend its work into other lands and its life over all the earth.

But giving means more than giving of money. There is so much that might be done through the church and by the church if we gave more of our time to the church. I should not give all my time nor the first of my endeavors to support selfish interests, for then the work of the church will lag and its life will be weakened and the coming of the kingdom delayed. *I should give to my church.*

I SHOULD LOVE MY CHURCH

The word "church" has a variety of meanings, but the sentence at the head of this paragraph may be allowed to stand, no matter what definition we give to the final word in it. Do we mean the building—the "meetinghouse"? How our affections entwine themselves about her walls! And as we grow older we will find ourselves harking back in memory often to the happy and blessed experiences associated with the church of our childhood.

Do we refer to the local organization, the congregation made up of our family and other families and friends, and all those who gather week after week in one congregation for worship and praise? There is no group outside one's own family that we regard so highly and love so warmly.

Do we have in mind the denomination? How our minds and our hearts run back over the years and the centuries with affectionate pride as we read about those who have lived and wrought before us. And we have a peculiar interest in everyone throughout the world today who takes that name so dear to us—Seventh Day Baptist.

Do we mean the "Church Universal"—the entire body of believers, all who have

named the name of Christ? We love them all because they are his and we are his, and we belong to each other. *I should love my church.*

I SHOULD LIVE FOR MY CHURCH

I should enjoy her ordinances and should live in harmony with her doctrines. If I have not already done so, I should give myself to Christ and should enter his church by the door of baptism. If I have already taken that important step, still I should be putting more and more into that initial Christian experience. I should be faithful to the communion service and should try to bring myself into an ever fuller appreciation of the meaning of the sacrificial death of my Lord and should be better able, following each communion service, to go out to do the will of my Master. I should be true to the Sabbath—the sacred symbol of God's holy presence in the earth—and should reserve it conscientiously to such uses as will minister to my spirit and to the spirit life of others. I should live a consistent life every day so as to exalt in the minds of others the church whose teachings I follow, and whose life I express with my daily deeds and attitudes. I should try always to be pure in thought, right in deed, and constant in holy endeavor. *I should live for my church.*

Plainfield, N. J.

INTERMEDIATE CHRISTIAN ENDEAVOR TOPIC FOR SABBATH DAY, JANUARY 31, 1925

(Christian Endeavor Day)

"What is the value of Christian Endeavor?" Phil. 2:1-16.

The following topics for brief talks in the meeting are suggested:

1. The origin and development of Christian Endeavor (not more than one minute).
2. The ideals and purposes of the Christian Endeavor Movement.
3. Christian Endeavor's contribution to world-wide Christianity.
4. How Christian Endeavor promotes co-operation between Christian bodies.
5. The value to the Church of Christian Endeavor.
6. The value of Christian Endeavor to the individual young Christian.

Following are suggested topics for discussion in the meeting:

1. What has been the value of Christian Endeavor in my life?
2. What makes a good Christian Endeavor society? (Phil. 2:1-4.)
3. The Christian endeavorer's leader. (Phil. 2:5-11.)
4. What regulates Christian Endeavor's value to a given individual? (Phil. 2:12b.)
5. What does Christian Endeavor teach its members? (Phil. 2:14-16.)
6. How valuable has our society been to our church this year?
7. What can we do to make our society bigger and better?

S. DUANE OGDEN,
Intermediate Superintendent.

NILE ENDEAVORERS AT WORK

A news-letter from Mrs. Lester G. Osborn, of Nile, tells of many things being done by that society for their church, community, and denomination.

"PEPOGRAM"

Since October 15 our society has been publishing a church and Christian Endeavor paper which we named the "Pepogram." The work is done by the local printer and there is generally enough received from advertising to pay for the printing. The endeavorers are getting the church members and outsiders, if they wish, to subscribe. These papers are sent out each month to the nonresident and absent members of the church and Christian Endeavor societies and keeps them informed about what is going on at home. The Lookout Committee chairman, Arvida Voorhees, is editor of the "Pepogram" and has proved herself very capable. The third issue of the "Pepogram" is now on the press.

MISSIONARY WORK

Our missionary chairman, Marian Burrows, has been busy, too. Almost every week she reads or has read, some missionary item or letter of interest from one of our own missionaries.

Last Sunday some of the endeavorers met and sewed on dish towels, kettle-holders, and numerous things for the Fouke School, which will be sent in a Christmas box.

The Missionary Committee also made an

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The general theme for our topics this year is "Following Jesus," the subjects of the consecration meetings being taken from this theme. These topics should be made a very important part in our meetings so that they will really mean something to the boys and girls.

The Prayer Meeting Committee, under the supervision of the superintendent, should make special plans for these meetings. They should not only plan the meetings but see that the leaders of the meetings fully understand their plans.

Let the Prayer Meeting Committee meet with the superintendent some afternoon after school and make little booklets enough for all the juniors, including the trial members. Make these of white paper about the stiffness of drawing paper. The cheapest place to purchase it would be at a newspaper office, asking for white cover stock which comes in big sheets, twenty-two by twenty-four inches. Cut it up into pieces five by six inches, cutting sixteen pieces out of one sheet. There should be thirteen sheets for each junior. Each sheet should be folded one-half inch on one side and then bent back so that the leaflets will open easily after they have been sewed together within the half-inch space. Use light blue silkline to tie or sew the pages together.

On the outside near the top, write the name of the Junior society and near the bottom let each junior write his or her name; in the center print the words, "Following Jesus," in rather large letters. These should be kept in the Junior room and each page filled in during the consecration meetings. They can be taken home at the end of the year; only don't forget to save some for an exhibit at Conference time.

On page two, near the top, have the juniors paste a cross which the Prayer Meeting Committee have previously cut out of light blue paper. All the symbols pasted in the books from month to month should be about two inches long, so that will leave about four inches for writing. Under the cross let them write the topic: Jesus, the Ideal Hero; then under that one verse of the topic—Matthew 4:23, all writing it together as the leader reads it; then the words—We will try to follow him as our (writ-

appeal for out-grown clothing to take to a family that was needy. A generous response was made and now the chairman is looking for other families who might be helped.

A missionary entertainment is under way and several practices have been held, but it has been thought best to wait until after the holidays before presenting it.

EVANGELISTIC MEETINGS

The endeavorers helped out greatly during the special meetings held in November. Several of the boys served as ushers. Two Sabbath afternoons several young people went out distributing dodgers from house to house, advertising the meetings. The society pledged five dollars toward the expenses of the meetings, and there was always a goodly crowd of young people in attendance.

OUR BIRTHDAY MEETING

Last week our society was a year old. Each member was supposed to bring as many pennies as he or she was years old, as a society birthday offering.

PRAYER MEETINGS

Our prayer meetings have been very good lately, for the leaders as a rule have been trying to change the meetings by using some new or novel plan. Arvida Voorhees led with a contest meeting, which proved to be very lively and produced an interesting discussion.

Marian Burrows tried a backward meeting, when she led, which was very novel. Last week Neil Clarke used a number meeting.

COUNTY OFFICERS

The last of October the Allegany County Christian Endeavor Union was reorganized. All the societies in the county were invited to a rally in Belmont. We had fourteen out of our sixteen resident members in attendance, but lost the banner by one. Angelica society had fifteen out of sixteen members present. Our young people are determined to get the banner next year. The following members of our society are members of the County Executive Committee: Mr. Osborn, pastoral counsellor; Paul Button, vice-president; Mabel Jordan, Junior superintendent; Marian Burrows, missionary superintendent; Arvida Voorhees, evangelistic superintendent.

ing these words one under the other down the page) Example, Friend, Savior, Shepherd, Servant. Each of these should be explained by the superintendent as they are written. Then the older juniors can write near the bottom of the page one lesson they have learned from the meeting.

Also for these consecration meetings have them sing the song, "Follow On," words by W. O. Cushing, the chorus being:

Follow! follow! I will follow Jesus!
Anywhere, everywhere, I will follow on!
Follow! follow! I would follow Jesus!
Everywhere he leads me I will follow on!

If this is not in your song books have the Music Committee copy the words on sheets of paper which can be kept in the song books and sung at every consecration meeting this year; by the end of the year they should have it learned so that they will not have to use their papers.

Ashaway, R. I.

PROGRAM FOR CHRISTIAN ENDEAVOR WEEK

DEAR ENDEAVORERS:

Christian Endeavor week is approaching and you will soon be making plans for its various meetings. The Young People's Board has been working for some time on a program of activities and would like to suggest its use in your society. The one here given is very brief, only an outline. A more complete one will be sent you later, but this will help you to start planning. We would suggest that your Prayer Meeting Committee begin at once.

THEME FOR CHRISTIAN ENDEAVOR WEEK, (JANUARY 24-31) "FRIENDLINESS"

SLOGAN—"WIN MY CHUM FOR CHRIST"

Sabbath Morning, January 24

Young people's Sabbath morning service—Young people co-operating with the pastor, giving four or five five-minute talks upon topics in harmony with the theme of the week, reading the morning lesson, leading in prayer. The following topics are suggested:

"The Wonderful Life"

Subdivisions:

"The Consecrated Life"

"The Serviceable Life"

"The Friendly Life"

"The High-purpose Life"

Opening C. E. Meeting

Topic—"Our Society's Part in Our Denominational Program." Rom. 12: 3-13.

Radio Meeting

At some time during the week there will be opportunity to hear addresses by United Society officers. Plan to spend a part of one evening in this way. More definite information will follow later.

Social

A real, live social is being prepared for the week, a copy of which will be mailed to you. Carry the theme of "friendliness" into this meeting by inviting some outside organization, such as Boy Scouts or Camp Fire Girls. Make them feel that you are friendly.

Mid-week or Church Prayer Meeting

Theme—"Friendship." The young people, with the co-operation of the pastor, should take charge of the service. Details will follow later.

Closing C. E. Meeting

Topic—"Christian Endeavor as an Expression of Friendliness." Phil. 2: 1-11.

Sabbath Morning Service

C. E. Decision day. Ask the pastor to preach a Decision day sermon. Endeavor to make this the climax of all the meetings of the week. Present an opportunity, and urge every young person to make a decision for Life Work,—part or full time service.

Every Day

Start praying now that this week may be one of blessing and inspiration to every Christian endeavorer in your society and an expression of friendliness to many another whom you may reach.

Yours for friendlier C. E.,
THE "C. E. WEEK" COMMITTEE.

Where your treasure is, there will your heart be also. Matthew 6:21.

It is not that earthly treasure is exposed to danger, but that the man himself who labors to lay it up is imperiled. Devotion to any cause writes, as we know, its indelible record on the character. And if the treasure of any life is such as to be liable to deterioration, so too is the heart which abides with it. If it is laid up where the ravages of moth and the corrosions of rust can despoil it, these same evils will also attack its possessor.—*J. Stuart Holden.*

In all labor there is profit; but the talk of the lips tendeth only to penury. Proverbs 14:23.

Well directed labor and empty talk do not go hand in hand. Many a man's tongue has brought trouble upon his own head. Many who are expected to render labor for what they are supposed to earn, kill time in empty talk.—*James Ostema.*

CHILDREN'S PAGE

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

JESUS AND BIBLE STUDY

ELISABETH KENYON
Junior Christian Endeavor Superintendent
Junior Christian Endeavor Topic for Sabbath Day,
January 31, 1925

DAILY READINGS

Sunday—Reading the Word (Acts 17: 11)
Monday—Obeying the Word (Matt. 7: 24-27)
Tuesday—Memorizing the Word (Ps. 119: 11)
Wednesday—Loving the Word (Ps. 19: 8-10)
Thursday—Reverencing the Word (Rev. 22: 19)
Friday—Keeping the Word (John 14: 15)
Sabbath Day—Topic: Following Jesus in Bible study (Matt. 4: 1-11—Christian Endeavor day and consecration meeting)

Of course all our juniors read their Bibles every day and many of them belong to the Quiet Hour. What do you do during your Quiet Hour? Did you ever think how much you could really learn about your Bible by working out Bible puzzles, finding verses, finding names of all the babies spoken of, etc? How many of you know the names of the Books of the Bible, what each book tells about and a memory verse from each book? Any junior wishing a set of Quiet Hour work for a year or a set of books of the Bible with a few words about the contents of each book and a memory verse, and will write me about it I will be glad to send typewritten copies, that have been used by the juniors in the Ashaway society.

How many can name twenty-five "J's" of the Bible? How many can answer these questions? All the answers begin with "J" and are in the order they are found in the Bible.

Who is the first greatest person spoken of?

Who was the brother of Esau?

What boy was sold into captivity and later became a great ruler?

Who was the mother of Moses?

What city was taken by Joshua?

Who was a very dear friend of David?

Who was the father of David?

Who was the first king of Israel?

Who was a wicked and idolatrous queen?

Who slew Zachariah and later became king for a short time?

What king was saved by a high priest from being killed?

Who was the high priest and his wife who saved him?

Who was the fourth king of Judah and one who was a true follower of God?

Who was the long-sought-for Messiah?

What baby was born about the same time?

Where was Jesus baptized?

Who were two of the disciples?

Who betrayed Jesus?

Where (in what city) was Jesus crucified?

Name all the books of the Bible which begin with "J."

Another way of studying our Bibles is to learn different verses and passages from it; and the best time to memorize them is while we are juniors. When Jesus was tempted by Satan you remember Jesus knew just the verses to use from the Bible, and that is one reason why we want to learn all the verses we can so, that as we grow older, we will know them when we want to use them. Juniors, this new year let us try to study and obey our Bibles more.

A BEE IN HAND

I only meant to pick a rose!
I wasn't careful, I suppose;
For oh, I picked a bee instead,
And now my hand is sore and red!
Now bees are nice, I understand
In hives, but never close at hand.
I much prefer them on the wing,
For if you pick them, how they sting!
—*Daisy D. Stephenson in Storyland.*

BIRTHDAY OFFERINGS FOR LIUHO

The primary children of the Sabbath school at Alfred have a very pretty custom of bringing as many pennies as they are years old on the Sabbath nearest their birthday. Mrs. Truman, our superintendent, has a charming little exercise for the reception of this birthday offering and the children anticipate it weeks ahead.

The pennies are saved from one Christmas to another and then used as the children's "white gift," their mission being decided upon by the children themselves.

This Christmas the little people voted to send their five hundred pennies to China to help rebuild our hospital. Mrs. Lily La-Forge Prentice, at the request of one of the

primary teachers, wrote, in her inimitable way, a sweet little poem about these birthday offerings, and on Christmas eve, as a part of the Christmas entertainment, our pastor's little daughter, Aurabeth Ehret, recited this poem. She held in her hands a tiny white crib-bed to represent the crib to be endowed in the Chinese hospital. In the crib were the pennies so soon to go on their mission of love to far away suffering babies. Aurabeth's appreciative rendering of Mrs. Prentice's poem touched us all.

"In our mission hospital
Away across the sea
Little Chinese babies are
In pain and misery;
But our birthday offering
A cradle there endows
Which will hold their tiny forms
When sickness pales their brows.
Though our hospital is wrecked
By war in far Liuho
This, our birthday fund, will help
To furnish it anew."

R. M. C.

THE CHILDREN JESUS KNEW

I should like to have been with the people who waved green palms and sang to Jesus as he rode into the city that day. I will write the story of the ride as I think a boy who was there might have told it.

THE STORY OF ONE OF THE SINGING CHILDREN

The first I knew about the big procession was when I heard a man in the city say to another man, "They say Jesus is riding into the city. Let us go and meet him." I followed them. We had not gone far beyond the city gate when other people joined us, and others, and still others, till we made a procession ourselves.

Soon we heard singing and the tramp of many feet. The song was a chant. We could not make out the words at first, but as we came nearer we could hear them plainly:

"Hosanna to the son of David!
Blessed is he that cometh in the name of the Lord!
Hosanna in the highest!"

Then we could see green palms waving, and people laying their cloaks down in the road, and a man riding on a donkey over the cloaks, as a king would ride. I knew this must be Jesus. I had never seen him.

A boy who had just climbed a tree and come down with a handful of palm leaves gave me one to wave. I stood at the side of the road and waved it and leaned forward to look at Jesus, the great man. He was no king. He was dressed like any teacher. I wondered. And then he looked at me and I understood that he was a great man. I waved my palm leaf and joined in the chant:

"Hosanna to the son of David!
Blessed is he that cometh in the name of the Lord!
Hosanna in the highest!"

I picked up a cloak that he had just ridden over and ran on ahead to spread it down again. The feet of the donkey Jesus rode upon must never touch the ground!

When we got to the city I expected he would be made king. I pressed near, so I could see how it was done. The crowd was great. I do not know how it happened, but all at once Jesus was not there. He had disappeared. We looked for him a long while, and then went home disappointed.

The next day I went past the temple and the same boy who had given me a palm leaf told me, "They say Jesus is in the temple. Let us go and see."

We went, and there he was. A crowd of lame and blind people was about him. He was touching them and sending them away seeing and walking. We stood near, watching. Other children joined us. I understood then that Jesus did not need a crown to be made a king. He was a king without. As we watched him we, the boy and I, started the chant:

"Hosanna to the son of David!
Blessed is he that cometh in the name of the Lord!
Hosanna in the highest!"

It seemed as natural to sing that as it had when we were a part of the procession. Other children who had waved palm leaves the day before joined in, and the others soon caught the words, as I had the day before:

"Hosanna to the son of David!
Blessed is he that cometh in the name of the Lord!
Hosanna in the highest!"

Great men of the temple came up, angry with us for singing. "Do you hear these children?" they said to Jesus.

EDUCATION AND RELIGION

(Continued from page 49)

of the two most heinous sins in scientists' eyes—ignorance of facts and prejudice in judgment.

If these men were aware of their unscientific attitude, less harm would result. Some of them assume a superior knowledge and speak with supposed authority. Have they not surveyed the universe and searched in vain for the facts that engage the overwrought imagination of the Christian? Are they not competent then to declare that there is no spiritual realm, that men have no souls, that the primary, psychological complexes explain all the phenomena? If one so ignorant of law should speak on jurisprudence, he would be laughed out of court, but on religion many find a patient and willing audience.

But religion has to do largely with the facts with which natural science of material things does not seek to deal. It is concerned largely with origins, purposes, and ends of being. Our senses may assure us that certain things exist, but they can not enable us to deny that more exist. They tell us of the existence of matter. They do not tell us of the existence of ether, and yet ether is just as substantial as matter.

Another fact that should rouse the Church and the home to a clearer sense of their neglect and of coming danger lies in the fact that in reality some teachers are manufacturing a new religion—or are seeking to erect a scientific scheme to do the work that religion has done and alone can do. The end of this religion is "socialized democracy." Its law is an "ethical code" which will lead to "scientific morals." Its diety is reason. Its end is character, achieved by self-reliance, self-culture, self-respect, and self-expression. It gives no place to a personal God and no recognition to the moral law. It cultivates the habit of "looking away from first things, principles, categories, supposed necessities, and of looking only towards last things, fruits, consequences, facts." To these there is no such thing as *the* truth. Whatever *works* is true. Right conduct is that which brings "the greatest happiness to the greatest number—every man to count as one." It externalizes life and snuffs out the inner light.

That is a wonderfully suggestive cartoon in the *Memphis Commercial Appeal* of re-

And then Jesus, our Friend, spoke. "Didn't you know," he said, "that the songs of children are the most perfect songs?"

They shrank away and we gathered about him, our Friend, our King, and the temple rang as we sang and sang and sang again:

"Hosanna to the son of David!
Blessed is he that cometh in the name of the Lord!
Hosanna in the highest!"

—Frances Weld Danielson, in *Storyland*.

MY GRANDMA USED TO SAY

"When you are angry, count ten before you speak."

Ask your grandma what she thinks my grandma meant.

MRS. T. J. VAN HORN.

Sea captain (introducing friend to his old aunt)—"This is my friend Barker; he lives in the Canary islands."

"How interesting!" murmured the old lady; and, gathering all her wits, she added: "Then, of course, you sing?"—*London Tit-Bits*.

A man in a hotel ordered a meal, and, the coffee not being very strong, he said to the waiter: "What do you put in your coffee?"

"Nothing but pure water," was the reply.

"That's just what I thought; I want some coffee in mine."—*Youth's World*.

While auntie arranged the pantry shelves her little niece handled the spice boxes and called each spice by name. Presently she said, "Auntie, I can read." "Can you dear?" answered auntie. "Yes, auntie," came the reply, "but I don't read like you do. I read by the smell."—*Delineator*.

"A little boy once began to keep a diary. His first entry was, 'Got up this morning at 7 o'clock.' He showed the entry to his mother and she, horror-stricken, said:

"Have you been to school? Got up, indeed! Such an expression! Does the sun get up? No, it rises."

"And she scratched out 'Got up at 7' and wrote 'Rose at 7' in its place. That night the boy, before retiring, ended the entry for the day with the sentence, 'Set at 9 o'clock.'"

cent date. On a table are a number of large volumes — "Modern Education," "Art," "Literature," "Philosophy," etc. In the center is an old-fashioned tallow candle (marked "Our spiritual development") almost burned out, giving forth a pale and flickering light. Underneath the suggestive picture are the words, "The lamp by which we read."

CAUSES FOR CONCERN IN THE CHURCH

There are thousands of educators in America who have not bowed the knee to any false god. They are sincere, humble, devoted followers of the Lord Jesus Christ. They say with the Psalmist, "Bless the Lord, O my soul, and *all that is within me*, bless his holy name." Their affections, their wills, their *minds* are his. They see the danger, they appreciate the lack in our education, they are carefully seeking a remedy. There is one element that renders the case almost hopeless to some of them—the division in the Church. They see not one, united, conquering Church, but fifty weak, divided churches. The Church must face this fact, for to many it is an insurmountable problem. In many recent books, on hundreds of pages, you will find scores of other remedies suggested, while in a few paragraphs reference will be made to religion, and this powerful agency dismissed with a mere statement of the fact that it is impossible to use the Church in America because of its divisions.

Much of this is more apparent than real. Protestantism will always allow the freedom of the individual conscience. If all the churches were brought together tonight in one great organic whole, in a short time there might be cleavage on other lines. Until a few years ago the schools and colleges were listed as "sectarian," "non-sectarian" and "State" institutions. No longer is this done by the United States Bureau of Education. No real college is now sectarian in spirit, method or curriculum.

As the boys began to come back from "Over There" they all revealed a real pride in having been members of the A. E. F. But those who were in the "First," the "Rainbow" or other divisions which saw service at the front, seemed to rise a little higher as they spoke of the excellency of their outfits.

There is much more brotherly love and comity and co-operation among the divi-

sions of the Church than the world knows. The Federal Council of the Churches of Christ in America bears eloquent testimony to this. If each division, looking after its own recruiting, replacements, provisioning, drilling, and inspiring its rank and file, keeps its face towards the enemy and cheers and inspires and helps the other divisions in its own sector of the battlefield, fighting ignorance, superstition, and sin, helping the weak, reclaiming the fallen, leading the world back to God, little loss may be sustained. In this way, too, the breaches will be healed and almost imperceptibly may we discover a united, compact Church of the living God.

In forming a democracy as well as a Protestant Church, some place must be left for individual thought and expression. The one universal requirement for admission to a Protestant Church is faith in Jesus Christ as the divine Savior and Lord and Master of life.

One afternoon just before the presidential election, one New York paper quoted the president of Columbia University as declaring that the election of Mr. Coolidge was of utmost importance to the security of the nation. Another quoted the president emeritus of Harvard as declaring that only by the election of Mr. Davis could America save its soul and minister to the deeper needs of the world. A third quoted the dean of psychology of Columbia as saying both the old parties were talking "bunk" and that Mr. La Follette offered the only program that could appeal to thoughtful men! Men who differ so broadly in thought and who belong to parties so diverse can yet work together for the common good. The various divisions of the Church must together meet the situation in America today.

CALLS FOR ACTION

The Church must awake out of its sleep. It must perform its own God-given task more thoroughly. It must lend the full measure of its united help to the home and to the school.

The home must be more seriously impressed with its incomparable task. The instruction in the home is of vital importance. The spirit there inculcated will abide. A nation can not rise higher than its homes. What is primarily needed is not the adjustment of the child to its environ-

ment but the adjustment of parent, child, and home to the ideals of Jesus Christ. This means a real revolution in the social and business life of many a church member.

The Church should be made to minister more adequately to the spiritual needs of its youth. It should be a place of worship and of instruction. The whole hour should be filled with real messages concerning the unseen realities which will reach the heart and inspire the life of the worshipers. The prayers, the reading, the message from the Bible, and the songs should all converge on this end. Especially should there be worthy music. The secret of the assembly, training, and efficiency of the American army will not be understood except by those who remember that those who planned its work decreed that it should be a "singing army." The dynamic spirit of Jesus should be emphasized and exemplified in teaching and in life. Love is the greatest power in the world. The purpose of education is to fix love upon the highest and best objects.

The Church should give more careful attention to education through the expressional activities of its members. Christianity is a religion of works and of fruits. "Wherefore by their fruits," said Jesus Christ, "ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven." It is not a mere intellectual assent to the claims of Christ. It is a "faith that worketh by love." "If any man wills to do God's will, he shall know."

Scores of "agencies" born in the Church, guided by devoted Christian men and women, receiving their inspiration, their personnel and their financial support out of the Christian family, are utilizing the energies and developing the activities of thousands of our youth. Some of these organizations are now wealthy and seem to care little for the mother who gave them birth. Some of them are loud in their proclamation that the Church has failed in its "social mission." Others are still the handmaids of the Church, loyally serving the interest of Christianity and worthy of the encouragement and help bestowed upon them.

The Bible school should be taken more seriously and its work made more efficient. All the churches are now giving most care-

ful study to this problem and larger plans are being made for the future. The short period of time for instruction, the meeting of the classes only once a week, the problem of untrained and oftentimes overworked teachers, the lack of co-operation on the part of the home, and the poor equipment for the work are some of the handicaps under which the church school now seeks to do its work.

The week-day school of religion is finding favor in many towns and cities. Those who are watching the effort are convinced that large numbers of public school authorities will gladly give the pupils of the schools and high schools two hours a week for instruction in religion by the churches. The great problem will be found in securing suitable, trained teachers. If academic credit is given for this study, academic work must be done. There will be a constant danger that the work may drift into the hands of those dominated by the purely professional spirit and method, whose attitude will not touch the spirit of the student.

The Daily Vacation Bible School is utilizing the gifts of many college men and women during the vacation period and is giving religious instruction to some who otherwise would be spiritually destitute.

Already, great progress has been made in ministering to the spiritual needs of the youth at the state institutions of higher education. The plan is to provide a normal church at the seat of the university with an attractive and trained pastor. Unless a student is kept in touch with organized Christianity during the four formative years of his university life, a chasm so deep and so broad may develop between him and the Church that it may never be bridged. At many universities "schools of religion," conducted jointly by various denominations, are giving courses in Bible and in religion and are receiving the cordial support of the university authorities. At most of these centers, the various churches, Christian associations and the university administration are patiently studying the needs and opportunities and are co-operating in a fine spirit in working out a solution.

The church colleges and seminaries have seen with clearness the great problem of which we are speaking and have rendered valuable assistance. During all these years theirs has been the voice crying in the wil-

derness. They have sent out thousands of trained, Christian preachers and teachers. They have not only ministered directly to all the fields of education, but have given a steadying influence to other institutions of learning. Some of the great presidents of the state universities are today making the strongest pleas for the church college. Notable among these is President W. O. Thompson, of the Ohio State University, who recently said, "The church college, properly equipped and endowed, has the supreme call and the supreme opportunity of the hour." The Church will neglect these institutions at the peril not only of its well-being, but of its very life. They must be better equipped to send forth the teachers of religion so greatly needed in the homes, the Church and public schools, high schools, teachers' colleges, church colleges and state universities. In the immediate future, thousands of such teachers will be needed. If the Church does not furnish these teachers and assist the state in preparing them, it has little right to complain of those who are trained wholly under secular influences.

There are many facts that bring encouragement and hope to the heart of the Church. The eager questionings, the impatience of its own ignorance, the thirst for information and facts concerning religion that are evident in the students of America are not a turning away, but we believe a nearer approach to Christ. There are no facts nor group of facts that tell against the religion of Jesus. It will bear any scrutiny. "Prove all things, hold fast that which is good" is the injunction of the apostle who had just said, "Quench not the spirit." Christianity is intelligible; it is possible; it is necessary. What marvelous data we have for study in the fact of Christ, in history, in conscience, in experience, in all of life, in all the world.

Through this religion some great thing is done in man. He has a change of mind—new thoughts, new affections, new purposes, new powers are his. He is regenerated—born again. Some great thing is done for man. All that the cross means none of us know. We do know that cross has changed the world, that there, in a real sense, the Son of man died for the sons of men. It is not strange that at the front in the World War the hymn most often called for by the boys was:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but dross
And pour contempt on all my pride."

THE WAY OUT

Recently Dean Herbert E. Hawkes of Columbia University said: "It is the duty of the college to develop the *whole man*—social, intellectual, æsthetic, and religious. An education which does not accomplish this fails in so far as it falls short of the ideal." The leaders of both State and Church must recognize this as a tremendous fact. They must become more conscious of the failure of school and college to develop the religious life. The ultimate forces of life are the spiritual forces. These must not be neglected at any time. Several years ago President Hadley of Yale said: "I do not believe you are going to make the right kind of a citizen by a godless education, and then adding in religion afterward. The idea is wrong. Education and religion must go hand in hand."

In that notable book by Dr. W. H. P. Faunce, *The Educational Ideal in the Ministry*, you will find this clear call to this most important and fundamental task: "Here, then, is our national peril—that the supremely important task of our generation will fall between Church and State and be ignored by both. The Church may say, 'Education is no longer in our hands'; the State may say: 'On all religious matters we are silent.' Thus millions may grow up—are actually growing up in America today—without any genuine, religious training. It is time, therefore, for Church and school to co-operate, as army and navy co-operate, in defense of our common country."

Can we do it? Will we meet this challenge? It is a task difficult enough to call forth man's largest abilities and to drive him back to the limitless resources of the living God.

Roger W. Babson says: "The greatest undeveloped resource is faith; the greatest unused power is prayer. The business men of the nation are waiting for the Church to open to them these resources."

What a task and challenge to the Church of the living God! What a responsibility now rests upon the great leaders of education in America.

What should so awaken the faith of America as the facing of this great problem

which involves the happiness and prosperity of our sons and daughters and the perpetuity and larger development of all the free institutions of our land!

Brighter days are ahead. The trend of science today is away from crass materialism back to a more spiritual interpretation of the universe. The Church, in unity of faith and action, with the torch of divine revelation in its hand, must not fail to point the way to him who is "the Way, the Truth and the Life."

Shall we heed these calls that come to our hearts on every side? Shall we hear the Master's voice as he commands, "Go preach," "Go teach"?

HOME NEWS

DETROIT, MICH.—The Hon. J. C. Bartholf, of Lexington, Ky., paid us a visit recently. Mr. Bartholf is a staunch Seventh Day Baptist. He is interested in the formation of a Christian Sabbath Keepers' Union and also in placing before our people a one hundred per cent health nutrition diet. Mr. Bartholf went to White Cloud from Detroit.

Dr. Edwin Shaw, of the Milton College faculty, and corresponding secretary of the General Conference, visited Detroit December 31-January 2. A meeting was held on

New Year's afternoon and about fifty per cent of the Detroit members and adherents gathered to hear an instructive talk by Dr. Shaw on the work of Milton College and an outline of the work of the General Conference. We thoroughly enjoyed Brother Shaw's visit and hope that he can drop off at Detroit at a time when more of our people are in town.

Detroit is hoping to have General Secretary Willard D. Burdick as its guest February 6-7. We greatly appreciate the visit of friends; especially do we prize the opportunity to entertain our general officers. ST. C.

DODGE CENTER, MINN.—Although nothing has been heard from Dodge Center for some time, we are still "here" and endeavoring, as a church, to do the work that we believe Jesus Christ would have us do. The weather has been, and still is, very severe; but the interest in church matters seems not to wane, despite the financial depression caused by the closing of the Farmers' National Bank, which closed its doors early in December.

There has been quite a bit of sickness around town, but nothing serious. Our small-pox scare turned out to be chicken-pox, for which we were duly thankful. We are also rejoicing that one of our members,

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F. J. HUBBARD, Treasurer, Plainfield, N. J.

Mr. August Sepp, has returned to his home from Rochester, where he underwent a very serious operation some weeks ago.

A Christmas party for the Junior Sabbath school classes, and their teachers, was held on Sunday afternoon at the parsonage. The teachers, Mrs. Socwell and Mrs. Zalia Wells, and fourteen of the children, enjoyed an hour or two of games; and an early supper was served that all might reach home before dark. A small tree, Christmas decorations, and supper "fixins" went to make up a merry afternoon.

The Christmas program was given on Christmas eve. Besides the regular recitations and songs by the little folks there were some special numbers—selections by the male quartet and girls' chorus; a whistling solo by Miss Myrtelle Ellis, one of our guests for the holiday vacation; a saxophone solo by Reginald Langworthy; a series of tableaux, "The Spirit of the Christ," a Christmas eve story, interspersed with appropriate music, given by the young people's class; a dialogue, "Preparing for Father Christmas," by the younger people. The offerings made by classes were for the Liuho Hospital and amounted to about thirty dollars.

We were fortunate in having with us for the holiday vacation a number of our non-resident members: Mrs. Hazel Fritz, of Minneapolis; Mr. and Mrs. Merle Churchward, of St. Paul; Mr. and Mrs. Arthur Paine and four children, of Hitchcock, S. D.; Nels Sorrenson, of St. Croix Falls, Wis.; Mrs. Florence (Ayers) Hollister and husband, of Verndale, Minn.; Miss Myrtelle Ellis, of Wisconsin Rapids, Wis., and Miss Charlotte Langworthy, a Milton College student. Mr. and Mrs. George Ellis and son Edward, of Milton, were also guests of his parents, Deacon and Mrs. E. L. Ellis.

Because of the presence of so many of

our nonresident members we had our annual church meeting and dinner a week earlier than usual. Although the thermometer registered twenty-six below zero, a large company gathered at the home of Mrs. Zalia Wells, where a bountiful dinner was served. At the church meeting held in the afternoon, reports were given and officers were elected for the ensuing year. Our efficient church clerk, Mrs. U. S. Langworthy, who has served so faithfully for a number of years, asked to be relieved, and Mrs. N. M. Lindahl was chosen to succeed her.

On New Year's eve a church social was held at the roller skating rink. The young people hired the hall, and old and young attended. A lunch was served, and everyone that cared to tried their skill at skating, while the rest visited and watched the fun till the close of the old year.

The Sabbath school, the Endeavor society and Ladies' Aid are all enthusiastically doing their part; and we are all hoping, praying, and expecting a great blessing this new year.

H. H.

My brother, have you ever thought that there was not a single man who kept step with Jesus all the way? Alone he trod the way to Calvary. Alone he walked through the valley of death, so that afterwards men might walk all the way with him in resurrection life and ascension power and the glory of his coming kingdom.—G. Campbell Morgan.

Christ's argument is not that earthly treasure is insecure,—for such a fact did not need insistence by him,—but that it is infective. His warning is not that a man may lose the thing he lives for, but that he may actually lose himself.—J. Stuart Holden.



DEATHS

BROWN.—Matthew Brown was born on Meikle Dalbeattie farm, adjoining the town of Dalbeattie, Kirkcudbrightshire, Scotland, April 18, 1850. He was one of a large family born to James and Isabella Beattie Brown, and died at his home in North Loup, Neb., January 2, 1925.

When in young manhood he decided to come to America, his pastor handed him unsolicited the following:

I have much pleasure in testifying that Mr. Matthew Brown, who is about to leave Dalbeattie for the United States, is an attached adherent of my congregation, with which he has been connected from infancy. He is the son of our oldest and one of our most respected elders, Mr. James Brown, upwards of fifty years tenant of Meikle Dalbeattie Farm.

Mr. M. Brown bears an excellent character, is strictly sober, upright and industrious, possesses a quiet and unassuming disposition, and has been to his parents a dutiful and affectionate son.

I wish him much prosperity and the divine blessing in his future career

JAMES A. PATON,

Minister of the Free Church
Congregation, Dalbeattie.

Free Church Manse, Dalbeattie
Kirkcudbrightshire, Scotland.
21st March, 1883.

The first year in America he worked most of the time in southeastern Nebraska. The following three or four years he was employed on a farm at Mt. Lenord, Missouri, after which he returned to Nebraska and bought a farm at Roseland, Adams county, and moved to Valley county, in 1889. February 21, 1894, he was married to Miss Ida M. Davis of North Loup, Neb., by Rev. James H. Hurley, who also baptized Mr. Brown the following Thanksgiving time, when he united with the North Loup Seventh Day Baptist Church, of which organization he remained a faithful member till death.

Five children were born to this union: Alex and Edmund Matthew of Ord, Neb., Mrs. Isabella Allen and James Eugene of University Place, and Stanley Vincent at home. He is survived by his companion, all five of his children, six grandchildren, three sisters in the "old country," many nieces and nephews, and other relatives besides a large circle of friends.

He has always been faithful and honest in his public and private business and interested in education and the best things in life. Foreign born he has served over twenty years on Nebraska's public school boards. As a citizen, a neighbor, a husband, and father he found pleasure in doing faithfully and well the tasks that were his to perform.

Funeral services were conducted at the North Loup Seventh Day Baptist church, Sabbath af-

ternoon, January 3, 1925, by his pastor, and burial was made in the North Loup cemetery.

H. L. P.

TRIPP.—Mrs. Henrietta Lewis Tripp was born at Stonefort, Ill., January 23, 1896, and died at the home of her parents, Mr. and Mrs. Howell Lewis, December 26, 1924, aged 28 years, 11 months, and 3 days.

In June she submitted to an operation from which she never recovered. She was a patient sufferer, very appreciative of the loving ministrations of loved ones and friends until death from nephritis claimed her.

In 1916, Miss Lewis was graduated from the Harrisburg High School, after which she was a student for four years in the academy and college at Milton, Wis. After her college experience she became a public school teacher, and for two terms was very successful in her work. Feeling the need of further training she entered the University of Illinois, from which institution she was graduated with the class of 1922.

February 2, 1922, she was united in marriage with Charles M. Tripp. To this union one child, Harry Milton, was born.

Henrietta was well and favorably known in the locality of Stonefort. She was a member of the D. A. R., and was prominent in the church and social life of the community until the time of her illness.

She was converted December 2, 1911, at a revival in Stonefort and was baptized May 18, by Rev. W. D. Burdick, who was at that time pastor of the Farina Seventh Day Baptist Church of Farina, Ill. She was received into membership with the Stonefort Church, where she was a faithful member until the time of her death. Her pastor said to the writer the day of her burial, "Her death is a severe blow to the church and her place one we can not fill."

She was the youngest of seven children of whom three remain, Mrs. Sally Apple, Mabel and Ralph Lewis, all of Stonefort. These with the father and mother, her husband, and twenty-one months old son, a step son, Charles Robert, and a host of other friends and relatives mourn her loss.

Rev. C. L. Hill of Farina, Ill., assisted her pastor, Brother Ellis Lewis, in the farewell service at the Stonefort church, Sabbath day at 2 p. m., December 27. He chose for his text these words from the ninetieth Psalm. "So teach us to number our days, that we may apply our hearts unto wisdom." The little church was filled with sympathizing friends and neighbors, who gave earnest heed to the exposition of the text. She was laid to rest in the cemetery not far from her church home where she awaits the summons, "Come up higher."

CORRECTION

Rev. William C. Whitford's address is Alfred, N. Y., and not Plainfield, N. J. Several letters, some with checks, have been directed to Plainfield.

SPECIAL NOTICES

Contributions to the work in Pangoengsen, Java, will be gladly received and forwarded by the American Sabbath Tract Society.

FRANK J. HUBBARD, Treasurer, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen, Java. Send remittances to the treasurer, S. H. Davis, Westerly, R. I.

The First Seventh Day Baptist Church, of Syracuse, N. Y., holds regular Sabbath services in Yokefellows Room, 3rd floor of Y. M. C. A. Building, 334 Montgomery St. Preaching service at 2.30 p. m. Bible school at 4 p. m. Weekly prayer meeting at 8 p. m. Friday evening at homes of members. A cordial invitation is extended to all. Rev. William Clayton, pastor, 1427 W. Colvin St. Syracuse. Phone James 1082-W. Mrs. Edith Spaide, church clerk, 1100 Cumberland Ave., Syracuse, N. Y.

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath morning. Preaching at 11 o'clock, followed by the Sabbath school. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. C. A. Hansen, Pastor, 162 East Date Street, Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 3446 Mack Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Sabbath School. Lesson IV.—January 24, 1925

JESUS COMFORTS HIS DISCIPLES

Golden Text.—"I am the way, and the truth, and the life; no man cometh unto the Father, but by me." John 14: 6.

DAILY READINGS

Jan. 18—Jesus Comforts his Disciples. John 14: 1-17.

Jan. 19—Comfort for the Needy. Matt. 11: 25-30.

Jan. 20—Comfort for the Sorrowing. John 11: 18-26.

Jan. 21—Comfort in Trouble. Acts 27: 21-25.

Jan. 22—A Comforting Brother. 2 Cor. 7: 2-7.

Jan. 23—The God of Comfort. 2 Cor. 1: 1-7.

Jan. 24. Comforted through Salvation. Psalm 20: 1-9.

(For Lesson Notes, see *Helping Hand*)

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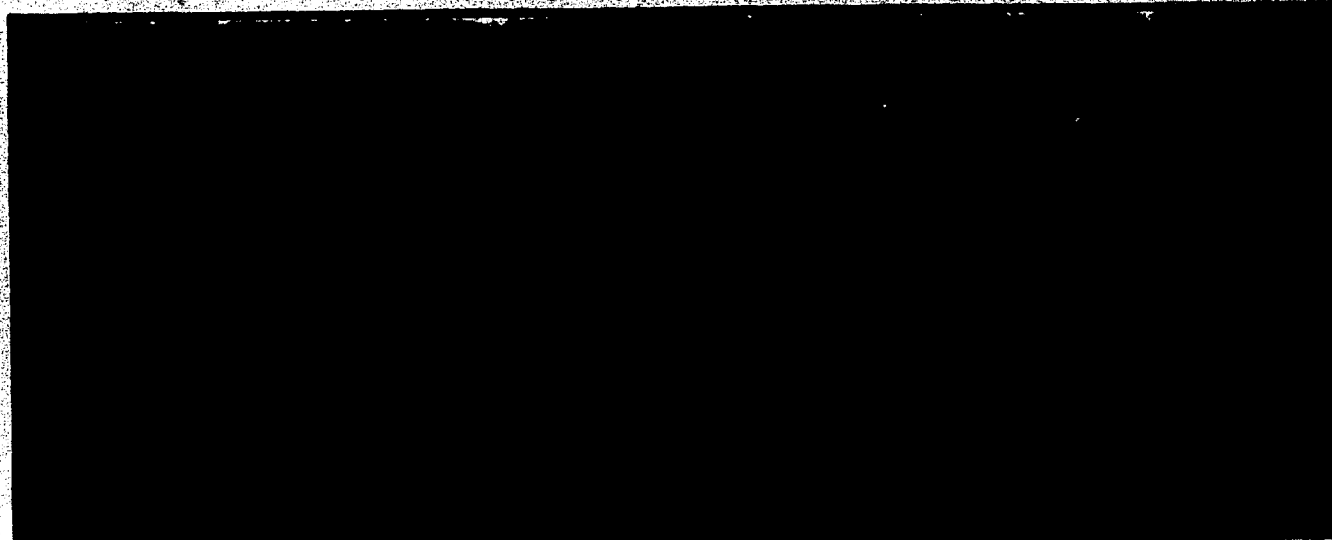
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