

# The Sabbath Recorder

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

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

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

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

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*"Dear Lord, help our infirmities! When we are perplexed by the apparent injustices of life, help us to be patient and to wait for thy salvation! May we leave the government of the world in thy hands, seeking only to obey the promptings of thy Spirit!"*

*"Help us to so live that in dark and difficult hours, when friends betray and unjust men array themselves against us, we shall be strong, and so behave as to bring glory to thy holy name!"*

*"Wilt thou teach us to be humble and reverent in our approach to life! As our Savior was glorified by service, so may we have no other glory than that of imitating him! Amen."*

**"There's a Heart, We Feel But Can Not See"** As I turned to my work this morning, not knowing what message to bring our dear people that

would be helpful, the first thing taken up, as I began to clear up my desk, was a little poem entitled "Woman's Trust." I had clipped it from some paper—when, I do not know—and now just at this time of need, it lay on top of the pile of scraps as though placed there to help me out.

As the story opens in these five stanzas, when a discouraged farmer heard his good wife singing one morning, he questioned the propriety of singing after a storm had ruined the hay and fears prevailed lest rain should destroy both wheat and corn. To him the outlook for the family and the stock, so far as provision was concerned, was very dark indeed. But his good wife smiled and said, "There's a Heart, there's a Hand we feel, but can not see. We have always been provided for and we always shall be."

In sullen gloom her husband turned away; but she urged him to rest in God's care, since he had done his best to save his crops that were lost. She also encouraged him to hope for better crops in the late harvests. But the dear man thought that was only a woman's way of reasoning: "We must, because we must," said he.

To this the good wife replied that she did not try to solve such matters by reasoning; she could only *work and trust*. It may be that the coming grain may redeem

the lost hay, and at every turn she ended with the words that stand at the head of this article.

Finally the worried man kissed his trusting wife and, cheered by her faith, went whistling to his work. Days went by and winter came. As they sat by the comfortable fire, that farmer said, "It has indeed been a good and happy year." They were well provided with food for man and beast, and her words had come true. With a happy heart she repeated again, "We have always been provided for and we shall always be."

I am sure that many a poor man, whether on the farm or in business, would be the happier and the more prosperous, if, after doing the best he can—the best he knows—he could rest in faith that the Hand we can not see is providing, and trust the Heart that we may feel for safe guidance in every time of trouble.

### The Best Way To Win Men

When Saul of Tarsus became Paul the apostle, his whole method of serving God and of winning men was completely changed. When Christ came into his heart, Paul accepted the Master's way of winning men. He accepted the principle that all men were his neighbors, whether Jews, Greeks, or Romans; and he soon saw that his old methods could not avail in bringing men to serve the true God.

Into Paul's life had come the deep sense of forgiveness which assured him that his waywardness of heart, his sins due to misunderstandings before his conscience was enlightened, had all been forgiven; and God had given him greater ability to overcome the world. His fellowship with Christ had given him an inner joy, a deeper experience than he had ever known—one that enabled him to meet opposition as his Master had met it before him.

From this time on Paul did not go forth as a taskmaster to lash men into the kingdom. He used no coercive methods to compel men to acknowledge the teachings in which he believed. His main effort seemed to be to persuade men in the spirit of love

to share his experience and to love the Christ he had found so precious.

Paul did not assume a "holier-than-thou" attitude; there was no attempt to coerce men by dogmatic pronouncements, which are always more likely to drive men away than to win them. He sought to win by affection—a method that does not demand, but shares. It reveals what Christ means to him, and he lovingly offers to share his blessings with others. Instead of trying to force a creed down a man's throat he showed his respect for the man by offering to share with him the very finest things in his own life.

The main thing for soul winners in these days is, *first*, to have an experience of their own that is *worth sharing* with others. *Then* let them go forth, in the Christ spirit, offering to share with men the real blessings Christ has bestowed upon their own lives.

**"The Friendly Church"** In one of the weekly notices of the churches found in a country paper I saw the words, "The Friendly Church," used as a sub-heading. It seemed at first unnecessary—or at least it seemed as though every church of Christ should naturally be regarded as friendly without any special pains to advertize it as such.

Then again, I wondered how the other churches of a town wherein one church was calling itself "the friendly church" every week in the paper, would feel about the matter—would it be regarded as a reflection upon the other churches?

While thinking of this matter, one of the religious papers of a large denomination came to hand with an article headed, "An Unfriendly Church." This attracted my attention, and I read it quite carefully. Really I am not sure now but that it might be well for all the churches to unite heartily in a "friendly church" movement.

The article began with the story of a young man, a stranger in a certain town, who attended a certain church where no one gave him a hand of welcome or made any effort to make him feel at home. After services he entered the room where the young men's class met, but no one thought to offer him a chair, and not even an expression of friendly good will was extended.

After that experience he said to a friend: "The church is the coldest proposition that I can imagine exists anywhere in the United

States." But he tried once more, going to the church of another denomination on the following week. There he found a cordial reception where the atmosphere was friendly and sympathetic. Of course the cold church never saw him there again. Everybody likes a friendly church.

At the close of the article, "An Unfriendly Church," the editor of the *Baptist* has this to say:

Many pastors and officers claim for their churches a friendliness which they do not show. Groups of members are "chummy" with one another, and little coteries may be seen here and there in the aisles and in the foyer at the close of the service exchanging greetings with evident relish; but the stranger stands and looks on with a deepening sense of loneliness because he is not in the charmed circle. Indeed the stranger may hang around the outskirts of the various groups and fail of a greeting because the members and friends are so fully occupied with their own mutual interests. Of course no church deliberately plans to be unfriendly. It just happens. No check having been kept on greeting strangers and no provision having been made for acquainting them with new friends, the average church appears to be friendly when it is only evidence of "inbred amiability."

Friends, do you know of any church that might profit by this lesson if well learned and faithfully practiced?

**Strong Appeal Against the Dance** The Ministers' Association at North Loup, Neb., has taken a stand against the demoralizing influences of the dance; and the four pastors of that town have signed resolutions appealing to the people of North Loup and the surrounding country and to the owners of the hall to take a stand against public dancing.

We take the following from the *Loyalist*:

Believing as we do that the dance is demoralizing in its tendency, subversive of high ideals, tending to incite dormant evil passions in youth, leading to the estrangement of the most intimate friendships, the disruption of homes, and the breaking down of those things that are highest and best in community life;

*Be it resolved*, That we appeal to the people of our town and surrounding country who stand for the best in the physical, mental, moral, and spiritual life of the community, that they declare themselves unequivocally and unreservedly opposed to the same.

And we further appeal to the American Legion, for the sake of the sacred memories that gather around the building purchased by them for legion and patriotic purposes, that they will not use the same for dances which may mean the undermining

of those things that are dearest and best in the community.

The foregoing was adopted and it was voted that it be printed in the *Loyalist* and that a copy be sent to the secretary of the American Legion.

REV. RICHARD GIBB,  
REV. LEROY A. HAWKS,  
REV. NATHAN THOMAS,  
REV. H. L. POLAN.

If the fathers and mothers—the home makers—of that beautiful and growing country, will co-operate with the four sincere pastors of their churches; and if the dear young people, who will be the future home makers of that fair land, will unite to make effective the kind and loving appeal of their spiritual leaders, I am sure that generations to come, as well as those now living, will be greatly blessed thereby. All the tendencies of such a society will lead toward an ideal community—a veritable heaven on earth.

**The Greatest Thing In the Century** While men are searching for the great things of prehistoric times and making guesses as to how long the universe existed before the human race began to make history, it might be well to search seriously for the greatest thing of our own time.

Among all the great events recorded of nations gone by, there stands one thing today that far exceeds anything the human race has dreamed of during the ages. That one thing is the League of Nations.

Here we have as the outcome of the sad experience of the World War, a combination of forty-six nations united in a league to stand by each other collectively for peaceful settlement of international difficulties. All nations so united would mean no more war—no battleships, war airplanes, standing armies, or blood-soaked battle fields.

Really, this is the biggest idea given to the world in our time, and the great wonder is that any civilized nation should oppose it.

**Why Not Compromise With Other Rebels?** America has never known so complete, efficient, and extensive an organization in open rebellion against the Constitution of the United States as is seen in the wet movement of today. It is in open rebellion against the Fundamental Law of the land—a law established by an overwhelming majority of the citizens—and the rebels are

waging the most relentless and persistent campaign that does not stop short of lying and besmirching the names of the living and the dead in order to deceive people and carry their points. Strong lawyers are employed, newspapers are used, officials are bribed, and millions of dollars are being used to advance their plans of thwarting the will of the people.

In view of all these serious facts, we find some persons appealing for a compromise! It does seem as though a hundred years of experience with the liquor business ought to teach every thoughtful and truly loyal American that compromise means absolute failure for the dries and complete victory for the wets in the end.

We might just as well talk of compromising with any other class of rebels against law and order, as to think of compromise with this outlaw business that is making more criminals than all other lines of business combined.

Weak-kneed talk about compromise is entirely out of place in a time like this. It would seem that the very insolence of the bootlegging propaganda, in ridiculing the churches, in slandering the dead, and insulting the living, ought to arouse the good people of America to arise, fill the land with unmistakable protests, and secure for prohibition a complete enforcement of the law.

**Rev. Alva L. Davis** In the *Little Gene-Going to Little Genesee* see items of the *Alfred Sun* we learn that Rev. Alva L. Davis, pastor at Ashaway, R. I., has accepted the call to become pastor at Little Genesee, N. Y., his work there to begin about the first of July, after Rev. Gerald D. Hargis, the present pastor, goes to his new work.

Bunyan's Pilgrim would never have reached the eternal city if he had not kept his eye and thought on the Wicker Gate. Others tried to dissuade him from his course; physical impediments and obstacles retarded his journey constantly; even wild beasts prowled and enemies threatened. But there ahead was the Wicker Gate and the vision was always brightened by some unexpected encouragement, as long as he persisted on his journey.—*J. T. Stone.*

## WHAT ABOUT THE LAW?

LESTER G. OSBORN

[We gladly give place this week to this interesting article by Lester G. Osborn. Mr. Osborn is a student in Princeton Theological Seminary.—A. J. C. B.]

*Is the Sabbath Commandment a moral or a ceremonial law?*

From Henry T. Sell: *Bible Study by Books:*

"The Laws revealed in Exodus:

"1. The moral law as revealing righteousness and sin, the Ten Commandments;

"2. The ceremonial law, as revealing redemption from sin and its consequences;

"3. The civil law, as cementing together a nation which would furnish a place of safety for the development of the divine religion."

From C. I. Schofield: *Reference Bible:*

"The commandments, expressing the righteous will of God; the ordinances, governing the religious life of Israel; the judgments, governing the social life of Israel."

From Arthur W. Pink: *The Law and the Saint:*

"The 'Law of God' expresses the mind of the Creator, and is binding upon all rational creatures. It is God's unchanging moral standard for regulating the conduct of all men. In some places the 'Law of God' may refer to the whole revealed will of God, but in the majority it has reference to the Ten Commandments. The 'Law of Moses' is the entire system of legislation, judicial and ceremonial, which Jehovah gave to Israel during the time they were in the wilderness."

From J. Geerhardus Vos: *Notes on Old Testament Biblical Theology:*

"The Decalogue . . . considering the time of its promulgation, we might even call it a brief resumé in advance of the whole system regulated subsequently in the detailed laws. But this would overlook the fact that one component element of the law, and that one much in evidence elsewhere, is absent from the Decalogue. It contains no ceremonial commandments."

Robert Dick Wilson divides the Mosaic laws thus:

"Constitutional—Laws of State.

"Civil—Laws of Business.

"Criminal—Laws of Persons.

"Ceremonial—Laws of Religion.

"Ethical—Laws of Duty."

Charles R. Erdman, moderator of the Presbyterian General Assembly, said in a class lecture:

"Don't think for a minute that Jesus did away with any of the Ten Commandments in the Sermon on the Mount."

The above are only a few opinions on the matter of the difference between the Decalogue and the rest of the Mosaic code. All are by men who observe the first day of the week. With the possible exception of Dr. Schofield, all believe in the perpetuity of the principles laid down in the ten "words" of the Decalogue, although they transfer the principle of the fourth "word" to the first day of the week. In the past three months I have studied the origin of the Sabbath in at least twenty books by first day authors. Almost without exception they hold that the eternal principles of the Decalogue, including the Fourth Commandment, are moral and obligatory. The following is an example of this:

From J. B. Waterbury: *A Book for the Sabbath.* (1840):

"By what authority have we a right to expunge the Fourth Commandment from the Decalogue, whilst we admit the perpetual binding obligation of the other nine? . . . Its position in the Decalogue—in the very center of that divinely inspired code—shows in what estimation it was held by its great author. By what authority then, we again ask, is this solemn precept torn from its position, or pronounced less obligatory than the other nine?"

Permit me to sum up the matter in my own words. The Mosaic system is threefold—moral, ceremonial, civil. The civil laws were purely national, just as our civil laws are. They have no relation to us whatever. A study of the two covenants—the Mosaic and the new, or Christian—will show us the proper relation of the moral and ceremonial laws. A covenant must have parties, promises, conditions, and punishments for transgressions. The two parties in the old covenant were God and the Israelites; in the new, God and believers. The promise under both is eternal life. The punishment is the same—"The wages of sin is death." The conditions are the

same—the ten principles of the Decalogue. And now comes the ceremonial code. Part of this code interprets the Decalogue. The rest tells how to escape the punishment for transgressions. Under the new code we too have interpretations of the Decalogue—Jesus' teachings in the sermon on the mount and other discourses. And we too have our escape from the penalty of sin—Jesus Christ, who came "to take away the sin of the world." The ceremonial laws of the Mosaic code were national and temporal, but the Decalogue, the statement of God's righteous will for human conduct, is universal and eternal in its application.

The Sabbath is a part of this moral code. It is one of those ten imperishable principles, which set forth what God considers our duty. It is universal and perpetual in its obligation. It is one of the conditions of the new covenant. The Sabbath commandment is distinctly a moral and not a ceremonial law.

## I CAN NOT RECONCILE JESUS CHRIST AND WAR

CORA JUNE SHEPPARD

"There are volcanic eruptions in the world of mind as much as in the mountains. When the *Lusitania* went down, German military education went down with it. The clash of minds is harmless, but when blood is spilt then the commandment is violated which says, 'Thou shalt not kill.' When men fight they emulate the animal, they become human lions and tigers. Our army and navy are our greatest burdens. Our schools should teach the arts of peace; this is the next reform on the docket."

Thus wrote the late Caleb Henry Shepard in 1921, and I see more plainly every day why history records him as far in advance of the times.

Last winter we paid Harold R. Pete one hundred dollars to lecture on "The Inexcusable Lie" and tell us the same thing. Private Pete does not believe in warfare as a means of adjusting differences but pointed to more sane and feasible methods of settling trying situations and insuring permanent peace.

He brought out the fact that from a child's earliest period of perception and understanding he is taught quite unconsciously by his elders, to fight; that many of his

playthings and his childish games foster the love of battle; that school books and other books of childhood glorify war, dwell at length on its thrills and conquests, but show none of its terrible consequences. Private Pete's plea to the people is so to present history during the impressionable years of childhood and youth that war will be stripped of its illusions and national animosities will be averted.

In this manner only can we prepare the way for better international relations and a more stable peace. He has analyzed and investigated, through the courtesy of the ministers of education, the schools and textbooks of various nations. He has had interviews with and carries letters from the ministers of education of such countries as England, Canada, Mexico, Spain, etc. From this method of thorough investigation he has determined in his opinion, the fundamental reason for the causes of war. As a soldier who has experienced in all its depth and breadth the horrors of war, he now stands as a soldier who advocates world peace through education.

A noted divine, speaking on the Christian Conscience about War, at Geneva took for his text Matthew 26: 52.

One ought to read with awe these words spoken nearly two thousand years ago and only now beginning to seem obviously true. Reliance on violence is suicidal, said Jesus. "All they that take the sword shall perish with the sword." When the Master said that, it could not possibly have seemed to be true. Then it seemed evident that those who took the sword and knew how to use it could rule the world. Reliance on violence did not seem suicidal but necessary, salutary, and rich in its rewards.

In these words of Jesus we have one of those surprising insights where, far ahead of the event, a seer perceives an obscure truth which only long afterward will emerge clear, unmistakable, imperative, so that all men must believe it.

Our education has become nationalized; our children, he says, have been taught from infancy, history all out of perspective, with national egoism for its organizing center and with hatred of other nations masquerading as patriotic training of the young. I agree with him. I can not reconcile "Jesus Christ and War."



## MEETING OUR SPIRITUAL NEEDS

ELMER AKERS

(A talk given at the Quarterly Meeting at the Milton Junction Seventh Day Baptist church last January.)

I was asked to speak on the subject, "Meeting the Spiritual Needs of Men"; but it is ever of primary importance to apply such questions to ourselves, because if we first solve the problem in our own lives, we shall be able to help others do so. For this reason I have chosen to consider, "Meeting Our Spiritual Needs." When we have done this, we will not only be able but glad to help others. It will be not merely second nature, but our very nature to do so. To discover how to meet our own spiritual needs is to release in ourselves fountains of the water of life. But first we must discover the grass-worn path to the Fountain-Head, that we may drink of that water.

Along the highways of Burma at approximately regular intervals there are byways leading away short distances to secluded spots, which afford shade, a place for rest, and, sometimes, water from a spring. Here weary travelers pause to meditate. Here they solve the problems of heart and mind, and receive rest of body and satisfaction for their heart-hunger, heart-thirst, and heart-weariness.

In America we do not have byways of the Burmese kind. We wouldn't use them if we had. We haven't time. But what is more deplorable is that we are not conscious of a need for them. When a man becomes conscious of a need, he takes steps to supply it. We Americans, like the Burmese, have spiritual needs, we grow heart-hungry, and heart-weary, but we do not understand these calls of the spirit. We misinterpret them. We go to the movies, we go touring, we go somewhere, we do something—anything but feed our famishing hearts. We have so little strength of soul—not because it is difficult to find soul-nourishment, but because we are not conscious of the need for soul-nourishment—not that God is unapproachable but that we refuse to see any reason for approaching him. But whether we supply our spiritual needs, or not, the need is there. And if we deprive ourselves, we suffer as certainly as if we deprive our bodies of food. We suffer spiritual starva-

tion. "Ignorance of the law excuses no one," is as true of spirit as of matter.

How shall we meet our spiritual needs? As I attempt to answer this question, I ask you to put my statements up against Jesus' life; and anything which does not agree with his example, please forget.

The method is a dual one. First is meditation. In secret we must solve our problems. We must first be heroes in secret, and then we can live heroically, in public. In solitude we grow strong spiritually, just as in manual labor we grow strong physically, and in solving mental problems we grow strong intellectually. The foundation of all growth is spirit, for it furnishes the motives, the only enduring motives for physical and intellectual growth of man.

The second part of the method is, sharing with other men and women. What we learn in meditation we must share with others. Learning is but half, sharing completes. We lose what we will not share. Our greatest mistake in meditation is our neglect of it, and of our social life that there is but little sharing of spiritual help. We all feel the urge to associate with other men and women. But how fruitless and disappointing most of this associating is! We do not share our burdens, our temptations, our joys, our sorrows; we do not show one another the dark corners of our hearts; yet this is a good way to illuminate and purify them. We do not share the secrets of how we attain certain triumphs; we prefer to dazzle our friends by our triumphs. But we lose the good we do not share. Sharing doubles our joys and halves our disappointments. Practically all young men and young women date up with each other, but few are they who know how to use a date. Few young Americans take time out to meditate, and few know what the true purpose of associating with others is. We descend to the sensual plane to meet our friends, but we have the precious privilege of ascending to meet them on the spiritual plane. No wonder we separate with more of disgust than of inspiration! We know not what manner of spirit we are of. We do not see in each other a replica of the divine; and we do not realize that the presence of another human being and another son of God is sufficient cause for reverence. Would that we would "be to other souls

"The cup of strength in some great agony,  
Enkindle generous ardor, feed pure love,  
Beget the smiles that have no cruelty,  
Be the sweet presence of a good diffused."

Consider that Jesus found and used the byways of life. He retired ever and anon to some solitary place for communion with our Father. Then he returned to share with his friends what he received from the Father. We need not live a hermit life of meditation as did monks of the medieval age. Nor can we successfully live a life entirely social. Perhaps the reason for this is that human beings have but few qualities of God, and that associations with the All-Sufficient are necessary for complete satisfaction.

Is not the life of the average American most scant of the two factors we have been considering, namely meditation and spiritual associations? Do we not deserve that gentle but impassioned rebuke, "Martha, Martha, thou art cumbered with much serving, but Mary hath chosen that better thing which shall not be taken from her"? To us, does not the rebuke come, "Children, children, you are burdened with many industries, many studies, many rivalries, many pleasures, but who will choose that better thing?"

## "THE INEXCUSABLE LIE"

WARREN W. SHEPPARD

This was the subject of a lecture given in the Shiloh lyceum course this winter. Private Pete of the American Expeditionary Forces said he belonged to an organization which has been studying what the nations are teaching their children on the subject of war. They found that only four nations—Norway, Sweden, Denmark and Switzerland—teach their rising generation the truth. Excepting these, not a single nation teaches that they ever began a war. According to their books which are authorized to be used in their schools, none of them ever waged an offensive war, that they had to fight in self-defense; and no nation teaches that it ever lost a war. The standard English history teaches the Revolutionary War in America in one paragraph, ending with the statement that England was then engaged in a life and death struggle with France; that she did not need the colonies and so let them go. The rising gener-

ation of the world is taught the glory, the chivalry, the pomp and splendor of war.

Private Pete painted war as it is, and he said General Sherman was right when he said war was hell. War is so horrible that no nation goes to war twice in the same generation. Those who know the awfulness of it will not stand for a repetition. It is left to the miseducated and deceived rising generation to fight the next war.

He mentioned the offensive war of the United States against Mexico in 1845, in which we took half of her territory and annexed it to our domain. It is reasonable to believe that it was the hatred engendered by that war that helped make Mexico amend her constitution so that Americans can not hold property in that country.

War is the devil's game. It ignores Christ, makes a sham of the Golden Rule, and is a disgrace to Christianity. While the youth of America are being trained in our high schools and colleges and universities for the next war, it is time for us to do more than talk against it. When the war is on, it is counted treason to oppose it.

## MY CHUM

He stood at the crossroads all alone,  
With the sunrise in his face;  
He had no fear for the path unknown,  
He was set for a manly race.  
But the road stretched east,  
And the road stretched west;  
There was no one to tell him which way was best;  
So my chum turned wrong and went down, down,  
down,

Till he lost the race and the victor's crown,  
And fell at last in an ugly snare,  
Because no one stood at the crossroads there.  
Another chum on another day,  
At the self-same crossroads stood;  
He paused a moment to choose the way  
That would lead to the greater good.  
And the road stretched east;  
And the road stretched west;  
But I was there to show him the best;  
So my chum turned right and went on and on,  
Till he won the race and the victor's crown;  
He came at last to the mansions fair,  
Because I stood at the crossroads there.  
Since then I have raised a daily prayer,  
That I be kept faithfully standing there,  
To warn the runners as they come  
And save my own, or another's chum.

—The Baptist.

Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.—Luke 24:27.

## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE STOCKHOLM CONFERENCE

XVI

WAR

DEAN J. NELSON NORWOOD, PH. D.

The Stockholm Conference was an inter-denominational conference. It was interracial, international, intercontinental, in short, it was a World Conference. Hence it would naturally give deep attention to world problems. Few deny that war is the greatest world problem. So the war problem with all its ramifications loomed large in the debates at the Swedish capital.

The situation was delicate, too. The World War ended only yesterday, so to speak, yet there were gathered the erstwhile enemies. The Germans, the defeated party, are especially aggrieved, feeling that they are no longer masters in their own house, and that they are saddled by the treaties with sole blame for the war. This they feel is quite unfair. The atmosphere, therefore, was often quite noticeably electric.

In this installment let us look at the causes of war. In the preliminary reports to the conference some careful analyses of war's causes appeared. The report of the American Commission was notably complete. The answer as to causes is not a simple one, and those good people who seize on some cheap catch phrase as embodying the cause of war may do more harm than good to their program. Such a state of mind is good only in the sense that it may be a step to a truer one. Here are some of the causes listed and briefly explained:

1. "Modern civilization has made all the nations of the world extraordinarily interdependent." For raw material, food, and markets, even for knowledge and culture, they depend largely on each other. This is true as never before in history.

2. "Notwithstanding their vital interde-

pendence, each is absolutely independent politically. Each is a law unto itself." Each feels that its prized political independence is menaced by any economic dependence on other nations. Hence bitter rivalries for colonies in Africa and concessions in China.

3. "The growth of population in all civilized nations is another factor of immense significance." Medical science and sanitation have lengthened the span of human life. Population is gradually catching up with food supply. How will this affect the problem of war?

4. "Secret diplomacy and secret treaties constitute another factor in the situation." "Each State seeks its own economic or other advantage with the aid of the other States of the group, but it has no control of the policies and procedures of those States." Peoples often have been kept in ignorance of the real facts by their governments, and have been committed to programs inevitably ending in war.

5. "The existence of nations and of governments, however, is natural and indeed inevitable." The nation has been a broadening influence merging lesser patriotisms. Governments have aimed to protect their peoples from outside exploitation in their dealings with citizens of other nations. Such activities are natural and legitimate. "Yet these very activities have important bearings on the problem of war."

6. "Ignorance of each other by enormous aggregations of men is still another important factor in the problem." Each group, with its own language, environment, culture, religion, social structure, achievements, heroes, regards outsiders as foreigners and strangers, and all too easily, as enemies. "Each group ignores the Golden Rule. Wrongs produce wrath. Centuries of conflict have created deep-seated enmities, suspicions, and more or less latent desires for revenge." Hence the vicious circle of wrong spirit, wrong deed, hate, and revenge.

7. "In the past, the systematic education provided in all primary and secondary schools has commonly given a biased view of the history and character of other peoples and races, thereby creating national bigotry, race prejudice, and an attitude of mind susceptible to the war appeal." This same type of teaching has usually glorified

war, and tended to degrade God to a mere tribal or national deity.

8. "The capitalistic organization of modern society as a cause of war needs special study. Many maintain that it is the principal cause today.

9. "The spirit of greed and selfishness, moreover, and the schemes of adventurous traders in foreign lands to get all that is possible for as little as possible, are common characteristics of many who go from one group to another." The exploitation of backward peoples leads to resentment and bitterness, and to quarrels among the exploiters or their governments.

10. "The very nature of our modern industrial system and its faulty method of distributing profits is also regarded by many as making war inevitable." The vast production, the pressure for markets, the dread of unemployment, the combination of force with economic need, constituting our new economic-materialistic imperialism, is a real war factor.

11. "Partisan politics in many lands seem also to play a particularly pernicious part in producing the war spirit and ultimately war." The party out of power charges the "ins" with a weak foreign policy, arouses patriotism against them and drives them out. The absurd statements back and forth are used with little knowledge and less care as to their effects on international life. This is a sinister and dangerous element in our modern life.

12. Finally, there are classed together under this head five other items the report can barely mention: (a) "a selfish, self-conscious, self-assertive nationalism"; (b) "a vast horde of imperfectly educated and irresponsible writers, who appeal to the worst nationalistic elements in each nation." Hence comes (c) "the poisoned jingo press . . . too often dominated (d) "by great and self-seeking economic interests." In each land also there are (e) "thousands of retired officers of armies and navies," whose training renders them unable to conceive international life in any terms save "of suspicion, ill-will, and force. Their fervid patriotism leads them to oppose as disloyal and dangerous all plans for universal peace based on mutual confidence, good will, justice, law and order, in which ideals they too often have little or no faith."

### FIRST OF ASTRONOMY LECTURE SERIES

On Tuesday of last week, the few students who attended the astronomy lecture by Professor Browne were given information very much worth while. Professor Browne not only lectured, but illustrated his talk with moving pictures, the plates of which were obtained from Oberlin University.

The lecturer talked about his subject in simple terms. The boys in the front rows enjoyed the lecture just as much as the older people. This was a happy departure from the usual astronomy lecture, as generally the language and terms used are too technical to be understood by the average layman.

Professor Browne, in the course of his lecture, took his audience on a jaunt through the heavens, showing the main planets, their relation to each other, and especially their relations to the earth. His pictures of these phenomena were varied and very vivid. Pictures of the moon and of the planets Saturn and Mercury were especially appreciated by the audience.

Professor Browne is giving the students of Salem College a wonderful opportunity to delve into and to learn of this little known science. We should show our appreciation of his efforts by attending these lectures. Let us all be present at the next one.

On February 24, Professor Browne, in response to an invitation from Professor Merchant and the physics class, took charge of the class during the regular period. The time was spent in discussing the application of various laws of physics in the study of astronomy. Among the interesting points brought out was the change in the orbit of the planetoid Eros, as an illustration of the effect of universal gravitation. The discussion of the formation of new star systems from gaseous nebulae, and of the paths taken by various comets, also centered about the law of universal gravitation. The balancing of centripetal and centrifugal force, and the effects due to mass and velocity (momentum) in balancing gravitational attraction, were also brought out in the discussion of the orbit of the earth.

Professor Browne also took up the effects of Einstein's theory, and of the recent studies concerning ether drift, as affect-

ing our theories of the transmission of light, and the effects of these new ideas on the study of astronomy.

It is to be hoped that co-operation of this sort between the departments will be continued, for it tends to bring out new lines of thought in the classes and makes the subjects more vital. The class gave Professor Browne a rising vote of thanks at the end of the period, before dismissal.—*Salem College Green and White.*

### JAPAN'S TRIBUTE TO A CHRISTIAN LEADER

HOWARD B. GROSE, D. D.

When Dr. John R. Mott reached Japan, on his long journey which had Australia as one objective, he had the greatest reception of his life, which is saying not a little. Delegations, official and otherwise, met him as he landed; the freedom not only of the cities but of the empire was bestowed upon him; and every possible recognition was accorded him as an American, a notable religious leader, a promoter of world peace and good will, a friend of Japan and all the nations, and a chief in the great Young Men's Christian Association movement, which has made itself an indigenous factor in Japan, China, and India, as in the Near East and Europe. Never before was so wide an opportunity afforded him to wield an influence in behalf of Christianity and the higher interests of Japan and to promote a better understanding and friendly feeling on the part of the Japanese toward this country.

The Japan *Advertiser*, the leading daily of Tokyo, published an interview with Dr. Mott. From this article the extracts which follow are taken.

"Dr. and Mrs. John R. Mott and the other members of their party left last night for Kyoto on their way to Korea. In giving his impressions regarding his visit to Tokyo and its vicinity, Dr. Mott stated that before reaching Japan he had expected that the chief impression which would be made on him at this time would be one of depression because of the great disaster, but that the very opposite had been true—that the outstanding and ineffaceable impression was one of exaltation and inspiration. While at first he could not but be shocked by the many traces of disaster, the extensive works

of reconstruction and the signs on every hand of revival and of resumption of activity were most reassuring and uplifting in their influence."

#### IMPRESSED BY ATTITUDE

"Above all had he been impressed by the poise, self-control, patience, fortitude, and determination of all classes of the people. He was also much impressed by the thoroughness with which those in authority had been studying the difficult problems involved in the vast work of reconstruction. The fact that time had been taken to study carefully the lessons of earthquake experiences near and far, and to hear and heed the last word of science was very reassuring for the future.

"One of the principal objects of Dr. Mott's visit to Japan at this time was to meet with members of the National Christian Council and with other leaders of the Christian forces, and to consider some of the more important and emergent problems occasioned by the great changes which have taken place in recent years throughout the world. He expressed gratification concerning the development of the National Christian Council, which unites various churches and missions, and which, through wise cooperation, is destined to release new forces in the service being rendered to the Japanese people. It also, he said, serves as an invaluable nexus between the religious forces of Japan and those of other countries.

"In all his previous visits to Japan, Dr. Mott has devoted his chief attention to the students throughout the country, giving lectures on ethical, religious, and social questions in nearly all of the important student communities. This time his brief visit, which has also come at the vacation period, has made this impracticable. He was greatly moved by the meeting held at the Seinenkai Hall last Sunday afternoon, where he addressed some three thousand or more students and teachers from the various universities, colleges, and higher schools of Tokyo."

#### IMPORTANCE OF YOUTH

"He expressed his judgment that the present is a time of supreme importance in the life of the studying youth and of other groups of young men and young women in all parts of the world. He com-

(Continued on page 349)

## WOMAN'S WORK

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

### THE TRYST

I've a tryst with Spring today  
Where the hills are white and round;  
To him I'll go in green array,  
For him I'll wear my hair unbound,  
Knowing there is no better way  
To steal a vagrant's heart away.

I've a tryst beneath a tree  
Where the leaves are like cold birds,  
Where the young Spring waits for me.  
He has eyes like blue wood smoke,  
Rain-wet hair, and full wind-cloak,  
And a heart as free of grief  
As a pixie or a leaf.

I shall love him when we greet  
For his lips are cedar sweet,  
And the prints of his light feet  
Are bluest pools . . . Ruff-feathered birds,  
That sit like winter leaves, will swing  
From willow twigs again and sing  
When I keep tryst with Spring.

—*The Canadian Bookman.*

### SURE SIGNS

BY FLORA WILLIAMS

The old barn needs some shingles,  
The old house needs some paint,  
The front porch steps are broken,  
A hinge is off the gate.

The ol' man's gone a-fishin',  
The carpet's on the line,  
The hired girl's a-leavin',  
An' jest house-cleanin' time.

Ann's flirtin' with the butcher,  
An' Bud won't do a thing,  
The baby has the colic—  
Don't talk to me of spring!

—*Farm and Fireside.*

### THE STORY OF THE CHANGS

MRS. NETTIE M. WEST

(Continued)

Monday, November 16.—Took Mrs. Chang and two children to the Chinese Bureau of Foreign Affairs (at least two miles from home), only to find man in charge of Passport Department was absent!

Tuesday, November 17.—Took the whole family and tried again. (These Chinese officials are most polite and helpful. The

American officials make one feel they have not time to bother with one.) Learned that it is American regulations to have certificates for each child! (Efficient red tape system.) Also that it will require one dozen photos for each member of the family—six for the Chinese bureau, three for the American, and three for medical and steamship office! Fee for certificates will be \$8.60 Mexican, each. I groan again—\$43 Mexican or about \$25 gold to add to that of the American consulate.

Wednesday, November 18.—Mr. Crofoot kindly took pictures of all but John, who had skipped school that afternoon.

Thursday, November 19.—Photo company printed only four each, so in the evening I skip down town (about two miles) to order more.

Friday, November 20.—Religious Education Conference all day, so only got the rest of the pictures.

Sunday, November 22.—Wrote to the Korean relatives for them to send at least \$300 Mexican for the Changs.

Monday, November 23.—Took pictures of four of the Changs to the Chinese bureau, only to find commissioner gone, so they can not get his signature to letters that should go with each "Section Six Certificate," but they gave me the certificates for four to see if the American consulate will accept them without the letter.

Tuesday, November 24.—Took Mrs. Chang and five year lad to American consulate this morning. Mr. W. (the man in charge) still gave me the impression of being new to his job and feeling his (or its) importance. He did not advise their trying to go until the consulate here could take up the matter with authorities in Hawaii. My telling him that I had asked in the summer what steps were necessary and had been told that the only thing was to get letters from Hawaii saying that Peter Chang had been a minister there made no impression on him! Perhaps they would find Mr. Chang was not a minister now, etc. I was not convinced. I knew the family should go at once.

Later took John's pictures to Chinese bureau, paid the \$43 Mexican and got all his certificates and all the letters.

Wednesday, November 25.—Took the other three children down to American consulate, as well as a document from the Ha-



waiian commissioner dated 1924, also a letter from same one who had asked him what Mr. Chang should do. Mr. W. quite unbent, and agreed to do all he could, but would not promise they could go December 10.

Went to steamship office again. They said reservations were unnecessary. Just bring in passports when they are ready. But besides passage money an alien tax of \$8 gold is required for each one over sixteen years of age!

Have written Mr. Chang for \$100 gold more, and told him I am not buying the \$30 worth of Christmas presents which he had instructed me to buy.

Trachoma is cured for the time being, and hookworm is being cured; though if they wait too long they may become reinfected! I am still counting on the December 10 boat, Mr. W. to the contrary. If the money does not come from either Mr. Chang or Korea, I am ready to lend them every cent I can spare rather than have other difficulties—that is, of course, if all the other possibilities of trouble are past.

There is still more or less "red tape" to be gone through with at the American consulate; examinations within a week of sailing of ship, as well as the very important point of packing up.

Monday, December 7.—After phoning down several times to American consulate, Mr. W. finally told me this morning that the family could come in, swear that their previous statements were correct, and then they would not have to come in again. My hopes soared way up; and I immediately dismissed my morning classes and sent for the family, and then went to the consulate with them. But oh, no, the papers were only ready for them to sign (which they did and swore). Then the papers must be sent in to the consul for his signature, and that would take much time, "such an unusual case, the biggest I have ever known," etc. (re-stated for about the "steenth" time). And then "the consul has so many other papers to sign you will have to wait your turn." "Call on the phone about Thursday," says Mr. W. "But we want them to go on Thursday," said I. "Oh, you can't count on anything like that. Probably in a week or two," said he. And I came home sadder and wiser!

Another blow! All this time being so

busy with the securing of the papers I had taken it for granted that the family were attending to the medical examinations, for they had been repeatedly charged to do so; but today I found that Mrs. Chang failed to show up at the hospital for her examination, and that John could not be found when needed. Only three days more before the sailing of the ship, and so much to be done. But still I am not ready to give up.

Made many trips to the Korean home and the hospital today to do what I could to hurry matters. The family seem to be taking the examinations as a joke!

Called up Mr. L. (American Y. M. C. A. secretary) to see if he would have any influence with the consul to put these papers across. He immediately phoned Mr. W. and then sent him a letter showing him the urgency of the case. Then Mr. W. got busy! I went into the consulate about three-thirty and the papers were made out. *But*, he had discovered that they must go to the Chinese Bureau of Foreign Affairs for the signature of the commissioner! I had told Mr. W. on one of my many visits to him that this would have to be done, but he had replied that it was not necessary as they were not going as travelers. But back I had to go to the Chinese bureau again. Fortunately Mr. Davis had taken me down town and had waited for me. He then kindly offered to take me there. At this place there was only a wait of about three quarters of an hour, and the papers were ready.

Wednesday, December 9.—More racing back and forth between the Korean home and the hospital! Am getting rather frantic!

Thursday, December 10.—Found this morning that it was about an impossibility for the Changs to get off today. Nevertheless, I went to the consulate for the final papers, never peeping a word but that they were ready. He was most obliging and I soon had everything by way of papers necessary. But the hookworm had not been obliging. This morning's examination showed them still present! So just as we thought we were sending off the family we were not! Such a blow!

December 12.—We are recovering somewhat from our disappointment, and will go after said "worms" harder than ever. Another boat goes on December 24. We must

get them off on that, as next month John will be eighteen—just too old to be sent to his father.

"Where shall they go for treatment?" This has been the great question. The M. W. hospital offers to take them in for half rates. But their treatments are three weeks apart, so that is out of the question.

We finally decide to take Mrs. Chang, the girl, and the five-year-old into our own home and give them a "personally conducted" campaign.

December 13.—I move out of my room into the trunk room to make a place for the Changs. Tonight they are here. The two boys are under Mr. Crofoot's supervision in the Boys' School.

December 17.—Examinations still show hookworm. Today packed them off for Liuhu for our doctors to try their skill on. For by this time all in the mission are ready to join the race. The second boy went with his mother; but John, seemingly more hopeful, did not go.

December 20.—Dr. Thorngate came in from Liuhu this morning reporting one negative result from each! He hopes two more will soon follow. If so, he will send them in to Shanghai on the last bus Tuesday afternoon, and I am to go to the station to meet them.

December 21.—John has had two negative tests here and two at Bethel, so we feel sure he will be all right.

One hundred dollars gold has come from Mr. Chang; and John told me today that money had come from Korea, which he had used to get more things out of pawn—some bedding, his mother's gold ring and hairpin, his father's watch, his camera, etc.

The gold brooch, which Mr. Chang wrote he was sending me, came today. It is very pretty, but I wish he had not spent that money for me.

December 22.—I went to the station this afternoon with fear and trembling to meet the Changs. But there they were with a certified clean bill of health! Hurrah!!

December 24.—The Changs are finally on the steamer bound for Hawaii, and Mr. Chang. We bade them farewell at the dock this morning, all except John, poor fellow; at the very last he could not give the third negative test, and so must wait for the next boat. This was a blow for him as well as ourselves. But he is brave about it.

Some one asked me as I came back from the boat how I felt. As if there had been a wedding in the house, or a funeral? I replied, "Both." Why? I leave you to guess.

Miss Burdick thinks it a good thing John was left, otherwise the let up would have proved too great a strain for me.

We have sent John to Liuhu for more treatment, with the hope he may be ready for the January 7 boat.

January 5.—John came in from Liuhu today with his certified paper that he has no more hookworm. Uncle Sam will now admit him to his country. The poor fellow had a hard time at Liuhu. He thought he could not drink the water or eat the food out there, and wrote me for money to buy fruit and things he could eat. But I was hard hearted and did not send any, reminding him that he might be willing to sacrifice a little for the sake of going to Hawaii.

January 7.—Almost a whole week of the new year is gone; and something more is gone which is more to be rejoiced in, and that is John Chang, the last of the family of the Koreans. It sounds as though I did not like to have them in China, but I think you can realize that the joy is that Scylla and Charibdis have both been safely passed!

There is but little more to tell about the Changs. They arrived safely at their desired haven, and were joyfully received by the husband and father. The letters written back to Anna from Japan and Korea after their arrival are expressive of great gratitude for all that she has done for them. This is a more-to-be-prized compensation than any money consideration would have been.

Let us learn to understand the speech of our Lord Christ and to live it. Here lies the solution of all our problems and troubles in Church and home and school, in business and society and State. His speech will put a spirit within us that will be our wisdom and help us to transform a war-scarred world into the kingdom of God on earth.—*The Continent*.

"Many a man, groping in the darkness of remorse, has found out too late that anger blows out the light of the mind."

## YOUNG PEOPLE'S WORK

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Contributing Editor

### THOUGHTS OF EASTER

Christian Endeavor Topic for Sabbath Day,  
April 3, 1926

#### DAILY READINGS

Sunday—Dying with Christ (Gal. 2: 19, 20)  
Monday—Risen with Christ (Rom. 6: 1-11)  
Tuesday—The Christian hope (1 Thess. 4: 13-18)  
Wednesday—The joy of death (John 14: 28-31)  
Thursday—A home above (John 14: 1-4)  
Friday—A vision of heaven (Rev. 21: 1-7)  
Sabbath Day—Topic: Thoughts suggested by  
Easter (1 Cor. 15: 55-58; Col. 3: 1-4. Con-  
secration meeting)

#### THE EASTER TEST

If I had seen the Master on that morning  
All glorious with resurrection light,  
Beyond the might of men and evil scorning,  
How would my soul have met the splendid  
sight?

Would I have hastened eager to adore him,  
My spirit caught in rapture strangely sweet?  
Would I have run to lay my heart before him?  
Would I have fallen trembling at his feet?

Or would a sudden fear have held me rigid,  
And would my sins have been a barrier high,  
And would my doubts have found me stiff and  
frigid

In sullen coldness while the Lord passed by?

I need not ask, for still my Lord comes near me,  
Life evermore victorious from the grave;  
And still he calls, "O brother, do not fear me!"  
And still his eager hands are stretched to save.

All days are Easter days, and bring the testing  
Of lower calls and summons from above.  
O haste, my soul, unhurried and unresting,  
To meet the Lord of life and claim his love.  
—Amos R. Wells.

### A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

A famous atheist, when he came to the end of his life, said, "All is dark for me. I have no hope." The last words of a dear old lady who had lived a beautiful Christian life, were, "Oh! It's glorious. I welcome death." I read recently of the death of a woman whom I knew many years ago. The account said that she died with an unshaken faith in her Savior. I thought that was

splendid. So, the resurrection of Christ gives to me the Christian hope of a life after death. If I did not have this hope my earthly life would mean absolutely nothing to me. As he was triumphant over death, so we shall be raised from the dead and shall walk in newness of life. Can we have any greater hope than this?

*Battle Creek, Mich.*

### CHRISTIAN ENDEAVOR NEWS NOTES

MARLBORO, N. J.—Our Christian Endeavor society is doing good work. The weekly prayer meetings are fairly well attended, the interest good, and the outlook for the future quite encouraging.

Each month a business meeting, followed by a social, is held at one of the homes. These are well attended and greatly enjoyed.

The society has entered the SABBATH RECORDER Reading Contest, and considerable interest is being manifested, not only by the members of the Christian Endeavor society, but also by the older people of the church.

Topic cards have been given, by the Prayer Meeting Committee, to all members, with the names of the leaders supplied for the first six months of 1926; and we are hoping and praying that we shall do better work this year than we have in the past.

PRESS REPORTER.

### THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK  
Intermediate Christian Endeavor Superintendent  
Topic for Sabbath Day, April 3, 1926

WHAT IS EASTER'S GREATEST MESSAGE TO  
ME? 1 COR. 15: 55-58 (CONSECRATION  
MEETING)

#### A LETTER FROM LUKE

Do I not know, O most excellent Theophilus, how strange and unaccountable will seem the story I am about to relate unto thee? And yet I ask thee to hear me patiently, as one who has observed carefully and inquired diligently, according to the practice taught us in the schools of our profession.

It relates to one Jesus of Nazareth, a Jew, whom the members of his own race caused to be put to death under false accusations. The man was most certainly dead, for he was not only crucified, but thrust

through with a spear. His body was placed in a tomb which was both sealed and guarded. And yet, upon the third day thereafter, when certain women and disciples came to the tomb, they found the stone removed and the guard in a sort of daze. They also saw heavenly messengers who declared him to be risen.

There is some trickery about this, you say? Nay, but listen to the next step in the evidence. For after that he was seen of various apostles, and upward of five hundred at one time. Some of these still remain and stoutly maintain that these things are so.

Still some delusion of the mind or illusion of the eye, you say? Well, so did I when some of his disciples came to Antioch preaching Christ and the resurrection. But when, by the use of his name as a sort of talisman, they were able to cure diseases which we physicians had given up as hopeless, then I began to inquire into it, skeptic that I was. More wonderful still, a complete moral change took place in many lives, that was truly awe-inspiring and superhuman in its working. This could not but have its effect upon such a dissolute city as Antioch. Moreover, a certain joy and abandonment of self that is hard to explain, was apparent in these Christians, who were saying, "It is no longer I who live, but Christ who dwelleth in me."

Well, to make a long story short, I was by these evidences constrained to accept this Jewish leader, as not only risen, but as God-in-man and Savior of the world. The transformation worked in my life justifies this belief. I can only recommend to you, dear friend, the study of these facts with open mind, and a willingness to accept what reason and conscience dictate.

### JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

#### SUGGESTIONS FOR APRIL 3

This meeting is to be led by the Music Committee. One junior might be asked to sing an Easter solo. For the testimony meeting the juniors are to bring pictures or objects to represent the topic; let them explain why they selected the things which they brought.

On the blackboard draw stones to repre-

sent a tomb, but do not draw the large stone which was used for the door; for when Jesus rose from the dead that stone was rolled away forever; and we need never fear if we obey God's commands that any stone will ever shut us out of the kingdom of heaven. The empty tomb represents what the first Easter meant. Above the entrance to the tomb draw a crown to represent the crown of life we will wear in heaven and in the entrance draw a cross. Teach the juniors that although our bodies are buried in the ground when we die our souls will go to heaven, but only through the cross of Jesus Christ who suffered and died that we might be saved.

*Ashaway, R. I.*

### FIGHTING ABOUT PEACE

L. EMILE BABCOCK

The officials in the various countries responsible for the advance of the peace movement make great show of effort but little actual progress. They cry, "Peace, peace," but there is not much peace.

Every popular expression on the subject has been overwhelmingly for peace. Politicians and diplomats seem to pretend to carry out the will of the people but really do little.

The Washington Disarmament Conference was heralded by the press as a wonderful advance for the cause of peace. Much of the promised progress has been annulled by subsequent action.

For example: the representatives of five powers, United States, Great Britain, France, Japan, and Italy agreed to ban poison gas from warfare. This pact to be valid must be signed afterwards by each power as individuals. Four powers signed it, but France would not. Thus she made the action of all five powers worthless.

The various agencies for peace are haggling among themselves. President Coolidge started agitation for a second Disarmament Conference. France succeeded in having it postponed until May. England disapproves the action of France but does nothing to influence her to do differently. The United States will not take part if it is carried on under the auspices of the league. France says the league is the proper place for the disarmament discussion. The league spokes the wheels of the Disarmament Con-

ference machinery. France will come to no agreement to pay the United States what she owes. The United States advises private interests in this country not to lend money to France until she signs up.

What a bunch of scrapping peace makers! How would the teachings of Jesus help them to arrive at an agreement? Does the Golden Rule apply to nations as well as to individuals? If we had more Christian endeavorers like Secretary Davis, who had a large part in settling the coal strike, in the peace councils, do you think it would help the peace cause? Think over these questions and answer for yourself.

Battle Creek, Mich.

### TO COMPLETE THE PROTESTANT REFORMATION

REV. R. B. ST. CLAIR

Dr. Fifield's article on "Origin of Sunday as a Christian (?) Festival" appearing in volume 100, number 7, of the SABBATH RECORDER was well worth many readings and much study. He has placed us under a considerable debt of gratitude to him for his excellent treatise. Coming at a time when we as a people are giving this subject much consideration in our Sabbath school lessons and also when a prominent fraternal organization is investigating the foundations of the Sunday institution, it is of particular value.

Some weeks ago the RECORDER carried an article of mine which noted the statement in the January issue of the *Kourier Magazine*, published by the Knights of the Ku Klux Klan, to the effect that the present day observed by the Christian world is "a false Sabbath" and not the true "Sabbath of Jehovah." This same organization should be particularly impressed by the reason why the progress of the Reformation was abruptly, almost magically, halted, and in fact, in certain districts, reversed.

Any cause which halts the progress of real Protestant principles will doubtless receive attention from those professing strong attachment to those principles. The article by Dr. Fifield brings this cause to our notice with startling clearness. It appears that Protestantism was sweeping all before it, country after country came out upon the platform of "The Bible and the Bible Only." Even the legate of his holiness, the pope,

wrote to him that there was "a strong tendency to set aside tradition altogether, and to make the Scripture the sole standard of appeal."

This report was sent to the pope by his official representative during the early days of the Council of Trent, at which time there was an apparent possibility that the council would decide in favor of the reformed doctrines, in view of the profound impression which had been made by the leading reformers.

Many days were spent in debating the pros and cons of this important subject. "Scripture only" or "Scripture and Tradition" were the clearly defined issues which faced the delegates from all over Catholic countries. The decision hung in the balance. The moment had been reached when one strong, logical speech might throw the decision one way or the other. The speech was made, the tide was turned, the pope and tradition won; the reformers and Scriptures lost. *The Proceedings of the Council of Trent* tell us that it was the neglect of the reformers to be thoroughly Protestant or one hundred per cent scriptural, that permitted the archbishop of Reggio to turn the council against Protestantism by the following memorable argument:

"The Protestants claim to stand upon the written Word only. They profess to hold the Scripture alone as the standard of faith. They justify their revolt by the plea that the Church has apostatized from the written Word and follows tradition. Now the Protestants' claim that they stand upon the written Word alone, is not true."

These words of his grace, the Roman Catholic archbishop, are far from being pleasing to Protestant ears, now, as well as then. However, the real test to which we must submit them is: are his words true, or not? Upon what does the archbishop base his argument? We wish to know, because if his reasons were true then, they are likewise true now; and as one hundred per cent Protestants we wish to be one hundred per cent true to the Scriptures, come what may. The archbishop proceeded to thus further arraign Protestants of his day by giving the following definite evidence that they had departed from the written Word:

"Their profession of holding the Scripture alone as the standard of faith is false. Proof: The written Word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day, but reject it. If they do

truly hold the Scripture alone as the standard, they would be observing the seventh day, as it is enjoined in the Scriptures throughout. Yet they not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted, and do practice, the observance of Sunday, for which they have only the tradition of the Church.

"Consequently the claim of 'Scripture alone as the standard' fails, and the doctrine of 'Scripture and tradition as essential' is fully established, the Protestants, themselves, being the judges."

We would like truthfully to say that this Catholic prelate misrepresented the facts; but, sad to say, he told the exact truth, as any student of the Bible can plainly see. At no place can we find Christ ever even so much as mentioning "the first day of the week" (Sunday) much less blessing, sanctifying, or giving it any sacred or sabbatical character whatsoever. He never even took the phrase upon his lips; and, consequently, whatever holiness the Sunday possesses comes only by the tradition of a Church which has wandered far away from the teachings of God's written Word.

Dr. Fifield, in commenting upon the above logical argument of the archbishop, remarks:

"At this argument, the party that stood for the Scripture alone, surrendered, and the council at once unanimously condemned Protestantism and the whole Reformation."

How different might have been the result if the Protestants of that day had been one hundred per cent instead of ninety per cent loyal to the Bible and to Christ, our criterion of character!

It is up to present day militant Protestants to complete the Reformation by placing Protestantism in such a place that Catholicism can not point its finger of scorn at her and truthfully say: You, also, are following Scripture and tradition.

One of the approved Roman Catholic catechisms, *An Abridgment of the Christian Doctrine*, fails not to remind Protestants of their pitiable position, in the following manner:

Question.—How prove you that the Church hath power to command feasts and holy days?

Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Question.—How prove you that?

Answer.—Because by keeping Sunday, they ac-

knowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest (of the feasts and holy days) by her commanded, they again deny, in fact, the same power.

Possibly some might prefer the way Keenan's *Doctrinal Catechism* (approved by Catholic authority) puts the proposition at page 174 of this papist book:

Question.—Have you any other way of proving that the Church has power to institute festivals of precept?

Answer.—Had she not such power she could not have done that in which all religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

Thus the words of the archbishop of Reggio uttered in his famous speech which stayed the mighty progress of the Protestant Reformation are being echoed and re-echoed by Catholic catechisms of our present days.

The words found in their catechisms upon this subject, as quoted above, are both arrogant and impious. Indications are that many of the Knights of the Ku Klux Klan are considering the withdrawal of all aid and sympathy from this arrogant and impious aggregation and adopting a position that neither the archbishop of Reggio nor yet the modern catechisms of Catholicism can successfully indict. If this feeling should become general among 6,000,000 Klansmen, then indeed would we have hopes of seeing the Reformation completed in our day; for so mighty an endorsement of the Biblical position would necessarily revolutionize the sabbatical doctrines of many Protestant churches.

Protestantism may yet go back to the place where it left off. For such a blessed consummation let us devoutly pray.

Let all Protestants resolve to be truly Protestant and come out for the Sabbath of Eden (Genesis 2:2, 3) and of Christ (St. Mark 2:28), forsaking the day endorsed by the pope in favor of the one endorsed by the Bible!

I will be pleased to send additional literature on this important subject to those making their desires known.

4012 Field Avenue,

Detroit, Mich.,

March 3, 1926.

## CHILDREN'S PAGE

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

### WHAT DOES EASTER MEAN?

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,  
April 3, 1926

#### DAILY READINGS

Sunday—Dying with Christ (Gal. 2: 19, 20)  
Monday—Rising with Christ (Col. 3: 1, 2)  
Tuesday—A home in heaven (John 14: 1-3)  
Wednesday—A glorious hope (1 Thess. 4: 13-18)  
Thursday—Victory over death (1 Cor. 15: 55)  
Friday—A vision of heaven (Rev. 21: 1-7)  
Sabbath Day—Topic: What does Easter mean?  
(Mark 16: 1-8. Consecration meeting.)

REV. ERLO E. SUTTON

Pastor Milton Junction Church

During the cold, winter months the grasses, trees, and flowers of fields, forests, and gardens seemed to be dead. There was but little green or other signs of life. Yet we know that sleeping under their blanket of snow were roots and bulbs that needed only the loving touch of spring to bring them into new life, and that wrapped in its gray coat of bark, the tree had in it life that required only the warm spring sunshine to cause it to put forth bud and leaf. In a way the spring time is a time of resurrection, the coming forth into new life of grasses, trees, and flowers, many times the coming forth into a greater and more beautiful life than ever before. To most of us it is a time of mystery, for how little we know of the secrets of nature.

At Easter time we study about another resurrection, the resurrection of Christ from the dead. You and I can not fully explain how grasses, trees, and flowers come forth into new life in the springtime, yet what joy their coming brings into our hearts; and how much greater still is the joy the resurrection of the blessed Christ brought into the world. It is not a joy for springtime alone, but for all the year and for life and for eternity.

There came to the tomb that wonderful morning some women with spices that they might anoint the body of the one they had loved so much. As they came near to it they

said to each other, "Who shall roll us away the stone from the door of the sepulchre?" It was a great stone, too heavy for the women to move. Oh, how good God is to those who love the Savior! The angel of the Lord, by the authority of the Father, rolled away the stone from the door of the sepulchre. No power on earth was great enough to prevent him from doing it.

Sometimes there may be great stones of sin in our lives, stones so great that it seems almost impossible for them to be removed, yet God through the risen Christ can roll them away and bring joy into our lives just as the rolling away of the stone from the tomb brought joy into the lives of the women who went there. It was not a dead Christ they were to see, but a living Christ, a Christ they could love and worship and serve all their lives. All power is given him in heaven and in earth. Oh! children, it is not a dead Christ we have, but a loving, living Christ who is able to help us at all times—one who is nearer and dearer to us than any earthly friend.

In the light of the resurrection, life is seen to be worth living, for the stone of a brief life without a purpose is rolled away; and with its new aims and responsibilities and uses and motives, this life on earth has a new meaning and force. Catching the meaning of the resurrection day and knowing that through faith in the risen Lord we have a life that never ends, we may scatter seeds of goodness, knowing that we shall not be sowing them on the waves of a remorseless sea that shall sweep them into a dark unknown. We can win our friends and do our tasks and pursue our studies without the chilling thought coming back to mock us, "You are all of you but as the shadows on the mountainside," a shadow that lasts but an hour. With the certainty of a continued life through the resurrected Christ, we feel it worth while to try for humbleness and purity, for great tasks and meek virtues, for steady effort and patient love.

Notice in closing this study, "What does Easter Mean?" that Mary Magdalene was asked to carry the glad news to "his disciples and Peter." Poor Peter, how torturing his thoughts! Overpowered by fear and questioned by a sharp tongue and mocking eye, he lied and denied his Lord and Christ. But his natural character, as well as his love

for his Master, made it sure that lies and denial could not long content him. When the cock crew and he saw the face of Christ with the sorrow of wounded love upon it, which seemed silently to say, "remember," he went out and wept bitterly. We can understand how that bitter weeping, which began then, grew more passionate and more bitter when Christ died on the cross. Now it was the joyous duty of Mary to carry the glad news to the other disciples and Peter.

There are many sad hearts in the world today, sad because they have denied their Christ, and it is your duty and mine to carry the glad news of a risen Lord to them. Duty, did I say? Yes, but more than that, it should be our greatest joy to tell them of the risen Christ who wants to forgive them and bring joy into their lives.

*Milton Junction, Wis.*

### A JOKE ON MARY LEE

Mary Lee was such a lively little girl that of course she could not be sick long, so this pleasant spring day she was hoping for a peep at her neighbors when Nurse Anne took her outdoors in a wheel chair.

"I'll take you out under the apple tree, and you can watch the birds and butterflies," said Nurse Anne, adding as she caught the look on Mary Lee's face, "and paint or cut out paper dolls if you'll be very, very good."

It all sounded sadly tame and sit-stilly to Mary Lee, who had hop-skipped her whole life up to this tiresome illness. "All right, though I'd rather have a truly live playmate," she confided as Nurse Anne left her under the friendly apple tree near a high board fence. Mary Lee had been in bed ever since her family moved into this neighborhood. From her window she had often stared out at this tree and this fence.

What were her new neighbors like? Mother thought there were two children next door, a boy and a girl. But Nurse Anne was sure only the little girl belonged there. "She's a shy, quiet child, and likes to play under her share of the apple tree," Nurse Anne told her impatient patient one day. "She has a playhouse and a big family of dolls. Sometimes she and a little boy play games together."

"Oh, my goodness!" sighed Mary Lee

after she had been alone in the garden as long as a week, she thought, "Why doesn't the girl over the fence come out and get acquainted? What fun is anything if you're by yourself?" She had dabbled over a scene in her paint book and was just trimming the edge off a beautiful paper lady. Then a sudden sound made her jump. Snip! There went the poor paper lady's head, but Mary Lee didn't know it. She was all ears, because being all eyes was so useless when one stares at a thick board fence. Strange little noises she heard. After a while she guessed what was going on. First, her unseen neighbor cleaned house. She shook her rugs and used her little sweeper. She hummed a tune and talked softly as things grew quiet. Mary Lee just knew she was dressing her dolls.

"Oh, I wish she'd climb up on her side and let me see her!" longed Mary Lee. "Maybe if she knew I was right here—" Happy thought. She coughed once for a hint. For a second all was as still as if a mouse had heard a cat. Then came the rattle of dishes. Was that heartless girl actually going to have a tea party by herself under her share of Mary Lee's apple tree?

"I might call 'hello,'" reflected wiggly Mary Lee, "but it isn't my place to call first, mother says. Maybe she's deaf. I'll cough louder." She did and nothing happened except the sound of scampering feet. That horrid little girl must have gone in for tea party goodies!

"She'll have lemonade and chicken sandwiches and tarts and saucer pies" sighed Mary Lee, hungrily imagining all the things she couldn't have yet. She yawned, and all at once she felt tired and didn't mind a bit when Nurse Anne wheeled her inside for broth and then tucked her away for a nap. The next afternoon Mary Lee was again under the apple tree, but this time she was allowed to walk along the path and explore among the green bushes. "Here she comes!" She felt almost as excited as she always did when the circus parade was coming. Someone came skipping down the path, and from the sounds, Mary Lee was sure her neighbor was bouncing a ball, probably playing jacks.

"Oh, I could play that! I'm going to do something!" Mary Lee's eyes sparkled as she tied her paint brush to a stout thread

for stencil cards, and dipped it into her water cup. Tiptoeing near the fence, she tossed the queer fishing line over and let it down slowly. There was a little squeal, and the sound of hasty moving. Then to Mary Lee's relief came a soft giggle and a shy, "Who is it?"

"Only Mary Lee, and please won't you climb up and make friends?" Mary Lee hardly breathed as something was pushed against the fence. A brown bobbed head appeared as if Mary Lee had pressed a button.

"Hello!" Peggy's blue eyes looked down into Mary Lee's wide gray ones.

"Did you think it was a paterkiller?" Peggy nodded merrily.

"Come on over. Can't you?" cried Mary.

Peggy hesitated and looked behind her.

"Do you mind if I bring Collie?"

"Yes, bring him." Mary Lee clapped her hands, "I love dogs, but somebody stole ours. Bring him around through the garden gate and I'll get my chicken bones from lunch."

Peggy looked blank. She opened her mouth, shut it, and as Mary Lee headed for the kitchen, Peggy slid down with an odd smile. In three flirts of a robin's tail, Mary Lee came down the path just as Peggy entered the gate with a jolly-looking freckle-nosed boy.

"But where's Collie?" demanded Mary Lee in disappointment. Peggy bubbled over, while the boy's grin reached way round back of his ears.

"This is Collie," introduced Peggy gleefully. "His name is Dick Collier, but everybody calls him Collie." Collie's eyes sparkled with mischief.

"Are those chicken bones for me?" Then he growled and Mary Lee laughed at the joke on herself.

"Well, we're going to have a picnic, and there's no joke about the things mother's fixing for us."

"Fine!" approved Collie, and if he didn't sit up and beg!—*Storyland*.

#### MY GRANDMA USED TO SAY

"When the well runs dry they know the value of water."

Ask your grandma what she thinks my grandma meant.

#### TAKING TURNS

Six little friends were having a jolly time in the park. The big swings all in a row were what they liked best.

"Isn't it fine that there are six swings, one for each of us?" asked Laura.

Molly's face was sober. "There are some more boys and girls that want to swing. They have been waiting pretty long, now. I think we'd better let them have a turn."

"Why, Molly Andrews! We don't even know those boys and girls. We got to the swings first, and we can swing as long as we want to."

Molly did not say any more, but she let her swing go slower and slower. Then she slipped to the ground.

"I'm going to look at the goldfish in the pond," she said.

The rest scolded a little, but they all went with Molly. The strange boys and girls gave a shout as they ran for the swings.

Molly and her friends had a good time watching the goldfish and playing tag. By and by Laura looked toward the swings.

"Oh, see! Somebody has come for those boys and girls. We can have the swings again." Then she put her arm around Molly as they went back. "I'm glad we gave them a good chance to swing before they had to go home," she said.

All the friends were happier because they had not been selfish about the swings.—*Selected*.

#### TIME HAS CHARMS

A class was having music in school. Teacher: "What is the signature of this piece, Dorothy?"

Dorothy: "Four sharps—E major." Teacher: "Right. What is the time, Johnny?"

Johnny (not paying attention, and looking at the clock): "Three o'clock."—*Sel.*

Freddy had been given a new watch and was very proud of its time-keeping qualities. Just after nine o'clock one evening, watch in hand, he rushed in doors.

"What time does the sun set today?" he asked his father.

"About a quarter past nine," answered the parent.

"Well," replied Freddy, consulting his watch, "if it doesn't hurry up it will be late."—*Selected*.

#### BIRD MESSENGERS

REV. AHVA J. C. BOND

(Sermon to the boys and girls, Plainfield, N. J., March 6, 1926)

Text: *A bird of the heavens shall carry the voice, and that which hath wings shall tell the matter.*—Ecclesiastes 10:20.

Down in the forest something stirred  
So faint that I scarcely heard;  
But the forest leapt with the sound,  
Like a good ship homeward bound.

Down in the forest something stirred;  
It was only the note of a bird.

The text which I read to you is only a part of the verse. I am going to read all the verse for you.

*Revile not the king, no, not in thy thought; and revile not the rich in thy bed-chamber: for a bird of the heavens shall carry the voice, and that which hath wings shall tell the matter.*

Here we are told not to say evil things about others, and not even to think bad thoughts about them; for, if we do, a bird will carry to them what we say or think. Did you ever have someone tell you something that you knew all the time, but something that you thought they didn't know at all? Then when you asked them how they knew, they replied, "Oh, a little bird told me." That seems to be about what this verse in the Bible means. It is a warning, and it says: Be careful what you say about people, a little bird will tell on you.

*A bird of the heavens shall carry the voice, and that which hath wings shall tell the matter.*

If we should be careful not to say bad things about people because a bird may tell, why may we not say kind things about them, and think good of them, and expect the birds to carry our pleasant words and our happy thoughts? I am sure the birds would a good deal rather carry thoughts that will make people glad. *Most birds do, you know.*

One morning last week I was walking up Fifth Street when I heard the notes of a bird. The ground was all covered with snow, but the snow had been melting for several days, and the sun was shining warm and bright. It gladdened my heart as the song of that little bird floated out upon the morning air. I stopped to listen to the song and to locate the singer. Soon I spied

him among the bare branches of an elm tree, singing away, there in the sunshine.

I wonder whose kind thoughts that bird was bringing to me. I suppose he had just arrived from the Southland. Possibly he had a message from some of our Plainfield friends who are sojourning in the sunny South. Perhaps he expected me to pass the greeting on to you this morning. It may be that he had a special message from my own little girl (not so *very* little), in Salem College, a message which he picked up on the way. That may be the reason why I felt so glad when I heard him sing.

The next time you hear a bird chirp you had better listen carefully; he may have some word for you from your grandmother or grandfather in Rhode Island or in Wisconsin, or in south Jersey or in central New York or somewhere, or from some other loving friend.

But whoever else may send us a loving message by the birds, there is One of whom we should always think when we hear a bird singing. God made the birds and gave them their song, and he sends them forth to bear his messages of love to his children who live on the earth. The birds should remind us always of the goodness of God.

So if we should be careful that we say and think no evil of any one lest a bird shall tell the matter, why should we not say kind words and think loving thoughts about others, resting assured that our feathered friends will hasten away with our message of love. And if we may listen to the bird's song and hear in the song a message from a far-away earthly friend, much more may we feel in every bird note the love of our heavenly Father. And if God speaks to us in every song of a bird and in every blossoming flower, how good and how happy we ought to be.

Let me give you my sermon in two stanzas of that little poem which I have always loved:

#### THE LITTLE BROWN THRUSH

There's a little brown thrush sitting up in a tree;  
He's singing to me! he's singing to me!  
And what does he say, little girl, little boy?  
"Oh! the world's running over with joy!  
Hush! look! in my tree  
I'm as happy as happy can be."

So the merry brown thrush sings away in the tree,  
To you and to me—to you and to me;  
And he sings all the day, little girl, little boy;

"Oh! the world's running over with joy!  
But long it won't be—  
Don't you know? don't you see?  
Unless we're as good as can be."

—Lucy Larcom.

*A bird of the heavens shall carry the voice  
and that which hath wings shall tell the  
matter.*

### HOME NEWS

ALFRED, N. Y., PASTOR'S REPORT.—It does one good to review the past and see what has been done. For this reason the church desires through its pastor and organizations to review the work of the past year.

From the pastor's standpoint the year has been one of much encouragement. Not all has been accomplished that we hoped to see done, but on the other hand we have gained in many lines. Financially we did not give to the denomination all that was apportioned us or all that we desired to give; neither did we do all locally that we would like, but there is a chance for us to do better the coming year.

Your pastor wishes to give due credit to the Committee of Eleven for the work they have done the past two years. Through their efforts many new ideas and suggestions have been put into effect; and the work of the church has reached a higher standard because more people are earnestly giving thought and time to the betterment of our religious interests. This is a committee that your pastor wishes to see continued and made a permanent organization of the church during his pastorate in Alfred.

In January last, plans were made for evangelistic services to be held the last week-end in February. This month was announced as "Come to Church Month," and the attendance was good. Much work was done and many prayers were offered in behalf of the special services to be held at the close of the month. Rev. A. J. C. Bond, pastor of the Plainfield Church, was secured as speaker. He was with us at the above named time and delivered seven forceful sermons, besides some two or three addresses. As a result of all the work that had been done in these special meetings, and the work done before and after, forty-five were baptized, forty-two of whom united with the church. This gave a spiritual momentum that has been showing itself ever since.

Other special features of the year were a program given by the Intermediate Sabbath school, one by the Y. M. and Y. W. C. A. of the college, one by the Masons and Eastern Stars, one by the Odd Fellows and Rebeccas, five addresses on the Stockholm Conference by Dr. Norwood, and a program by the Grange.

The pulpit was supplied on other occasions as follows:

Once by Rev. Mr. Fowler, district superintendent of the Anti-Saloon League, once in the absence of your pastor by President Davis, once in behalf of the Christian Associations of the college by Rev. A. P. Coman, pastor of the Park Methodist Church of Hornell; the baccalaureate sermon to the graduates of the high school was given by Rev. W. W. Flewelling of the Christian Temple at Wellsville; and when in August your pastor was away on his vacation and in attendance at Conference, the pulpit was supplied twice by Dr. Campbell of the university, once by Rev. C. F. Binns of the university, and once by Rev. Cecil Plumb of the Union Church of Almond. And when your pastor was attending the celebration of the eighty years of church membership of Mrs. Cinderella Bates of the Adams Center, N. Y., Church, the pulpit was supplied by Rev. Markham Talmage of the Presbyterian Church of Hornell. Dr. Elmer Yelton, general secretary of the State Bible School Association, was with us one Sabbath and supplied the pulpit. One Sabbath was used by the Vacation Bible School to give a demonstration of their work.

Your pastor attended the Western Association which was held with the Alfred Church; he also attended the General Conference which was held with the Salem, W. Va., Church; he taught in the three weeks' Vacation Bible School; he conducted the Week of Prayer; he had part in the celebration of the eighty years of church membership of Mrs. Bates of Adams Center; he met twice with the Executive Committee of the association, twice with the Missionary Committee of the association, and as chairman of the Missionary Committee of the association had charge through the summer of the work at Petrolia and Scio, and spoke fifteen times on Sabbath afternoons at these two places. He also assisted in a week-end evangelistic campaign at Hebron, Pa., and outside of his own parish,

was twice called to Alfred Station to conduct funerals, once on Crosby Creek, once to Scott, N. Y., once to Scio, and once to Petrolia. This is done in addition to his regular work, such as teaching the Barac-Philathea Bible class; supervising and attending the Intermediate Christian Endeavor, superintending the home department of the Bible school; acting as chairman of the Committee of Eleven; regularly conducting the weekly prayer meetings and attending the Senior Endeavor. He prepared the *Annual Bulletin* for publication and mailed a copy to each nonresident member and to each pastor in the denomination.

Your pastor very much appreciated his three weeks' vacation, which was spent visiting his boyhood home and friends in West Virginia. Throughout the past year he has been blessed with good health for which he is grateful.

In August next, our church is to entertain the Conference, plans for which are already being made.

As a church we are entering upon a new year with a hopeful outlook, and with a determination to make this year a better year than the one just past.

Your pastor's memorandum shows that during the year he preached sixty-six sermons, conducted twelve funerals, performed four marriage ceremonies, administered baptism to forty-five, made five hundred forty-one calls and sent out in behalf of the church, four hundred fifteen letters and communications.

Respectfully submitted,

A. CLYDE EHRET,

Pastor.

—In *Annual Bulletin*.

DODGE CENTER, MINN.—This is the first month of spring by name, and it came marching in with a will. Sabbath day and night it snowed and then yesterday it blew again, but today has been fine. We have had rather an icy winter, not much snow at a time, then thaw and freeze, but it has been a very mild winter.

Pastor Sutton, of Milton, came here by request, January 21, and the twenty-second began a two weeks' series of meetings from which we had some good results. On Sabbath, February 27, two young men put on Christ by baptism and joining the church. Also a lady joined at the same time by ver-

bal testimony. This gives us joy and we hope there will be more to follow.

I guess I forgot to tell you about our Christmas entertainment. We had a vesper service with living pictures, which we all enjoyed.

E. C.,

Corresponding Secretary.

### GIFT OF VALUABLE BOOKS TO MILTON COLLEGE

Milton College Library received a very valuable gift recently from Mr. A. B. Saunders. The books presented by Mr. Saunders were from the library of his father and mother, Mr. and Mrs. T. A. Saunders. The books include Tissot's *Life of Christ* in four volumes. This is a magnificent production bound in silk and illustrated with portraits in water colors of the great French master, Tissot, and are autographed by him. Only six hundred copies of this production were prepared for the United States, of which this is the fifty-first.

In addition to this group there are many exquisite art books containing numerous colored plates. Mrs. T. A. Saunders, who was a student of art, collected rare and beautiful books. Copies of the work of Gainsborough, Turner, Rubens, and other artists of note are in this collection. There are also books of travel and biography, and several complete sets, including the works of Ruskin and of Emerson.

Mr. Saunders presented the library with a portrait in oil of his grandfather, Mr. Eli Saunders. The painting is the work of the artist, Edward J. Timmons, and has been hung in the library. The college is grateful to Mr. Saunders for his generosity, in the presentation of these books rarely found in a college library, and which the students never would have been able to enjoy except for the kindness of Mr. Saunders.—*Milton College Review*.

"Count your blessings!" How often we have heard that, and yet how seldom do we act on the advice! How many blessings there are to gladden our hearts if we will only stop, think, and count them! What a glorious gift health is! How wonderful it is to be able to work! What a joy to have so many friends who believe in you, and how inspiring to be needed by others!—*The Baptist*.

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

### "IF"

FOR BOYS AT SUMMER CAMP

P. R. HAYWARD

With apologies to Kipling

If you can keep your socks when all about you  
Are losing theirs and blaming it on you;  
If, when the jam is gone and others doubt you,  
You make allowance for their hunger too;  
If you can wait and not be tired by waiting  
On table when the pantry's scant of pies,  
And eat what's left without a trace of hating,  
And yet don't look too good, nor talk too wise;

If you can play—and not make play your master;  
If you can work—and not make toil your aim;  
If, when your tent blows down in grim disaster,  
You keep your smile in action just the same;  
If you can stand to have the boughs you've broken  
Stolen by knaves to make a bed for fools,  
And, with a word of banter fitly spoken,  
Go gather more with only borrowed tools;

If you can make one heap of all your bedding,  
And air it on a fence rail by the wood;  
And when it rains not talk about hard sledding,  
And call a cinder in the coffee good;  
If you can jump and run and swim and paddle,  
And yet not throw waste paper in the yard,  
Nor grumble at your leader in the saddle,  
Nor ever say that anything is hard;

If you can put on "stunts"—and keep your virtue  
And never "wangle" out of work or such;  
If neither bugs nor loving ants can hurt you;  
If mealtime counts with you—but not too much;  
If you can fill each swiftly passing minute  
With sixty seconds' worth of stainless fun,  
Yours is the camp and everything that's in it,  
And—more—you'll have a bully time, my son!  
—*The Target.*

Are you interested in camp this summer?  
Write for information about the International  
Camp Conference to Percy R. Hayward, Camp  
Director, of the International Council of Religious  
Education, 1516 Mallery Building, Chicago, Ill.

### REPORT OF THE ALFRED BIBLE SCHOOL

The total average attendance of the school for the year was one hundred sixty-six. The average collection was \$4.95. The average attendance of the main school was seventy-four. The Executive Committee of the Sabbath school met each month during the year, except the month of August.

Two very successful courses in teacher

training were carried on during the months of February and March. Miss Marion Carpenter taught both of these courses. They were attended by nearly all of the teachers in the Primary and Intermediate schools. Miss Marion Carpenter and Miss Flora Burdick attended the five day teacher training school held at Wellsville in March.

Through the planning of a committee of the Sabbath school a three weeks' Vacation Bible School was held in July. This was held in the public school building, and was very efficiently superintended by Mrs. Hazel Truman.

During the past year the plan of having Sabbath school before church has been very successfully tried out. I say successfully, because from the standpoint of the primary and intermediate departments it has been very successful. I am sorry to say that the attendance at the main school has seemed to drop off by this new plan. There are also other drawbacks, but it has seemed to the Executive Committee in their many discussions of this problem that the advantages greatly outweigh the disadvantages. We, therefore, ask your co-operation and continuation of the plan during this year.

The Sabbath school sent Professor Hildebrand, superintendent of the intermediates, as delegate to the State Bible School Convention held at Binghamton in October. Respectfully submitted,

CLIFFORD POTTER,  
*Superintendent.*  
DORIS STILLMAN,  
*Secretary.*

### SOME SUGGESTIONS ABOUT CLASS WORK

I am copying for this page something about class work, from a book written by Marion Lawrance, twenty-eight years a Sunday school superintendent. He says, among other things:

"There should be no lesson-helps in the hands of either teacher or scholar. Bibles only are permissible, and, indeed, these should be closed the most of the time. Professor Hamill says, 'The A B C of teaching is All Books Closed'; and he is right. It is impossible to overestimate the power of the 'emancipated eye' during the teaching process.

#### "THE ART OF QUESTIONING"

"The average teacher when poorly pre-

pared will usually lecture to the class; if well prepared he will ask questions; if thoroughly prepared he will endeavor to provoke questions from the class. The art of combining the last two methods marks the highest skill in teaching. 'Never tell a scholar what you can get him to tell you; and never tell a scholar anything without asking him to reproduce it.' These principles have been laid down for many years in the best books on this subject. The question book is the sceptre of power in the hands of a wise teacher.

"Do not question individuals; question the class and individualize after the question is asked. For example, if you speak a boy's name and then ask him a question, other boys will feel free from responsibility for the time and may not give attention. If your question is addressed to the whole class so that every one is expecting it to come his way, you will probably have the attention of every one from the start; then you may select the boy you wish to have answer it. Some teachers prefer to ask questions repeatedly of the same scholar, and that scholar the least attentive one in the class. He soon learns the penalty of inattention.

"Do not ask leading questions, such as may be answered by 'yes,' or 'no,' or a nod of the head. A question requiring no thought for its answer does more harm than good.

"Do not answer your own question by embodying in the question itself the elements or suggestion of the answer. Give just as little information as possible in the question, expecting the scholar to give as much as possible.

"Do not ridicule or directly negative a wrong answer if honestly given. A primary teacher once asked her class where Jesus was born. One of them answered promptly, 'At Jerusalem.' Many teachers would have said 'no,' and tried for another answer. Not so, however, with this teacher, who was wise. She said, 'Thank you; very close to Jerusalem, only a few miles away at a little town called —' 'Bethlehem,' said several at once. 'Yes, at Bethlehem, very close to Jerusalem.' She gave this scholar to understand that he had helped answer that question. As a result he will try again.

#### "CONCENTRATE UPON THE CENTRAL THEME"

"Do not try to teach all there is in a lesson. Select a central truth. This central truth may be different in different classes owing to the varying needs of the scholars. Having decided upon the thing you most desire to impress—teach that. It is better to teach one truth in twenty ways than twenty truths in one lesson. Teach a little, but teach it well; it is easy to forget. A great teacher once said, 'Not what I may remember constitutes knowledge, but that which I can not forget.'

"The lessons of life are hard for us to learn. We are so dull that we must be taught over and over again. The teacher can not overestimate the value of repetition and review. The Jesuits have a saying that, 'Repetition is the mother of learning.' Always review a lesson after teaching it, at least in some degree. Call up the lesson that has gone before and tie the two together. Look ahead to the next lesson and arrange a place for it to fit into your plan."

#### IN MEMORY

In behalf of the Nortonville Sabbath school we wish to express our feeling of the great loss we have sustained in the death of Miss Angeline Babcock.

Her life was a busy one, always thoughtful of others and helpful in any way her strength would permit. She always expressed a willingness to "do her part" whenever called upon.

This was characteristic of her whole life. All who knew "Aunt Angeline," as she was called, loved her, and to them her life was an inspiration.

She was interested and helpful in all departments of the church work as well as in the Sabbath school, where she was to be found in her place whenever possible. Although she has been separated from us for the last two years, we still miss her.

MRS. WILLIAM HURLEY,  
MRS. AUGUSTA WHEELER,  
MRS. EMMA JEFFREY.

It takes more brains to preach the gospel and tell men what God has done for them than to preach ethics and tell men what they should do for each other. That is why we have so few gospel preachers—except in the Presbyterian Church.—*Cadman.*

### WETS MUST FIRST DEFEAT EVANGELINE BOOTH AND THE SALVATION ARMY IF THEY WOULD DEFEAT PROHIBITION

[The leader of the great Salvation Army has spoken to the country through the Anti-Saloon League, and we wish every American could get her message. The article sent to the RECORDER is too long drawn out for our pages; but we gladly give you the best of her sayings as well as the league's introductory words.—T. L. G.]

New York City, February.—In the midst of the beer and wine agitation of the wets and their drive on Congress to modify the Volstead Act, the most competent and influential witness for prohibition comes forward.

From her sick bed at home where she is slowly recovering from the effects of a fractured arm and an attack of appendicitis, considered to be serious ten days ago, Evangeline Booth, commander of the Salvation Army in the United States, has lifted her voice on the subject of prohibition, joining her sentiments to those of Bishop Manning, Dr. Cadman, and other church leaders of note in this country.

Her message is directed to the public through the Anti-Saloon League to make clear the stand of the Salvation Army in the contest now raging between those who favor a bone-dry nation and those who would bring about the return of light wines and beer through the modification of the Volstead Act. Arthur J. Davis, state superintendent of the Anti-Saloon League of New York, in giving Evangeline Booth's statement to the press said:

"Evangeline Booth, at the age of twelve years, started in the slums of London selling pencils four hours a day, in order to study the problems of the poor. She saw her father literally fight his way through the slums salvaging men, women, and children out of the saloons. In later years she took up the fight against the drink evil in Canada, where she was in charge of the Salvation Army before she was transferred to the United States twenty-four years ago.

"She led her band of salvationists against the drink evil in the United States and consistently opposed the saloon while she salvaged its wrecks and bound up the wounds of its victims.

"Evangeline Booth has been knocked down by drunkards and so badly injured that she spent months in hospitals. In the early days of her work in the New York slums, salvationists have been murdered by drunkards. She, therefore, knows what she is talking about when she attacks the illegal liquor traffic and upholds prohibition. For seventy years her organization has fought the saloon and knows the advantages of its banishment.

"Is there a man among the four million put under arms by the United States Government during the war who will doubt or question her testimony and experience?

"Is there a congressman who can truthfully deny her statements or an American citizen, man or woman, who can question their truth?

"Can any newspaper office in the country say that the Salvation Army is not the judge of the effectiveness of prohibition and the need for its continuance and of the observance and enforcement of the law?"

#### MISS BOOTH'S TRUTHFUL WORDS

After a brief statement regarding the origin of the Salvation Army and some quotations from Abraham Lincoln, Miss Booth says in part:

"It is an illogical thing to say that because a new law has not worked like magic, it is best to cast it aside and return to the original state of vice which, because of its awfulness, prompted the enactment of that law. Such a thing would make civilization march backwards. It is rather the duty of the citizen, the State, and the government, to find ways and means to make the law work out its unquestioned benefits to humanity; and if anyone says it can not be done, that person sure enough is the one who can not do it. But it can be done. It is being done.

"Enemies of the Volstead Act waste their time when they try to tell organizations like the Salvation Army that national prohibition will not work, or that it is impractical and more vicious in its application than the effect of unbridled public drinking. As a matter of fact, vast changes have come about since prohibition, and to undo them would be to strike a blow at every fireside and every industry in this country. If prohibition has lifted up an element of rum-drinkers who can afford to pay bootlegger's prices for immature or poisonous liquor, then indeed it is but a passing condition that must soon disappear. If it is now an indoor sport among those who can afford to throw away their money, to carry flasks, give cocktail parties, and flout the prohibition law as a matter of amusement, then it is but the clatter of tea-cups in the boulevards that is distracting

### JAPAN'S TRIBUTE TO A CHRISTIAN LEADER

(Continued from page 332)

mented on the youth movements which have sprung up in the West and in the East in the years following the great war. He emphasized the fact that surging through the minds and hearts of students as never before are tides of new thought and social passion, that these can not be repressed, but that they must be guided into right channels; and, to this end, that there is great need of multiplying the number of wise guides and teachers. While there are grounds for solicitude in certain parts of the world, Dr. Mott holds no pessimistic view. He has large confidence in what he has termed the oncoming generation. For this reason he believes that it is of the utmost importance to carry through to a successful issue the enlarged and statesmanlike plans of the Young Men's Christian Association and of the Young Women's Christian Association and other agencies which are seeking to safeguard the character and faith of the studying youth.

"Dr. Mott expressed himself again, as he did on his arrival, concerning relations between the United States and Japan. He believes that all who have at heart the future right relations between the two countries should concentrate as never before on thoroughgoing foundation processes of education. The justice, confidence, and good will which are absolutely essential must rest on thorough understanding."

#### BELIEF IN FUTURE AMITY

"The great result so ardently desired by all of the best elements in both nations will not come about as a matter of magic or of chance, or of a policy of drift, but as a result of farsighted, unselfish, persevering efforts on the part of all agencies within the two countries, especially those dealing with the youth, and likewise those involving contacts or relationships in the commercial, industrial, social, and religious spheres. He expressed a firm belief that in the pathway of their efforts in this direction mutually satisfactory solutions will be found of the problems involved.

"Dr. Mott said that he would find it impossible to express adequately his sense of appreciation of the unbounded hospitality and generous responsiveness which had met him in every quarter."

the public and has nothing to do with the humble side streets and the great open spaces which make up the real America, because of their overwhelming majority.

"Why try to tell the Salvation Army that the park benches are crowded with drunken men as they were before prohibition when we used to gather them in on Thanksgiving Day, for example, and fight to salvage them? They are gone. The benches still remain, but the occupants are not drunk any more but are climbing upward to better things while the public rushes by all unheeding. Why try to tell us that workingmen spend their wages before their families can get the money for food, and that men beat their wives and children as in the old days? It simply is not the case."

Miss Booth's life work among the working people of America and her life-long efforts to save the men ruined by drink make her a far more competent and trustworthy witness than are the subsidized wet newspapers and the avaricious bootlegging fraternity who are filling the land with cries against the Constitution.

"Find me one industrialist of importance in this or in any other country who will say he prefers to have his employees drink liquor, rather than remain in sobriety—it can not be done. And the employees are not clamoring for liquor as the agitators would have the public believe. The workingman is not interested in liquor. When the saloon closed, he became interested in his family, in the education of his children, in the acquirement of a home, and in the attainment of those fundamental things that make life most attractive. It is the men and women higher up, who do not have to work for the money they can produce for the bootlegger, who are doing the drinking and the talking.

"Those trying now to repeal the law against liquor are wasting their time. That law was gained at too great a cost in years of toil and struggle, sacrifice and suffering, to be lost to a handful of noisy bootleg patrons, backed of course by the old time rum investments.

"Probably many billions of dollars are at stake in the present fight to bring back light wines and beer. If the liquor were to be given away free, instead of sold for a profit, the backers of the movement to modify or repeal the Volstead Act would disappear over night. That shows clearly why this fight is on now. Prohibition is a success, and because of that fact the fight is on to upset it. Enforcement hurts somebody's financial interests. It always does. This government can enforce prohibition if it will; and the way it can do it is to let the present boulevard and drawing room fad die out, then calmly and without any fuss deal with the law breakers just as those who murder or indulge in any other such forms of 'human liberty' are dealt with."



## MARRIAGES

**STILLMAN-ALLEN.**—At the home of the bride, February 3, 1926, by Rev. A. Clyde Ehret, Frank E. Stillman and Phalla Catherine Allen were united in marriage. Both are of Alfred.

## DEATHS

**JOHNSON.**—Caccius Leroy Johnson was born in Dansville, N. Y., August 18, 1855, and died at his home in Alfred, January 16, 1926, after a brief illness of pneumonia.

He was the youngest son of Charles and Mary Flint Johnson. His mother died when he was a small lad and he came with his father to Hartsville hill, where he made his home the greater part of his life, until about eight years ago when he and his wife settled in their new home about midway between Alfred and Alfred Station.

On September 18, 1875, he was married to Rosa Pettibone of Hartsville, and to this union was born one son, W. E. Johnson, now of Rochester, N. Y.

When he was about thirty-two years of age he united by baptism with the Hartsville Seventh Day Baptist Church, of which he remained a faithful and much loved member to the time of his death. He was a man of Christian integrity,

and as such was widely known and respected by friends and neighbors. Having built himself into the life of the community, by his kind neighborly ways, he will be sorely missed. The entire community goes out in sympathy to Mrs. Johnson in her bereavement.

He leaves to mourn his loss, his widow; one son, W. E. Johnson; two grandchildren; and one sister, Mrs. Anna Stewart of Almond, N. Y.

Funeral services were conducted by Pastor Van Horn of the Second Alfred Church. Music was furnished by a male quartet from Alfred Station, consisting of Fred, Francis, and Milo Palmer, and Lynn Langworthy. The body was laid to rest in the Alfred Rural Cemetery. E. D. V. H.

**BELAU.**—Mrs. Olive Collier Belau, daughter of Martin and Sarah Collier, was born in Marquette, Wis., April 24, 1878, and died at her home in Adams, Wis., February 25, 1926, aged 47 years, 10 months, 1 day.

Several years ago she joined the Seventh Day Baptist Church at Albion, Wis. She was married to Albert Belau, July 22, 1896. She leaves to mourn her loss, a husband and daughter. Interment was made at Marquette, Wis. S. B.

**VAUGHN.**—In Providence, R. I., January 31, 1926, Susannah Barber Vaughn, in the ninety-fifth year of her age.

She was the daughter of James and Elizabeth Barber and was born in the town of South Kingstown, R. I., January 19, 1831. She was married to John Vaughn, December 25, 1850.

She united by letter with the Pawcatuck Seventh Day Baptist Church of Westerly, February 3, 1855, and was buried on the seventy-first anniversary of her union with the Church.

She had been a member of the Annie Warner

Baily Chapter of the D. A. R., and also of the Pawcatuck W. C. T. U. She had always been a very active woman and enjoyed good health up to the hour of her death. She was very faithful to her church and people and a great reader of the RECORDER.

She was the mother of twelve children, only five of whom are living to mourn her loss. Her husband died many years ago.

The funeral service was held at River Bend Chapel, February 3, 1926, at one o'clock, and was conducted by her pastor, Rev. C. A. Burdick.

C. A. B.

### OUR FAITH AT WORK FOR US

Faith destroys fear.

Faith informs, inspires, enriches.

Faith is power—invincible power.

Faith sustains when sorrow would sink.

Even human love is lifeless unless it is based on faith.

With faith we achieve; without faith we stagnate.

Faith in Christ brings Christ nearer—"closer to us than breathing."

Faith is the enemy of doubt; the latter is death; the former, life.

Faith gives strength, adds to one's strength, multiplies one's strength.

Faith brings the heavenly to man and transports man to the heavenly.

Faith is a transformer of character; faith in God turns man toward the divine.

Faith is greater than works because works inevitably follow faith. First we believe, then we do.

Faith overcomes temptation, overcomes bad habit and, by holding one to God, saves from sins.

Faith is an anchor in storm and in hours of needed rest; it holds one firmly to one's better self.—*Selected.*

In his address before the Associated Press President Coolidge said:

"One good clean newspaper is better than many criminal laws. One schoolmaster is better than a legion of bailiffs. One clergyman is better than an army with banners. These are our guarantees of internal peace and progress."

Human laws should be based upon the eternal principles of justice as found in the Decalogue. One senator went so far as to say that there is no place in political life for the Decalogue. For such senators law enforcement is necessary!—*Record of Christian Work.*

"It is better to brother a heretic than to burn or brand him."

## Annuity Bonds

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

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## 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 the Auditorium, first floor, of the Y. M. C. A. Building, 334 Montgomery St. Bible study at 2.30 p. m. followed by preaching service. For information concerning weekly prayer meeting held in various homes, call Pastor William Clayton, 1427 W. Colvin Street, Phone Warren 4270-J. The church clerk is Mrs. Edith Cross Spaid, 240 Nottingham Road. Phone James 3082-W. A cordial welcome to all services.

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. Sabbath School at 10 a. m., preaching at 11 a. m. 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. E. S. Ballenger, Pastor, 438 Denton St., 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, 4012 Field 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.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer.

Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

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, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

## THE SABBATH RECORDER

Theodore L. Gardner, D. D., Editor  
L. H. North, Business Manager

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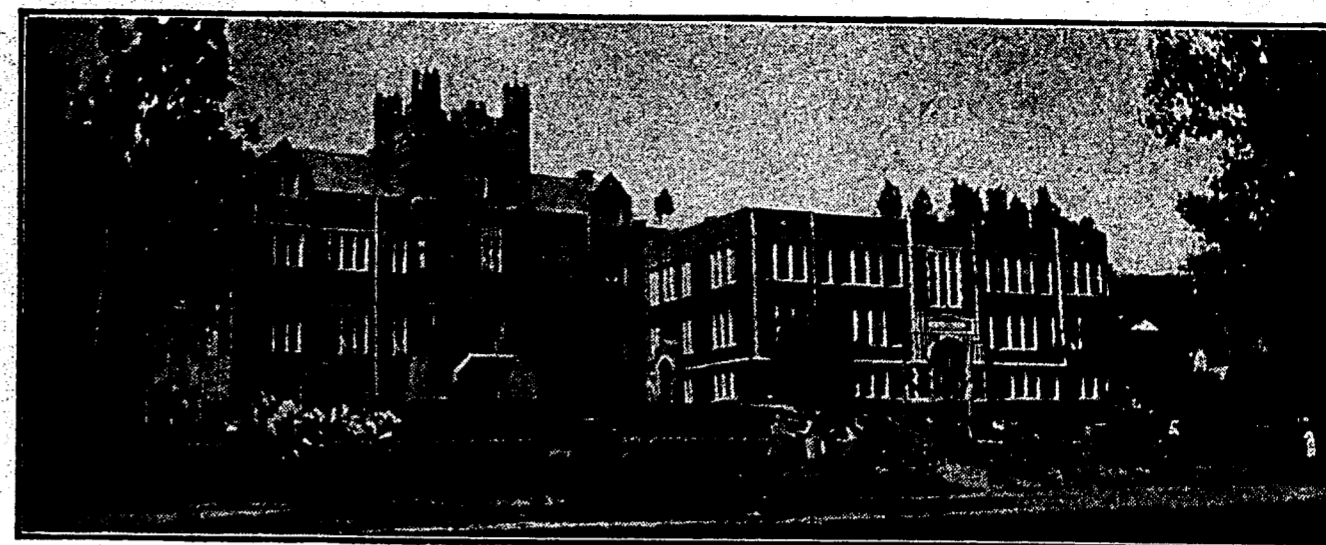
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future of the Sabbath truth.

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

## LESSON FROM THE DEAD SEA

"I looked upon the sea and lo! it was dead,  
Although by Hermon's snows and Jordan fed.  
How came a fate so dire? The tale's soon told.  
All that it got it kept and fast did hold.  
All tributary streams found here their graves,  
Because that sea received but never gave.  
O sea that's dead! teach me to know and feel  
That selfish grasp and greed my doom will seal,  
And help me, Lord, my best, my self to give,  
That I may others bless and like thee live.

"There are loyal hearts, there are spirits brave,  
There are souls that are pure and true;  
Then give to the world the best you have,  
And the best shall come back to you.  
Give love, and love to your heart will flow;  
Have faith, and a score of hearts will show  
Their faith in your word and deed.  
For life is the mirror of king and slave,  
'Tis just what you are and do;  
Then give to the world the best you have,  
And the best will come back to you."

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