

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.

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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SEVENTH DAY BAPTIST DIRECTORY

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Gifts or bequests for any denominational purpose are invited, and will be gladly administered and safeguarded for the best interests of the beneficiaries in accordance with the wishes of the donors.

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

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

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WHOLE No. 4,229

"Our Father, we know thy pity and compassion, and that thou art mindful of thy children! Help us to trust thee when the way is dark!

"Thou art our friend; in sorrow we crave thy sympathy; in our doubt we seek thy faith; in our despair we ask for thy courage! As we face the circumstances of this day, may it be with the assurance that is born of faith and hope!

"Give us a deeper sympathy for all who suffer, a greater willingness to help them! Teach us the power of faith! As we bring others to thee, may it be with strong confidence that thou wilt help and deliver! For Christ's sake. Amen."

invited at half past twelve on each meeting day, the proceeds of which help to replenish the women's treasury.

During the meal Mrs. Camp, one of the workers, showed us the following clipping from a very old paper, which had long been among her relics. It was taken from the Newport Herald of April 23, 1789, one hundred thirty-eight years ago, and reads as follows:

WISE-HEARTED WOMEN

A friend sends us the following, taken from the Newport Herald of April 23, 1789:

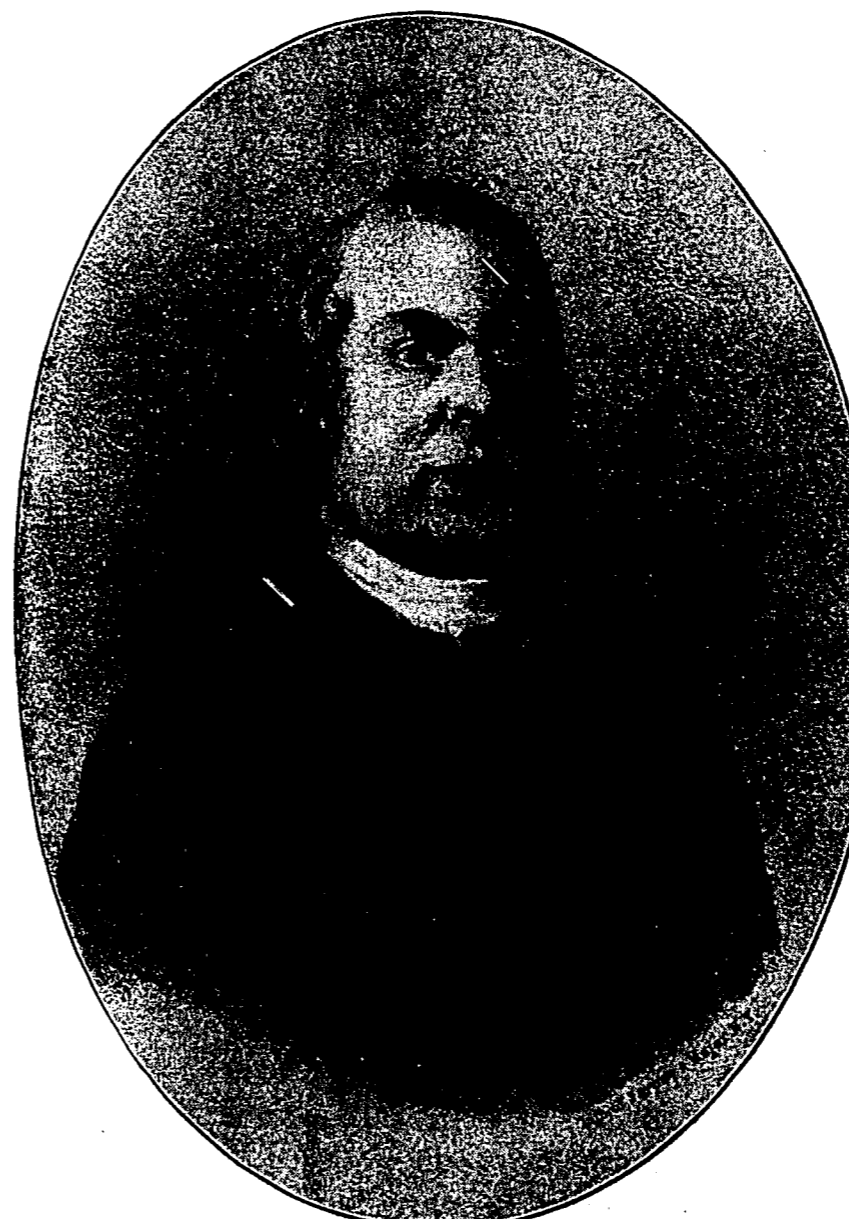
On the sixth instant, a number of the good women of three different societies, viz., of the Sabbatarian Baptist, the first First Day Baptist and the first Congregational Church in Newport, met at the house of Elder Bliss, in Middletown; with 122½ skeins of excellent fine linen, which they had spun for his use. The afternoon was spent, with harmony; in freedom of conversation on religious subjects and singing the praise of God; and after refreshing themselves, the elder gave a lecture suited to the occasion, from Exodus 35:25, "And all the women that were wise-hearted, did spin with their hands, and brought that which they had spun, both of blue, and purple, and scarlet, and fine linen." After prayer, the service was concluded with the following hymn, composed on the occasion, the whole being conducted with the greatest order and harmony:

When God, in Israel's camp,
His worship had ordained,
He taught his servant, Moses, how
The work must be maintained.
Exodus 25,

A free-will offering then,
In love must Israel bring,
Of gold and silver, wood and stone,
And every precious thing.
Exodus 35: 25.

The women, wise of heart,
Their free-will offerings brought,
Scarlet and blue and linen fine
Which their own hands had wrought.

So Zion's daughters now,
Their cheerful offerings bring,
To Jesus consecrate their powers,
And join his praise to sing.
Hebrews 13: 10.



The Spirit of Early Church We were enjoying a dinner in Life in Newport, R. I. ing a dinner in "Wise-Hearted Women" the Plainfield

church, which the Woman's Society for Christian Work had prepared according to their custom on the days when they meet for sewing. To these dinners the men are

An altar now, O Lord,
In Jesus is prepared,
On which our offerings are received,
Our prayers and praises heard.

The offerings of this day,
Accept for Jesus' sake,
And may we of his righteousness,
And love and grace partake.

Our denominational calendar for February, which hangs before me as I write, contains this picture of Elder William Bliss, at whose home these "Wise-Hearted Women" met with their skeins of linen, nearly one hundred forty years ago.

Elder Bliss was quite a hymn writer, and it may be that he composed the song used in this meeting at his home so long ago.

Give Us More Heart The world is suffering for heart rather than for head. Some poet has said, "The time needs heart—'tis tired of head." That same poet went further and explained that he had seen enough of a world where "business is business" to become convinced that it is "only war grown miserly," and that life as a whole calls for heart problems rather than head problems. As day after day passes with our papers full of contentions and arguments and intellectual fightings, pushed by theorists and dogmatists who are inspired by the grasping greed of business and politics and of appetite, I can not help saying: Oh, for more heart and less of head! Oh, that men would give the heart a chance!

The world must be tired of being caught between the ranks of fighting cold-hearted theorists, and yearns for a return of the real spiritual dynamics of heart life, true messages from the inner man.

The strain and fret of these unproductive days of cold "kultur" will never bring the soul-satisfaction for which humanity yearns. Yes, indeed: "The time needs heart—'tis tired of head." When head answers to head, the spirit of contention grows strong. But when heart answers to heart, the results are always better.

It is out of the abundance of the heart that the mouth speaketh words that move the inner man. The world is smothering the emotions, spiritual impulses, the real uplifting powers that make life better. He who would reach the hearts of men must put his own heart into his efforts. He will then find that heart does answer to heart.

This is as true today as ever it was, and I want to close as I began: "Give us more heart."

God's Own Comment In the heavens that **On the Bible Story** declare the glory of God, and in the firmament that shows his handiwork, are to be found many facts that show God's mind and reveal his ways, all of which may be regarded as Jehovah's own comment upon the Bible. The main thing is to be sure you have the facts; for facts in nature can not destroy any true understanding of the Bible. No real truth of science should be found out of harmony with truth found in the Book of books, for both have the same Author.

Ordinary commentaries show the opinions of *men* regarding scripture meanings; but the *real facts* in nature are *God's* own commentary of his Bible; and when both science and the Bible are properly understood there should be no disagreement between them.

Of course there will be quarreling between true religion and false science. A false religion and true science are not likely to agree. There is sure to be conflict between those who know but little about either science or religion. It is folly to apply theories of science in fields of religion wherein they are not applicable. It is just as foolish to insist upon applying truths that belong to religion only, to matters which belong to science alone. The two fields are different. But when facts in both are studied in a reverent and devout spirit—in a spirit of loyalty to Jehovah, the author of both—there can be no quarrel between God's two books.

The Star Guided As of old when men **Wise Men to Jesus** guided by the stars were led to the Christ Child, and when godly men felt that the heavens declare the glory of God, so in our day the careful study of the heavens should lead men to God. I do not see how a lover of nature can study the heavens in all the light of modern learning without a deepening sense of dependence upon the divine Creator of the universe. The devout student of the heavens today has an open book far more wonderful than the Psalmist knew, for the telescope has multiplied many times the glories of the universe for modern man to

study, and God's children today have greater reason than the Psalmist had to say from the depths of a sincere heart: "When I consider thy heavens, the work of thy fingers, the moon and stars which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?"

Such a student of God's other book can claim the poet's words:

Oh, sweetly sinks this life of ours,
Through age's cloudy bars—
A fading flush on hill and sky,
And lo, the world of stars!

We bless thee, gracious God, for birth,
By which we hither come;
We bless thee for the gate of death—
The good man's passage home.

We bless thee for the heart to feel,
And for the eye to see;
For faith that reaches over time,
And grasps eternity.

Oh, softly fades this life of ours,
Through age's silver bars—
A tender flush on hill and sky,
And lo, the world of stars!

Views of God That Satisfy All Conditions After a thoughtful student of the heavens has carefully considered the wondrous lessons taught in the "music of the spheres," until staggered by the thought of such an overwhelming power—such evidences of an almighty builder and sustainer of the heavens and the earth; after he has read the messages in the rocks and in the mines wherein are stored treasures for the needs of man to last for ages, he can not help saying from the depths of his soul: "How wonderful that the Creator of such heavens and earth should condescend to think of the needs of man, who is to dwell on this remote speck of earth in such a stupendous universe!"

Such a student of the works of God goes home staggered by the overwhelming view of Jehovah God. And for the time being he may feel that such a God can not meet the needs of human souls when they hunger for the comforts that bring rest to the sorrowing and the weary ones of earth.

But on his way home he remembers the friend and neighbor whose lovely child has been seriously ill. As he knocks at the door to inquire after the sick one, he is met by the child's father, who says in a subdued and trustful tone, "Our dear boy

has gone home; but the good Book says we may go to him, but he can not return to us." In the humble home the body of the precious child lies peaceful and still in death. But the bereaved mother seems resigned and comforted as she looks upon the face of her child. She speaks of his beautiful home-going, when he asked her to read to him about the heavenly home where they shall never hunger and where sorrow never comes; and she goes on to say, "He repeated beautifully the song he had learned in the Bible school:"

"Jesus loves me, he who died
Heaven's gates to open wide.
He has washed away my sin
And lets his little child come in."

Then this dear mother says, "Oh, sir, we are comforted about our child for the Bible says, 'The Lord gave and the Lord hath taken away'; and we know where he has taken our Willie."

There in that bereaved and comforted home our student of the heavens has found another view of God. He goes now to the Book of books; and sure enough, he finds there God's promise to heal the broken hearted. He not only counteth the stars and calleth them by name, but he comforts the mourner. He finds there that God so loved the world that he gave his Son to show that love, and that the God who made the heavens and the earth pleads with men to seek his favor and find rest to their souls. As he lays down his Bible he feels the uplift—of a new view of God. On the open page of Nature he found a God so majestic and mighty that he could but adore him; and in his Book of books he learned that Jehovah manifests the tenderness of a mother toward men—even the humble and the lowly in the homes of earth—and in his heart this man feels that he can trust and love such a God.

In this study of God's two books man may find a God who satisfies all the conditions—one to be adored as the mighty Creator, as the giver of life, and as the lover of men.

Life's Golden Age Always Present We sometimes hear men speaking of childhood's years as being the happiest period of life. And it is not uncommon to find those who are looking toward the years to come as the period in which the truest happiness will be

realized. There are but few who seem to realize that today is better than yesterday and more blessed than tomorrow.

Yesterday had a joy of its own, but you do not wish to live it over again. Every day of life has been good for the period through which you were passing. The days of childhood are best for children; but who would always remain a child? The todays of manhood are good if each day finds one doing his duty. Indeed the soul who looks backward on years well spent, who has the satisfaction of feeling that he has tried to make each today of life count for something good, and who has no fears as to his days to come, may realize, if he will, that today is now his happiest day, because it is one day nearer home and because it offers him the best opportunity to do the greatest possible good. Today our God offers a golden opportunity and opens to us a door of usefulness nearer at hand and better than any day of our past; and upon the right use of today the results of our future depend. He who neglects to do his best *now*, can not hope for any better day to come. The present is the eventful day of life. In it we are settling the question as to what our future shall be.

Cheering Responses To the Building Fund Committee's Appeal

Within five days after the circular letters and pledge notes were sent out in the canvass for the new building fund, the treasurer had received gifts and pledges from fourteen persons to the amount of \$1,590. These, all but one, came in the mail for two days, after the replies began to come in.

In this list there was one pledge for \$1,000; one for \$125; one for \$100; five for \$50; four for \$25; and two for smaller gifts.

This is certainly a good beginning, and the promptness with which the friends from far and near have responded is commendable and cheering.

Before this canvass was announced, some \$2,600 had drifted in from volunteer givers all over the land, including several lone Sabbath keepers, thus making the new pledges and gifts for the memorial building to date amount to \$4,190.

We do have great confidence in the final success of this denominational movement; and the SABBATH RECORDER will report the progress of the canvass from week to week.

Wonderful Words Of Welcome to Dr. John R. Mott In Japan

Dr. John R. Mott in his sixth visit to Japan, received a remarkable welcome from a non-Christian editor of one of Japan's great daily papers, which will be of interest to every lover of Christian missions. I have never seen such a remarkable testimony to the good work of Christianity as is given by this non-Christian Japanese editor, Mr. S. Sheba. When such a man makes one of the strongest apologetics for foreign missions every Christian in America should take courage. You will find his words following this editorial.

I wish every pastor in this land would call the attention of his people to this wholesome tribute paid to an American Y. M. C. A. worker, by one of Japan's great editors who has not as yet embraced Christianity. "We do not often have the chance to broadcast such important testimony."

WHAT CHRISTIANITY HAS WROUGHT IN JAPAN

HOWARD B. GROSE, D. D.

If the following tribute to the place and power of Christianity in Japan had been written by a minister or a missionary it would probably be considered an exaggeration, or, at best, a one-sided statement. Its source gives it value, makes it stand out as an expression of the utmost significance.

It was written by Mr. S. Sheba, a non-Christian, as an editorial for the *Japan Times and Mail*, one of Tokyo's great native dailies, of which Mr. Sheba is editor-in-chief. The occasion which inspired his comment was the arrival of Dr. John R. Mott on his sixth visit to Japan. Mr. Sheba says:

"Dr. John R. Mott, in whose honor dinner was given by Viscount Shibusawa, Baron Sakatani and others in combination with the Tokyo Y. M. C. A., requires no introduction as he is a well known figure in Japan. He is here, indeed, on his sixth visit, as an old friend of the country, always in its interest. We are glad that our social leaders are doing him the honor, none deserving more genuinely than he the gratitude of this country for substantial good done to it, as on the occasion of the earthquake catastrophe of 1923. However, he is a man above desiring to have his praises

sung, although we do not think that Dr. A. B. Schneder, president of the Tohoku Gakuin; exaggerated in the least when he spoke of Dr. Mott at a reception held at the Kaihin Hotel, Kamakura, on Tuesday, 'as the greatest religious leader at present in the world,' than which a finer tribute can not be paid.

"Dr. Mott's present visit on these shores is especially interesting, indeed gratifying, as it is said to be in response to the invitation of the National Christian Council of Japan, which wishes to have his opinion on the questions of the service that the Japanese Christians may render to the world and of the helpful services that the world's Christians may render to Japan. We have no doubt that Dr. Mott has liberally benefited his hosts with valuable counsel, so that the Japanese delegates to the World Christian Evangelization Congress at Jerusalem in 1927 may know what to say and how to act. For our part, we take the present opportunity to put on record our view, as a non-Christian independent observer, of what Christianity and Christians have done to this country.

"It is common enough to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extraterritoriality removed, not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Chris-

tian system and ideas of justice. We are today received to all practical purposes, (except alas, in emigration question), as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

"Let us ask then who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice, and propriety, therefore, Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it and are propagating and acting up to Christian ideas are innumerable. In fact it may be said, without exaggeration, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

"Take the Christmas festival, for instance; it is fast becoming a national institution, the traditional idea of celebrating the anniversary of the birth of the Lord of Peace appealing strongly to the Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction and magazine and newspaper articles for popular reading; in Japan, one can not help being astounded to see to what extent their writers are guided by Christian ideas.

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor, now in our midst. We sometimes think that these workers would be the more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we can not deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott."

"The more than two dozen beer bills introduced in Congress recently have not swept that body or the country off its feet, but they have aroused sleeping drys."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

OUR BULLETIN BOARD

One more weekly offering and we shall enter into the last quarter of the Conference year. How are you supporting the denominational budget?

Please send us your *used* copies of the *Helping Hand* for the first quarter of 1926, if you do not wish to keep them. Calls for such are coming to us, and we can place them where they will do much good.

A NEW TRACT

The article by Rev. George E. Fifield in the *SABBATH RECORDER* of February 15, entitled "Origin of Sunday as a Christian (?) Festival," has been printed as a tract, and is being sent to our Sabbath schools this week to be studied as the concluding lesson in the series of Sabbath studies.

Several hundred additional copies are being printed to supply calls for them for general distribution.

The article has attracted much attention, and a good many requests have come for the tract.

Every Sabbath keeper should become thoroughly familiar with the evidence that is brought out in this article, and should interest others in the study of the tract. If you can get those who keep Sunday to read the article, *it will interest them*, as some have already discovered.

Several of our people have written to me, telling of their desire to have this tract put into the hands of klansmen, to cause them to realize how short of one hundred per cent Protestants they are when "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."

One pastor sends for twenty-five or more copies of the tract to use in this way, and writes: "There has been quite an interest in the Klan movement, on the Sabbath

question, ever since they visited our Sunday evening services last spring, when the pastor presented to them as one phase of his message on, 'One Hundred Per Cent Americanism and One Hundred Per Cent Protestantism,' something of how Sunday crept into the Christian Church. I read to them matter from a Catholic catechism, entitled, 'The Convert's Catechism of Catholic Doctrine,' by Rev. Peter Geiermann, C. SS. R.

"The Klan near here has taken the matter up, and through a committee is making an investigation. There is quite a movement to further investigation, and we should hail the opportunity to help it along. There is some talk among the klansmen to have the matter presented to them by some of our men. I am going to try to encourage this all I can.

"This is all in keeping with what Brother St. Clair said in a recent *RECORDER*.

"In my opinion here is where the Klan will fall to pieces if it makes a genuine investigation, finds the facts against Sunday as the real Biblical, Protestant Sabbath, and turns the whole proposition down flatly. On the other hand, there will be a mighty turning to the Sabbath of the Bible and Jehovah if the organization is true to its Protestant principles."

This new tract will be of great value in meeting the opportunities offered.

Let us be watchful for chances to interest others in the questions involved in abandoning the Bible Sabbath and accepting the Sunday of the Roman Catholic Church.

And let us fortify our position in the struggle for Sabbath truth by a conscientious and whole-hearted observance of the Sabbath day, thus realizing for ourselves the value of keeping the Sabbath, and intensifying our arguments in favor of Sabbath truth by our Sabbath-keeping lives.

Dr. William E. Chalmers, religious education secretary of the American Baptist Publication Society, Philadelphia, will be a prominent participant in the program of the International Convention of Religious Education, to be held in Birmingham, Ala., April 12-19.

Flowers are now being grown by electric light. We knew that wild oats were.—*American Lumberman*.

REMINISCENCES FROM LEONARDSVILLE, N. Y.

As I made up my annual church and society report, dated 1926, it occurred to me that it is just forty years since our Woman's Benevolent society was organized, and our present treasurer, Mrs. I. A. Crandall, has held that office since that time. We had an organization before that time, but no records have been preserved.

I found in a secretary's book a paper written twenty-five years ago by Mrs. Rebecca Wheeler, that to me was most interesting and inspiring, and gives some idea of the early accomplishments of the devoted members of our mothers' and grandmothers' day. It is as follows:

"Rev. Mr. Shaw, in a sermon preached to the New York Church January 5, 1900, and published in the *SABBATH RECORDER* of January 14, says: 'The first definite, concerted movement toward providing for our young people a liberal culture began in 1834. The plan was undertaken at the suggestion of Conference, and consisted of a group of local societies of women, working to raise money to send to college worthy young men, with special reference to the ministry.'

"The women of the First Brookfield Church, who have ever been ready to help in benevolent work, organized that year, 1834—the first society of which we have any record. Before me are several old time-worn receipts, which read as follows: 'Received of the Female Missionary Society of Brookfield, one dollar, August 7, 1834. William B. Maxson, in behalf of the treasurer.' Another reads: 'August 29, 1835, received of Nancy Brown, treasurer of the first Female Missionary Society of Brookfield, \$5, for the General Missionary Board.' Signed, 'Rev. John Green.'"

We have no further account of benevolent work in the church by the women until the year 1850, when a Missionary Society was organized, with Mrs. William B. Maxson as president, and forty members. From that time until 1865 this organization was continued.

It may be of interest to know the objects for which those faithful sisters labored. One year shirts were made for a factory in Berlin, quilts were pieced, and garments made.

September 11, 1851.—"Met at Mrs. D. Harden's to dispose of money and articles.

Resolved, that we give articles and six dollars to foreign missions."

December 16.—"Address at the church at a public session by Rev. W. B. Maxson. Officers all re-elected for the coming year."

1852.—"A motion was made to send funds the coming year to the agricultural school in Judea, under Mr. Mershullan and a company of Sabbath keepers. This was laid on the table."

February 17, 1852.—"Met at Mr. Jesse Burdick's, where a red quilt was commenced for Mrs. Phebe Benson of New York."

November 16.—"Voted a tax of six and one fourth cents to buy material for articles to be sent to Jerusalem."

1853.—"Sent \$12 to the Palestine mission."

"In the year 1855, Mrs. Wardner visited the society and gave an address. Gave her \$15 for China missions, also a quilt, and sent one to Mrs. Carpenter, who sent some Chinese curiosities to the society."

From the year 1855 to 1860, the same officers and no account of work done until September 17, 1861.

"Met at Isaac Brown's. Resolved, that we finish a bed quilt we have on hand and donate it to the Patriotic society for the benefit of the soldiers. Sarah E. Davis, secretary."

August 16, 1865.—"Met at Deacon George B. Clark's and sold what articles we had on hand except the Chinese curiosities. Resolved to appropriate the funds we have on hand to making Melissa Spalding a life member of the Missionary society."

We have no record of any organization from that time until the year 1874, when "A meeting was held at the home of Deacon George B. Clark's, to organize an Auxiliary Tract Society. The form of constitution published by the American Sabbath Tract Society was read and adopted, also by-laws."

Mrs. Helen M. Weaver was made president; Mrs. Anna Burch, vice-president; Mrs. Edwin Whitford, secretary; Mrs. John O. Wheeler, treasurer.

A quarterly meeting was held at the church August 25, 1875. Prayer was offered by Deacon Ransom Stillman. The president made the opening address. Sarah Davis read an essay written by Mrs. Burch. Emily Weaver recited a poem, and Mrs. Emily Brown read an original poem; Mrs.

E. Whitford an essay. Services interspersed by singing.

From that time until 1886, much work was done. In 1886, a meeting was held at the parsonage; and it was decided to reorganize under the name of "The Women's Benevolent Society of the First Seventh Day Baptist Church of Brookfield." The constitution was carefully read through, and only such articles as the new society considered really applicable were adopted.

Officers elected: president, Mrs. W. C. Deland; vice-president, Mrs. L. J. Worden; secretary, Mrs. S. C. Maxson; treasurer, Mrs. I. A. Crandall.

Voted to send \$10 to Conference by Rev. Mr. Deland toward debt of the Tract and Missionary societies, which leaves \$1 in treasury to begin year's work.

From that time to the present the work has been continued, with little interruptions.

What little we know of the work of those noble, consecrated women (some of them the mothers and grandmothers of our present society) should be preserved. They labored under many difficulties and had not the helps and privileges we enjoy. They have gone to their reward, but "their works do follow them."

Each year death takes from our ranks some faithful one. We miss the earnest prayers and helping hand of Mrs. Childs. We remember the quiet, Christian life of Mrs. Mary St. John, and today our hearts are full of memories of Mrs. Edwards, who for years has shown her devotion to and interest in our work. In those last, long days and weeks of patient suffering, words of cheer and messages of help and love came to us from her sick room.

As I copy this paper today, the snow is drifting over two new graves. Two more of our members have gone home—Fannie A. Wheeler, who died in July, and Mary F. Haven, who passed on February 12.

Some of us have grown old in the service and are nearing the sunset of life—other and younger ones must soon take up the work we lay down.

"Take up the song where we break off the strain;
So journeying till we reach the heavenly town,
Where are laid up our treasures and our crown;
And our lost loved ones will be found again."

"The years that I have been associated with you have been happy ones to me. The work has been pleasant and the workers

have been drawn nearer to each other. The work broadens on our hands. Calls come for help, not only from all parts of our own country, but from far away lands; and we can not slight them.

"My message to you today, my sisters, is not one of sadness nor of discouragement, but of trust and love—love for you all, for the church and for the One in whose name we all labor.

"MRS. REBECCA E. H. WHEELER."

So you older people who remember the struggles of this period can say "Amen" to the thoughts of this good woman; you of middle age who feel discouraged at times should receive inspiration from the ideas contained in her history of our society; and you who are young in the work should give good and serious thought to the work of today, ever mindful that she who wrote as well as those who worked with her were displaying the "true spirit" and were "building our bridges."

"THE TRUE SPIRIT"

"An old man traveling a lone highway
At the close of evening, cold and gray,
Came to a chasm vast, deep and wide.
The old man crossed in the twilight dim,
For the sullen stream had no fears for him,
But he turned when safe on the other side,
To build a bridge o'er the rolling tide.

"'Old man,' said a fellow pilgrim near,
'You're wasting your strength in building here;
Your journey will end with the ending day;
You never again will pass this way;
You've safely crossed the chasm wide—
Why build the bridge in your evening tide?'"

"The builder lifted his old gray head;
'There are others coming this way,' he said;
'This torrent which was naught to me—
For their young footsteps may a pitfall be;
They, too, must cross in the twilight dim;
Good friend, I'm building this bridge for them.'"

ELSIE L. CROOP,
Secretary.

Women's Benevolent Society,
Leonardsville, N. Y.

There will be more than a score of practical and helpful conferences held during the afternoon at the International Convention of Religious Education, to be held in Birmingham, Ala., April 12-19. Many of the religious education leaders of the North American continent will give addresses and lead in discussions.

MISSIONS

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

CHRISTIAN MISSIONS AND THE BIBLE

Christian missions and the Bible have always been inseparable. The history of missionary endeavor shows that missions without the Bible have been a failure, and we might add that a Christian civilization worthy the name has never been produced without the Christian's Bible.

Christian missions have as their purpose the making of Christ supreme and the transforming of human life and institutions by enthroning Christ and his blessed will in the hearts of men the world over. The Christian experience of transformation comes through yielding to Christ. But how can men yield to him and be transformed unless they know of him? and how can they know of him except through the Bible and its teachings? "And how shall they believe on him of whom they have not heard?"

The Bible furnishes our only original source of knowledge of Christ. The Old Testament foretold Christ and prepared the way for him and his work. It was on account of this that Christ said, "Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me." Christ, the great missionary, constantly referred to the Old Testament Scriptures and based his ministry upon them.

The disciples after their Master's death went forth leading men to Christ, and their appeals were based upon the Scriptures. The day of Pentecost was ushered in with a sermon by Peter in which he shows the multitude from the Old Testament that Jesus whom they had crucified was the Christ, and "that whosoever shall call on the name of the Lord shall be saved." Thus they began the great missionary task of evangelizing the whole world by basing their message of redemption on the Bible.

This was not all. For twenty years following the ascension the apostles went forth telling the story of Christ, his life, love, cleansing, and forgiveness, and seemed to

have thought very little or nothing about preserving the matchless story that was transforming a multitude of lives. The day came, however, when they were growing old and must pass away. How was this story that meant all in all to the world to be preserved? They must write it down before they and all who were eye witnesses were called home. This they did through the aid of the Holy Spirit, and gave us the Gospels. Guided by the same Holy Spirit they gave us a brief story of how the gospel was spread and of the founding of the Christian Church. They also gave us a few letters of instruction and encouragement, together with the Apocalypse. The Acts of the Apostles, the letters and the Apocalypse occupied only about as much space as the four Gospels, and the keynote throughout was the story of Christ and his triumph. Thus came into existence the New Testament. It was the product of Christian missions.

The New Testament, taking its place by the side of the Old Testament, became more than the product of Christian missions; it became the indispensable aid of the spread of Christianity. In the centuries following the apostles, as the missionaries went forth to all the world, proclaiming the glad news of salvation through a crucified, risen, and living Savior, they based their witnessing upon the Scriptures and urged Christians to read the Word as well as to pray. It is significant that when the Roman Empire in the days of Diocletian (303) made a final attempt to blot out Christianity, it directed its attacks against the Bible as much as against Christians. So great was the Bible's influence and so much was it feared by those who would destroy Christianity, that all Bibles were ordered burned together with the slaughter of Christians. It is also significant that Constantine, the first Christian emperor, and who after bloody wars soon followed Diocletian, restored the Bible. It is evident from many things that all missionary efforts during these early centuries would have been largely fruitless and the name of Christ blotted from the face of the earth had it not been for the Scriptures.

During what we call the Dark Ages the people did not have the Bible. Without stopping to discuss the factors which deprived them of the Bible at this time, it is enough for our purpose to note in this con-

nection that the church that does not furnish an open Bible to the people, and the Dark Ages go hand in hand.

Coming to the Reformation and the movements that lead up to it, beginning with the Waldenses three hundred years before Luther's day, we find that one of the marked items which gave these movements their power till they triumphed was the Bible in the hands of the common people. The achievements of Protestantism could not have been without an open Bible. Our civilization today, with its priceless blessings, would not be, as President Coolidge pointed out not long since, had it not been that the people had access to the Holy Scriptures, their teachings, and their Savior.

This is not saying that Christianity is the religion of a book. Such a statement is not true. The Christian religion is an experience which comes to one when one yields oneself to Christ. It is an experience which brings cleansing, power, and joy. The Bible is our original source of knowledge of him who brings forgiveness and transformation to human lives and human institutions. "It is equally true to say that it is Christ who gives us our Bible and that it is the Bible which gives us our Christ."

In the history of missions it has often happened that men have been converted by reading the Bible without the aid of a preacher or teacher. During the Foreign Missions Convention at Washington last year, Dr. H. C. Tucker of Brazil, in speaking of the Bible in Latin America, made this statement, "Many of the Protestant churches that have sprung up and are now growing into strong bodies in these countries had their origin from the reading of the Bible by an individual, or a small number of persons." Volumes could be filled with the accounts of people who have been converted as a result of reading the Bible. This is because the Bible has brought them into touch with Christ. Not only has it been the means of leading men to accept Christ, but it has also been a great source of help in the work of Christian nurture on mission fields, as well as in the home churches. One of the students of the great teacher, Professor A. B. Davidson, said in the writer's hearing not long ago in speaking of his work, "He never failed to remind us amid all our laborious linguistic studies

that the highest use of the Bible was its practical use, not the use made of it by scholars and critics, but the use to which we see it put in the homes of the common people, by fathers and mothers with their sons and daughters gathered around them at the family altar." Professor Davidson had particular reference to life in his and our homelands, but it applies as well to the mission fields. These statements as to the influence of the Bible on mission fields are borne out by the extent to which it is used. There have just appeared statistics as to the circulation of the Scriptures the last year in China. Three Bible houses alone have circulated in that great empire during the last year over eleven million copies or portions of the Scriptures.

This brief survey shows that the Bible has been the indispensable handmaid of Christian missions from the day Christ in his temptation said, "It is written," till the present day. Christian missions have reached the crisis, and the Holy Scriptures are needed today as much as any time in the past. Faith in the Bible with its authority, and a portion for every occasion, together with its story from Genesis to Revelation of the world's Redeemer, must continue in both the home and foreign lands. To let the Bible lose its grip on our minds and hearts is to be disloyal to Christ and defeat his purposes regarding the world's evangelization.

LETTER FROM JAMAICA

*Rev. W. L. Burdick,
Ashaway, R. I., U. S. A.,*

MY DEAR BROTHER BURDICK:

Pleased to acknowledge the receipt of yours of January 28. To begin, please allow me to thank you for your prompt response to that very urgent appeal regarding the Watersford Church building. I know that some day, if your life lasts, you will have the privilege of beholding that little building, a memorial of the work here. The amounts sent, received. Indeed, the Lord has manifested his tender care towards his children in putting it into the hearts of dear friends abroad to help them in a time of need. The twenty-fourth of this month is the time appointed when we must meet our creditor with twenty-five pounds, and the impossibility has been removed. Praise the Lord.

Well, the work in these parts is rather encouraging; have just returned from Post Road and Race Course. I attended Sister Smicle's Bible school anniversary. We had a very happy time together. She has been doing an excellent work among the children in her Bible school efforts. There were more than thirty children who participated. It would have done your heart good to hear them recite and sing the beautiful songs. A grandmother, her daughter, and some grandchildren made glad the hearts of all with their pieces. The daughter, a grown-up woman, one year ago could not read her alphabet. Since attending Sister Smicle's Bible school, she was taught to read and was able to read a beautiful story for the audience. At the 7.30 p. m. meeting I spoke for the people on the Mission of Jesus to our World. They listened with great attention, and seemed impressed with the theme.

On the Sabbath, the thirteenth of February, the little church celebrated the Ordinances. We spent a happy time together. On Monday, fifteenth, I then rode to Race Course and held meetings for the brethren, whom I found of good courage, leaving them on the seventeenth for Kingston. In my next I shall tell you about the new company of believers at Mile Gully, as well as those of Hunt's Town. I am enclosing a letter which I am asking you to hand to the donor of that precious gift to the buildings. Accept kindest regards for self. Yours in the conflict,

H. LOUIE MIGNOTT.

*12 Hitchen Street,
Allman Town,
Kingston, Jamaica,
February 17, 1926.*

LETTERS TO THE CROFOOTS

[In a letter just received from Mr. Crofoot he gives directions as to where to address them while on their journey home. The letter was written the day before they sailed. It will be a fine thing to write them and the letter is given below that any who desire to write may know where to address them.]

MY DEAR DR. BURDICK:

In the rush of getting ready to leave tomorrow I have not time to write a real letter to you but I am enclosing a copy of one

that I have written to Treasurer Davis, and also copies of a part of our semi-annual reports. The reason why I do not send a complete copy is because some of the others gave me only two and I keep one here.

In a letter some time ago I sent you a schedule of our trip so now will not do that, but only say that we may hear from you on the way—at Jerusalem between March 14 and April 1, and at Paris, say between April 1 and 15. In each place care of the American Express Company, should reach me I think. Or in Jerusalem care of the American Colony. And I should be grateful if you would send to both places (for one letter may be lost) the address of our people in Holland and in London, as I want to visit them in both places, and I do not seem able to turn them up here—the addresses I mean, not the people.

I see my dates above are not very good as they seem to imply no time between Jerusalem and Paris. Probably we may not reach Paris before April 15 as we intend to visit Italy.

Yours faithfully,

J. W. CROFOOT.

*Shanghai, China,
February 12, 1926.*

"THE LIUHO LIZ"

DEAR RECORDER FOLKS:

The title of this dissertation is "The Liuho Liz," with perhaps a few other items thrown in. I presume most every one knows how the hospital here came into possession of its car and how the Thorngates used it to follow the "Oregon Trail" to the ocean, and how, since arriving in China, it has been on what you might call intensive duty. But I am ready to guarantee that none of you, unless it be Dr. and Miss Rogers of Florida, and the Wests, can realize how much of service and comfort it has been to the hospital workers.

Day before yesterday I loaded up five of the Liuho church members, each with a load of bedding as big as a tree trunk (you can choose your own tree) and took them in to the "retreat" at Shanghai. Last week when a man came in in a very serious condition, Mrs. Thorngate and I dashed into Shanghai and returned with medicine in less than three hours. A few years ago the trip each way would have consumed the best part of a day. It was after sun-down

and the road gates are closed at 6 p. m.—the automobile road is a privately built and owned one, you know—but a few coppers said “open sesame,” as they do anywhere in China—if you have coppers enough.

When we came out here last February, the family, the canary, trunks, and suitcases, food supplies, furniture, and some things I have forgotten, were all packed in, and we came out very comfortably. Last winter we toted out coal, two or three hundred pounds at a time; and practically every time we go to town we bring out medical and other supplies.

Dr. Crandall and Dr. Palmborg have both learned to drive, and Dr. Crandall has already passed the examination and obtained a driver's license from the French authorities in Shanghai.

The amount we have to pay for car licenses will appall you, I know; fourteen dollars a quarter for the foreign concessions in Shanghai and ten dollars a quarter for the Chinese, almost a hundred dollars a year. Gas is eighty cents a gallon, but Mr. Davis has made an arrangement with the Standard Oil Company to supply the mission at a slightly lower rate. Texaco engine oil is cheaper here than in America, which is rather surprising. Repairs are very expensive. Our tires are Firestone balloons, and though we have driven ten thousand miles, they have just begun to show wear. The climate here is very hard on rubber. You can be sure we shall follow Mr. Hoover's advice and get them repaired.

We finance the automobile by charging five cents per mile per passenger—that is, among ourselves—and that makes enough for us to have quite a respectable reserve for needed expenditures.

It is impossible for those who live in Wisconsin (where it is harder to get lost than to find your way in many states) or Rhode Island or Oregon or Minnesota to realize that there are really no roads in this part of China. The natives carry all their produce and passengers on poles or wheelbarrows along paths by the sides of fields. So the motor road from Shanghai to Liuho is a remarkable thing. Most of our outcalls are made in a sedan chair or wheelbarrow even yet, but sick people in the villages between here and Shanghai sometimes call us, and then we feel like regu-

lar doctors going by auto to see a patient. I have had two calls recently to a village on the road about nine miles away, and as it was raining both times I surely thanked the givers of the car. We have hopes of opening dispensaries at Loo-tien and Ta-Sang (where the schools are to be) sometime soon. Both are on the road.

Things are quiet in the hospital now, it being Chinese New Year time. Our patients are all pulmonary tuberculosis and obstetric cases just now. Dr. Crandall has worked up a very good reputation for the hospital in these conditions, in both of which she is particularly interested. In time we may be able to have a sanitarium department for tuberculosis, with one or more cottages.

Dr. Crandall is slowly convalescing from a serious illness which began four weeks ago. She has been able to sit up a little bit the last three days. Dr. Palmborg is also getting over a severe attack of influenza. It is hard to make veterans on the field quit work long enough to be sick.

I forgot to mention that a few weeks ago “Liz” brought out a fine new Brunswick phonograph, the gift of some of our folks in America. I should say, off hand, that the first requisite for a missionary's outfit is a phonograph. You've no idea how good Sousa's band sounds when you're a bit down-hearted.

The Crofoots started home the other day. When they get there ask them lots of questions. Among them, casually say, “Do you think it was worth while giving the Liuho Hospital a car?” and see if I haven't been telling the truth.

G. THORNGATE.

*Liuho, Ku,
February 16, 1926.*

HOMeward VIA EUROPE

SHANGHAI TO HONGKONG

REV. J. W. CROFOOT

“What is third class on the French mail like?” is almost the first question that my friends would ask, I suppose; so that, perhaps, should be the first topic taken up in my letters to them. The answer is, “It isn't half bad.” In fact, I may say at once that it is better than we expected and that so far—it is only the third day to be sure—we have been as comfortable as we have

ever been on any trans-Pacific ship. And we have made that trip seven times, always first class on the steamers we traveled by, though to be sure they were often so-called intermediate steamers.

That does not mean that we have the same kind of food, or of deck space, or of service that we had on those steamers, but that we are pretty comfortable here, and that there we were no more, though we had better looking rooms, tables, linen, chairs, table boys, etc. Our increased comfort compared with some previous trips is also to be attributed to the sea-sick remedy kindly recommended by our friend, Dr. Swan—together with the fact that the sea has been smooth.

The ship seems to be far from full. I am told that there are few passengers in the first class and here in the third class dining room there are eighty-eight places, but so far only thirty-seven of them have been occupied. The dining room has to serve as social hall and smoking room as well as the place where we eat. The smoking has not been very bad as yet. Red wine is served with meals at the rate of one bottle for each two persons, but there is also plenty of good water on the table. At our table are about eight French soldiers, who seem much surprised that we do not drink the wine. They are sometimes a bit noisy, but not objectionable. Their service out in the Far East is finished, and of course they are glad to be going home. One of them has a son three years old whom he has never seen.

The hours for eating seem to us peculiar—even more so than the food. “Small breakfast” comes at from 6.30 to 8 o'clock, and consists of only coffee and bread and butter. This is the only time in the day when butter is served, and it must be admitted that the bread is not first rate. It is apt to be a little sour. Breakfast is served at 10.30 and consists of three courses, being almost the same as the dinner which is served at 6 p. m. There is also tea at 4 o'clock, but that is nothing but tea and plain bread.

The table cloths and napkins are red in color and coarse in texture, and were clean when we started; and we trust will continue so though it is yet too early to know how often they will be changed. When we come to the table, each person finds before him a pile of three plates surmounted

by a chunk of bread. As each course is eaten the boy takes away the plate but leaves the knife and fork. Those on the far side of the table pass their plates across to the boy. Not all of the food pleases our palates, but that is true on any ship. The meat is evidently the less expensive cuts but is well prepared, and there is always one or two courses of it at the chief meals. At one meal we had green peas served as a course by themselves, that were as good as any that I ever ate. Another time one course was macaroni, that was excellent. Dessert is usually a banana, an apple, or an orange. The milk is evidently of the powdered variety and is mixed with plenty of water. We are not sorry for the extra food that we brought with us to supplement that furnished by the ship, and we plan to buy more crackers at Hongkong.

Our cabin is about the size of those that we have had on other ships, and if it does not have a carpet on the floor the linoleum suits us just as well. If I find that the springs of my bed let me down too low, I can draw up my knees and then as they and my hips rest on the edges of the springs I do not sink down any more. There is a good wash bowl in the cabin with cold water laid on, and when we want hot water we can say “low show” well enough to get it. The bath rooms seem all right, but it is doubtful if they would be adequate if the ship were full.

Our fellow passengers are for the most part more agreeable than we feared. Of several soldiers I have already spoken. They can not speak English any more than we can speak French, but they seem to be decent, manly fellows. There was more card playing on Sunday than I expected, but I suppose that is not surprising. There are several passengers who speak some English besides the family of Peters, consisting of a mother and her son and his wife and two small children. They were Swiss I think but speak and seem like our own folks.

The weather has not been rough, but for all that it has not been quite what one would choose. For at least twenty-four hours the fog horn sounded five seconds out of each minute, which is not exactly conducive to quiet slumber. An announcement on the bulletin board says that we may be expected to reach Hongkong tomorrow at 7 o'clock and leave at 6 o'clock the same day. It

gives us less time there than we had hoped for, but we should be able to see something.

"How much does it cost?" is another question which several of my friends have asked. The first class fare on this ship from Shanghai to Marseilles is £95; the second class £68, and the third class £40. From this there is a discount to missionaries of twenty per cent, and Anna gets a discount of ten per cent for being one of a family of three. So our fare is £32 each, and hers £36. As the passage across the Atlantic from France to New York can be had for about \$100 United States, I believe we compute the cost of a direct trip to be about \$260 in United States money. The cost from Shanghai to New York via the Pacific second class is about \$325. Our side trips are what will use up our money. Friends have told us that the fortnight in Palestine and Egypt can be done for between \$100 and \$125 in United States currency. And in Europe of course one can spend any amount—if he has it.

Passports, of course, are somewhat expensive. Anna being a *jeune fille* gets classed by the French as one of the family, and so gets a discount on her passage, but the United States government does not make any such arrangement for young ladies who are of age, so she requires a separate passport. The fee is \$10 United States money. The visa at the British Consulate cost only \$2.30 Mexican, being a "transit" one; and at the French consulate it cost \$2 Mexican, but the Italian charged us \$20 Mexican. When we expressed surprise he said "R-r-r-e-e-ciprocity" in a way we shall not soon forget and added that we had better influence our government to reduce its charges for visa of Italian passports.

Hongkong,
February 16, 1926.

Dr. W. S. Bovard, executive secretary of the Church Board of Education of the Methodist Episcopal Church, will give one of the important addresses at the International Convention of Religious Education, to be held in Birmingham, Ala., April 12-19. He is a great leader and will have a great message.

FOR LIBERTY'S SAKE ENFORCE THE LAW

A loud outcry in the name of liberty is raised against the present method of enforcing prohibition. It has the sympathy of every consistent prohibitionist. Extreme measures for the enforcement of law are always undesirable and dangerous to liberty. But liberty is not the only thing that government has to consider. It is concerned equally with the general welfare, and liberty must always submit to such restriction as the common good requires. Wherever the liquor business operates it blasts the health, wealth, morals, efficiency and happiness of the people. It is itself one of the greatest foes of a sane, social and ordered liberty. It has always prostituted the name of liberty as a cover for bestiality. Can anybody remember any movement in the interest of sobriety that the liquor interests did not oppose in the name of liberty? Was there ever a law, no matter how mild, for the protection of the people against the evil effects of the liquor business that the business would obey except under positive compulsion? Bootleggers and their sympathizers are precisely the same kind of people with exactly the same philosophy of government as those who have fought the temperance movement at every stage. Strict law and strict enforcement are now employed for the simple reason that the lawless liquor business has demonstrated that all milder measures are futile. It is the incorrigible foe of both law and liberty. To save either we must crush it. And the Volstead law burdens only those who always place their own avarice and appetite above both law and the common good. For liberty's own sake, carry on.—*The Baptist*.

"The President of the United States is probably the most powerful official in the world. Does any one really believe that if the President were to proceed to bring his full power to bear, that the enforcement of the prohibition law could not be transformed in forty-eight hours?"

"When the temperance people of the United States come to the full realization of these facts, and when they arrive at the place where they are determined to hold to responsibility the directly responsible officials of the government, the Eighteenth Amendment and the federal law will be adequately enforced."—*The Protestant*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

A GREAT EDUCATIONAL CONVENTION

If you have been reading the newspapers lately, you have heard echoes from the huge educational gathering which filled the city of Washington to capacity during the seven eventful days, February 19-25. Somewhat less electric than a political gathering, this assemblage of a section of the National Education Association resembled a powerful broadcasting station that uses a wave length long enough to reach the remotest points of our national domain.

While the National Education Association includes a pretty large share of the force of men and women engaged in America's biggest industry—education—the Department of Superintendence which lately met in the capital comprises the persons in the higher ranges of educational administration—principals, supervisors, superintendents, state commissioners, and college deans and presidents.

The size of the convention—10,000 plus—even in an age of big things, gave me pause. There was something about the bigness which gripped the imagination when I remembered how many human destinies had been and were to be molded and modified by this group of men and women. Bigness coupled with weakness is comic or pitiful. Bigness coupled with power is impressive. The Washington meetings were most impressive. Here were focused some of the mighty formative forces which are to make the America of fifteen, twenty, twenty-five years hence.

It was interesting to speculate, when some outstanding speaker was addressing the throng, what creative forces were being assembled quietly in that mass of heads and hearts which should perhaps some day shape the world's destiny. A number of the speakers were very evidently impressed with this same fact.

As I attended session after session, I began to be conscious of some growing definite impressions which emerged from the

ruck of fleeting experiences. I am inclined to feel that this convention is the most satisfactory, stimulating, and noteworthy I ever attended. I feel thus for the following reasons:

1. It was the best planned and executed. In spite of the throngs that milled in and out of corridors or of the forest of heads in balcony and pit of the Washington auditorium, I never felt that there was a want or a need of any delegate which had not been attended to. The best of order prevailed throughout. Programs, while not hurried, were run according to schedule. The whole convention seemed to move off with that ease which speaks volumes as to the infinite pains and careful plans which had been taken and laid beforehand to foresee every emergency.

2. In the face of widely divergent views on policy, new officials, and far-reaching conceptions of education itself, only the very finest spirit of sympathy and tolerance of the other fellow's point of view prevailed.

3. This convention enjoyed the largest number of renowned speakers that I ever listened to. The programs boasted such names as that of President Suzzalo of the University of Washington; Professor Judd of the University of Chicago, perhaps the best thinker among educational philosophers; Dean Russell of Teachers College, Columbia University; John J. Tigert, United States commissioner of education; Secretaries Wilbur, Work and Hoover; and President Coolidge.

4. These men and others produced an array of inspiring, suggestive, and creative thought which it will take years to assimilate. I came away from more than one session feeling that intellectual and spiritual indigestion was imminent. After listening one morning to eight seven-minute speeches—all concentrated thought-food-stuff—I felt mental auto-intoxication, or something like it, coming on.

5. This convention gave me the most adequate idea of the broad and intricately divided and sub-divided field of elementary and secondary education I ever received. I did not realize before the wide variety of jobs required to make the modern school system effective. And educators frankly said that, unless our schools are to become more mechanical than they often now unfortunately are, more men and women yet

must be utilized to insure to every boy and girl in school a vital, human, and educational touch.

6. I never listened before to such a chorus of praise from men outside the educational field for the work being done by America's school masters. This was not just perfunctory, sentimentalizing stuff handed out by non-educators to tickle the vanity of their hosts. Secretary Hoover, than whom no man is more given to sincere speech, held the mirror of achievement up to schoolmen in such a way as to inspire every listener to renewed activity. He paid the American school teacher the highest tribute I ever listened to when he declared that nobody of equal extent, rendering a great public service, had ever been so inconspicuous in the press because of the uprightness of their lives as the teachers of America.

7. After attending several conventions, a person comes to realize that perhaps the biggest benefits to be derived from a gathering of like professioned folks are not the programs, but the stimulating persons he meets. This Washington meeting is marked with red in my calendar because of the number of old acquaintances I met and of the new acquaintances I formed. Perhaps the most stimulating contact was with a young Catholic superintendent of schools in a New England town, with whom I had many a chat on educational and religious matters. A thorough-going Christian gentleman, he inspired me, I trust, to a new tolerance and broadmindedness.

ARE ALUMNI A MENACE?

Some critics of the American college, friendly and otherwise, are declaring, not piano but crescendo, that the alumni constitute a liability for a college. The most verbose and vociferous iconoclast calls them a "semi-simian mob."

In support of their contention the disparagers point to instances of interference with college administrations. It is the alumni, they assert, who have diverted campus athletics from their original purpose of physical training and perverted them into a means of public entertainment. Thanks to the alumni, the stadium now rules the board and faculty rooms, say they.

The critics would have us believe that the alumni are minded to destroy the college as a spiritual institution and turn it into something like the Roman arena; that their interest in the alma mater tends on the whole to stultify the real purpose of the college; and that zeal to have their college win on field and floor will eventually strangle the institution itself and bring it into dire disrepute.

Criticism, like the poor student, is always with the college. It is fortunate, for the *advocatus diaboli* has still his necessary part to play. Yet reckless criticism is no nearer the truth than blind optimism.

One of the sanest college statesmen of this generation, Dr. Robert L. Kelley, formerly president of Earlham College, now executive secretary of the Council of Church Boards of Education and also of the Association of American Colleges—a man accustomed to looking facts squarely in the eye—holds that the alumni have been one of the largest constructive forces in making the college a spiritual and intellectual force.

Admitting here and there grave mistakes in judgment of small but often powerful groups of alumni he writes in his chapter on "Alumni" in his recently published *Tendencies in College Education*:

"Today every well governed college and university has an alumni association to support, protect, and improve it. No higher tributes are paid to the influence of the alumni in maintaining and improving the morale and contributing to the support of the college than by the executive and administrative officers. To have behind the administration a body of men and women, often aggregating in number many thousands who love the college as children love a mother, is considered an asset of incalculable value."

Not only are alumni appreciators and a friendly critic of their alma mater, a group whose solidarity leaves an impress not unlike that of a rich and stimulating personality, but every former student, worth his salt, becomes a collegiate missionary sometimes in the heart of the domain of ignorance, irrationality, and stupid, unthinking impulse.

An alumnus enjoys the high privilege of exemplifying what his college can do for a man. Consciously and unconsciously he

THE STOCKHOLM CONFERENCE

XVII

DEAN J. NELSON NORWOOD, PH. D.

THREE THRILLS

The installment last week should have finished an outline making clear the many and mountainous causes of war and obstacles to peace. No well-informed student of world affairs can go about declaring that world peace can be easily achieved. Long habit, intense patriotism, a tradition of national self-glorification, economic needs, language, culture, history, suspicion, misinformation, fear, bitterness, sharp practice, the psychology crystallized into the proverbs: "My country, right or wrong," and "All's fair in war," with a multitude of other varied forces, material and immaterial, make for the continuance of war as an international practice. If war is ever eliminated it will be done by a long and mighty effort by many people and peoples. The task is scarcely begun; in no sense is it near completion. I would not dare to predict that my children or grandchildren will not be suffering and bleeding in another horror of a world war.

Yet, I firmly believe that ultimately, in God's own good time, and when his children have learned much and felt much they have not yet learned and felt, the dogs of war will be leashed. As a suggestion of the difficulty of the road to be traveled, along just one line of interest, you will pardon me if I cite to you a rather disquieting, even harrowing, experience, that befell me this summer. As some RECORDER readers know, it was my misfortune to have been born under the Union Jack. Of course it was not my fault. No one consulted me as to where I should prefer to be born. As soon as I realized the mistake I took steps to rectify it, and got myself transplanted as young as possible into Uncle Sam's garden under the Stars and Stripes. I must confess also that my first introduction to stars and stripes was not calculated to create love for them; for if I remember correctly my good father gave me that introduction (and I have no doubt I deserved it and gained good from it, as such punishments were not frequent). He took me out under the stars and gave me the stripes.

Last summer on my visit to my mother in England, I took with me my nine-year-

may radiate the spirit of the institution which gave him intellectual birth. In a high sense he becomes the college's most potent publicity agent, for in his community he frequently directs an increasing stream of eager youth from the home town to the doors of his college. Of course, this means much for the college but it means infinitely more to the youth who thus find in him a channel to new life, new vision, and new opportunity.

It is this liaison function of the alumni, outweighing even the \$160,000,000 they have contributed to the colleges in the last ten years which makes them a constructive factor in the educational world. It is their organized and active idealism and sentiment which is the vital fact of alumni relationship to the American college. It is this helpfulness that makes every college administrator a large and grateful debtor to his alumni.

VICE-PRESIDENT ROYSE BEGINS ENDOWMENT CAMPAIGN AT MILTON

ENDOWMENT GETS UNDER WAY UPON ARRIVAL OF REV. MR. ROYSE

March 1 signalized the actual beginning of work on the \$500,000 campaign for Milton College. On that day the new vice-president, Rev. Clarence D. Royse, arrived in Milton to take up in a definite way his duties incident to the financial movement.

Several months will be spent in planning the work and cultivating the field. Then will come the campaign proper. Mr. Royse was introduced in chapel on Tuesday morning and will speak again on Thursday. He recognizes fully the magnitude of the task before us, but believes it can be accomplished. Things that are really worth while seldom are easy. Colleges usually represent sacrifices in their past history, and Milton is no exception.

And if Milton College is to continue to do things worth while and especially if she is to meet growing needs and keep pace with the educational standards of the times, there will be sacrifices yet to be made. But the results achieved in the past suggest a type of product for Milton College in the future that will justify all the sacrifices that may be asked.—*Milton College Review*.

old boy. Imagine my grief and surprise when I found that, young as he was, he had absorbed such a dislike for things English that he couldn't treat his own grandmother decently. Where did he get it? Was it from stories read or told to him in school? Was it from singing "The Star Spangled Banner"? Did he get it just automatically from the atmosphere? Had he heard his father tell the story (half jokingly) about getting the stripes under the stars? I do not know. I know he had it though. You ought to have seen his good old grandmother's eyes open wide at some of the things he told her.

Are the little folks the world around growing up with such unconsciously awakened feelings as these toward those of alien flags? If so where is the soil in which to grow peace? What is the remedy? *I do not know.* No one can seriously suggest that children should not be taught patriotism. Of course they should. Perhaps patriotism can no more be taught without dislike for the foreigner, than you can have a walking stick with but one end.

But this is a long introduction: What about those three thrills I set out to write about? They occurred at Stockholm. They occurred in the discussion of the international problem and the problem of race relations so closely connected therewith. The first one came in connection with a speech by Mr. Fred B. Smith, who is a man of strong personality and forceful expression. He has traveled much among all sorts of peoples, and he spoke to us of the mess Christianity has appeared to make of the white man in his dealings with the races of other colors. "If we can not Christianize the white man," he thundered, "for God's sake let us stop talking about our universal religion. In the East the white man is politically a tyrant, economically a czar, and socially a snob."

We got a thrill of a different sort from Bishop Brent. In a speech which he made early in the conference, he exclaimed: "I believe we can abolish war in this generation. I may be a fool for thinking so. But if I am a fool, I am God's fool."

Finally came a thrill from Pastor Gounelle, a capable, eloquent, and prominent French Protestant. Standing on the platform one day (you must call your imagination to assist you in picturing this scene)

and facing the German delegates he cried: "I am waiting for Germany in the League of Nations. I certainly did not come here to hate you. I do not hate you. *I love you!*"

JEWELS INTO PLOWS

Soviet Russia has a half billion dollars' worth of crown jewels that it will sell, in part to buy American plows, tractors and other agricultural machinery. The jewels number more than four hundred pieces and comprise the most splendid collection in the world. Yet Russia is hungry, in some areas starving. These jewels, even if they be heaped up in a bushel basket and if they dazzle the eyes with their splendor, can not be eaten by one famished child. They have their place, indeed, with those who can afford them, and in cases where they are not used simply as objects of vulgar display and social ostentation. Plows and harrows, on the other hand, though they are homely things and do not adorn the drawing room, are closely connected with fundamental human needs. The world could live as comfortably and perhaps more contentedly without any diamonds and pearls, but it would perish without plows and bread. It is wisdom to know the relative values of things.
—*The Continent.*

IT'S YOU

It isn't the preacher's flowery prayer
Or the way the choir sings,
Or the size of the coin your neighbor gives
Or the help your brother brings.
It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the style of the clothes the members wear;
For it isn't the church, it's you.

It isn't the way the work is done,
Or the way the money is spent,
Or whether the gospel's all brought in,
Or whether there's some that's sent.
It isn't the kind of creed they love,
Or peculiar things they do,
Or whether the doctrine suits your taste;
For it isn't the church, it's you.

For a chain's as strong as the weakest link
And it breaks with a heavy load,
But a church that's full of the links that pull,
Can level the roughest road.
If you get in tune with the Master's will,
With your heart and your labors too,
You will love your church, though it has its faults,
For it isn't the church, it's you.

R. R. Newberry.

WOMAN'S WORK

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

THE PLACE OF PRAYER

The place of prayer is a humble place;
And ere we enter there
We must leave outside our garb of pride
And our load of worldly care.

The place of prayer is a quiet place;
And at the outer gate
The voice of our will we must firmly still,
And bid our wishes wait.

The place of prayer is a holy place;
And ere we step therein,
With unshod feet our God to meet,
We must put away our sin.

But the place of prayer is high enough
To bring heaven's glory nigh;
And our need speaks clear to our Father's ear,
And is open to his eye.

And the place of prayer is wide enough
For Christ to enter there;
And the humble heart need not depart
Without that vision fair.

And the place of prayer is large enough
To hold God's riches stored;
And faith is the key of the treasury
That opens the secret hoard.

—*Annie Johnson Flint.*

VACATION DAYS AT GRACE SCHOOL FOR GIRLS

*Women's Board,
Milton, Wis.*

DEAR FRIENDS:

Even if one did not know the date according to the Chinese calendar, one could not go along the streets here without knowing that China New Year is at hand. The signs of it are everywhere. Here is a woman washing a blue linen mosquito net; there is a man carrying a branch of "heavenly bamboo" with its bright red berries, and another branch of the fragrant waxy yellow "winter-plum" blossoms; this shop and that home are being cleaned; in fact, the annual house-cleaning is in progress; then one sees cakes, meats, fish done up with a bit of red paper being sent as a gift to some friend. In the city at Mr. Dzau's yesterday a fish was hanging outside the door with a piece of red paper stuck on its side—the badge

of a gift. And were one blind, the nights would tell the story. For a week or more there has been much shooting of crackers every night, and since it has not yet reached the stage where the noise continues till morning, one would know that New Year's eve had not yet arrived.

Were these not evidences enough, here are the shop-keepers to collect the bills. This is their extra busy season, for all bills must be collected and paid now, as you may remember. Then besides all this you just feel it; it is in the air—the feeling of joy and excitement, the children glad to be going home for this time of festivities, the housewives bustling about in cleaning, preparation for feasts, purchasing new clothes for the family, and generally getting ready for a New Year time of rest and play.

All over the country there will be efforts to use the time immediately after the New Year for the deepening of Christian character and for bringing outsiders to a knowledge of the one true Source of joy. In our church there is to be a "Retreat" for church members, that we are praying will be a source of renewed life and strength to us all. Mr. Davis is planning for it to begin on the second (February 14) and last through the fourth of the Chinese month, for during that period practically no business is carried on in shops and stores, and people are free.

Our school closed this past week, and the vacation is not so full of other duties as it is sometimes. Usually when the boarding school is closed the day schools must be examined, and immediately following that there is the Christian Educational Association meeting; but this year the day schools closed first and the Educational Association does not meet till summer. This leaves us with three weeks more or less clear for vacation. (Of course there are accounts, records, and the usual preparation for the opening of school, but they seem small matters compared with the usual program.)

It has been a source of regret to us that so few of the girls are Christians or show any desire to be. The teacher who was leading prayers on our New Year's morning, Miss Li, had a long list of resolutions written on the blackboard, then she asked each teacher and pupil to choose the ones she wished to make hers for the year. As

they went along we naturally wished for some to choose Christ. No one did until it came the turn of our very smallest child, and she expressed the wish that she might become a Christian this year. Two weeks ago on a Sabbath morning she and her little chum came in to tell Miss Burdick that they wished to become probationers. They are young, about eight years old; but we felt that they knew enough about what it means to be ready for this step. (One of the older girls said to me that day that she thought it certainly was the work of the Holy Spirit as the children were very earnest and they got up very early in the morning for their devotions together.) The first girl comes from a Christian home and had had Christian training before coming into our school. The other, the youngest of three sisters, is from a non-Christian home, but her grandfather was quite willing and even encouraged the step, she said, and her mother did not care. This last we could easily believe because the mother left the three sisters here all one summer with a servant to help care for them, and she is in Canton most of the time with the father, who is in the Southern army. The responsibility of these three girls does not seem to weigh at all heavily on her so far as we can see. Since that time when the child became a probationer the mother has taken them all out of school and moved to Nanking. We are sorry to have them go from the school, but we trust that the step that this youngest has taken will be a "root" that will hold her to Christian life, and we also hope she will find a Christian school home there where the "root" will grow and be developed.

"A little child shall lead them." Will you pray with us that this may be but the beginning and that many girls in the school this spring will choose Christ as their Savior and friend.

During the last few weeks of school we have lost several pupils. Two sisters stopped because the older was to be married soon. Two, our Korean children, left just before Christmas to join their father in Honolulu. (He is a pastor of a Korean church there on one of the islands.) Then just at the end of the term these three sisters of whom I have spoken moved to Nanking and their cousin to Canton. That leaves us several vacancies which we trust

will be filled by new pupils. (We have already had several applications.)

The Crofoots are leaving us soon—on China New Year day, February 13. We shall miss them very much in the work, but we are glad for them to have the rest and the trip which will bring so much inspiration to them.

Wishing you all a very blessed new year,
I am, Yours in his work,

ANNA WEST.

St. Catherine's Bridge,
Shanghai, China, February 7, 1926.

THE REAL PRINCIPLE IN THE TITHING SYSTEM

BERT WILSON

(Northern Baptist Convention)

Most of the churches are looking for some panacea to cure their financial ills. Almost any feasible plan will be eagerly seized upon by despairing church boards.

Now we are having an agitation of the tithing system. Many will plan to inaugurate it in their churches. The testimonies are so overwhelmingly conclusive that the tithing system will produce the money, that short-sighted preachers and churches may hastily try it out. Their reasoning will be about as follows: "Other plans have not produced the money; we need the money. The tithing system will produce the money; we will inaugurate the tithing system in order to get the money." Thus the main point is missed entirely. As a warning and a protest against such a procedure we will state what should be the real purpose of a tithing drive:

1. It is not to get money to pay off church debts, nor to pay last year's deficit, nor to pay interest on money borrowed at the bank, nor to pay the preacher's back salary. If any such selfish low motive is presented as a reason for starting the tithing system the members will resent it from the start. This whole program should be put on a higher plane.

2. It is not merely a substitute for other worn-out methods of attempting to raise money. To start out with the attitude, "We've tried everything else, let's try this for a while," half defeats the thing before it starts.

3. It is not a cure-all to cure the many ills of the church. Some one reads a tract

or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity, because of the stupidity and negligence of the past. Hence the main point or purpose is missed altogether.

4. Primarily and fundamentally the main drive is not for money at all. To start the tithing system on such a low basis is to doom it in advance. The church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the church to launch a systematic campaign, teaching the high motives and purposes of systematic stewardship, these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

WHAT THE MAIN DRIVE OR MOTIVE IS

1. It is to teach men to put God and the church first. With most professing Christians self, home, business, pleasure come first. After time, attention, energy, money have been given to other things, if there be any left the church may get it. The church takes last place instead of first. The main drive, therefore, must be to reverse the order. When a man is asked to become a tither, he is asked to establish as a life principle the habit of putting God first. This of course gets the tithe, but it does vastly more, it gets the tither. It creates a new race of Christians who put God and his church where they rightfully belong—first.

2. To teach men to recognize and acknowledge God's ownership. God owns the property, land, money and income which we call our own. It is God's world. The gold and the silver belong to him. This point many church members do not and will not recognize, much less acknowledge. Here the tithing system is vital. The teaching is that at least the tithe in a special sense belongs to God. We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. The tither then, recognizing and acknowledging God's ownership, pays his

tithe from a high spiritual motive. He renders unto God the things which belong to God.

3. To teach men that God's minimum ratio of giving is the tenth. On this point much teaching is necessary. Some have given when they felt like it, and most of the time they don't feel like it. Others give what their fathers and grandfathers gave. Others give as little as possible and still maintain a semblance of religious self-respect. Some give less than one per cent; some give five per cent. But God's ratio through the ages has never been less than one-tenth. The tithe as a minimum, therefore, has had the divine sanction and should be recognized by every follower of Christ as the ratio which God himself has established and expects us to pay. The exception to this rule is the man who has been exceptionally prosperous, who should freely give very much more than the tithe.

4. To teach that tithing is an act of worship. Some one has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship of his God. He goes to the Lord's house on the Sabbath, he mingles with the Lord's people, he partakes of the Lord's Supper, and he puts into the Lord's treasury the Lord's money. It is a supreme act of worship. Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus-Christ.

The main drive, therefore, is to secure, not the tithe, but the tither; not the gift, but the giver; not the money, but the man; not the possession, but the possessor.

"To press the principle of the tithe to secure ready money is to do violence against God's purpose as well as against the tither. Preaching high truth for revenue only awakens suspicion. We must not cheapen a great message. We should teach that rendering the tithe means the identification of a man with his God, that it marks the entrance into the abundant life."

YOUNG PEOPLE'S WORK

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

CHRISTIAN LOVE

Christian Endeavor Topic for Sabbath Day,
April 10, 1926

DAILY READINGS

Sunday—By forgiving (Matt. 6: 14, 15)
Monday—By forbearing (Col. 3: 12-17)
Tuesday—By serving (John 13: 1-15)
Wednesday—By patience (Luke 22: 31-34, 54-62)
Thursday—By unselfishness (Rom. 9: 1-5)
Friday—By sacrifice (John 15: 12-16)
Sabbath Day—Topic: How can we show our
Christian love? (1 Cor. 13: 1-13; Matt. 25:
40)

"When generous acts bloom from unselfish thoughts, the Lord is with us, though we know it not."—*Lucy Larcom.*

Why not make this a practical meeting with definite suggestions of things to do to show the Christian love of individuals or society, and then plan for and do those things.

Are there invalids or shut-ins near you who would appreciate a call, flowers, books, songs, prayers?

Is there a hospital or home near by where magazines, games, and the like, would be welcomed? Could your society give a musical program there?

Are there poor people in the neighborhood who are in need of clothing, food, cheer?

Are some of your church or society members away from home? A letter from home is always welcome.

Could you pack a box or write a letter that would help some missionary, at home or abroad, in his work?

Would your presence at prayer meeting help the meeting and encourage the pastor? Incidentally, would your going help you too?

Are there classes in Sabbath school that need teachers?

"Trusting in the Lord Jesus Christ for strength, . . . I will strive to do *what-ever* he would like to have me do."

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

Every day brings opportunities for service to each one of us, and there is no better way by which we can show Christian love than by service to those around us. It costs nothing to smile, and there are those who need a smile to cheer them on their way. There are many sad and weary souls around you who are bearing many burdens. Give them at least a smile, and thus help to lighten their burdens and make life easier for them.

We can show Christian love by helping those who need our help. By doing this we are serving Christ also, for he has said, "Inasmuch as ye did it unto one of these, ye did it unto me." Let us constantly watch for opportunities to show Christian love, and let us use them.

This verse from the pen of Edgar A. Guest, whom we are proud to claim as our Michigan poet, is very good:

"One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years
The deed, forgotten, reappears."

Battle Creek, Mich.

PLANS FROM NORTH LOUP

[The North Loup C. E. society has sent in several splendid plans. Try them!—R. C. B.]

At one of our missionary meetings recently the leader arranged to have a missionary hymn sung verse by verse; and following each verse (there were four) someone had been asked to offer a missionary prayer suggested by the thought in that verse. This made an impressive beginning for our missionary meeting.

Also a map of Latin America was borrowed from the missionary superintendent of the Junior C. E.; and as each gave his testimony, he stepped out in front by the map and pointed to places of interest, or where missionary work is most needed in South America.

In our meeting on "Transformed Lives" each person gave three testimonies by going around the circle in order. First, each told of some Bible character whose life was

transformed by Christ. Second, each gave some character in history and told how the life was transformed. Third, each told of some one he knew personally whose life had been transformed. Then each also gave Bible verses which referred to a transformation from evil to good.

Last fall we adopted, as a Christian Endeavor society in co-operation with the intermediates and juniors, the Big Brother—Big Sister plan. Simply that each member of the Christian Endeavor society chose someone of intermediate age, not an Intermediate member perhaps; then each intermediate chose a child of junior age. Lists were made by the committee, which was the president of Christian Endeavor and the Intermediate and Junior superintendents. We were supposed to try to take a special interest in various ways in these young people, trying to influence them for good and to get them to take more interest in the meetings at the church. We signed a paper on which was a statement of the purpose of this movement. We surely hope and pray that good may be done by this effort.

CORRESPONDENT.

A NEW SOCIETY AT GENTRY

We are glad to welcome a new Christian Endeavor society recently organized at Gentry, Ark. The society has twenty-five constituent members. Miss Reola Ricketts is corresponding secretary.—R. C. B.

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Intermediate Christian Endeavor Superintendent

Topic for Sabbath Day, April 10, 1926

WHAT IS THE GREATEST PROMISE IN THE
BIBLE? MATT. 28: 19, 20; JOHN 3: 16;
2 PET. 1: 4-8

The fox his hillside cell forsakes,
The muskrat leaves his nook,
The bluebird in the meadow brakes
Is singing with the brook.
"Bear up, O Mother Nature!" cry;
Bird, breeze and streamlet free;
"Our winter voices prophesy
Of summer days to thee!"

.
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all!

—Whittier.—*A Dream of Summer.*

Why is it that when spring comes, we believe that summer is near? Is it not because we trust in God to bring the seasons in their natural order? Although I am writing this in early March, yet I have faith enough in God to believe that when you read it in April, the days will be somewhat warmer, the sun will linger a half hour or so longer each afternoon and rise earlier in the morning, and that the tips of the grass will be showing green under the brown stubble of winter. How could I believe all this if I did not believe in a God who orders all things according to a wise and infinite plan?

For God made a promise many years ago to man that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

If he has kept this promise, and many more that we could think of if we would stop and remember, will he not also keep others that have to do with things yet to come?

How precious these promises ought to be to us! "I will not leave you comfortless." "I will come unto you." "Because I live, ye shall live also."

As to which is the greatest promise of the Bible, I will leave that for you to think of and to discuss in your meeting. But to me, the chapters which contain some of the greatest promises are the fourteenth, fifteenth and sixteenth of John.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

SUGGESTIONS FOR APRIL 10

The torch for today will have Gideon's name on it, and the one lesson which we will emphasize will be that of "courage." Remember also that for the testimonies the juniors are to bring some picture or article to represent the topic.

Besides making the torch, the following chalk-talk taken from "On the Highway" might be used. "Divide the blackboard by drawing a vertical line through the center. In one half make a great many small marks to represent the army of the Midianites. Then as the story tells how God selected only three hundred out of the thousands of Israelites, draw three groups of men, and

over each group place the figures 100. Lead the pupils to tell what these people were armed with, and how God used this army to drive away the Midianites." Over the men who represent the Israelites draw a torch and in it write "Courage"; over the Midianites draw a sword and in it write, "No faith in God." Teach the juniors the lesson that it isn't numbers that count with God. He wants boys and girls with courage to stand for the right and with courage to do as he tells them in the Bible, no matter how hard the enemy led by Satan tries to oppose them.

Ashaway, R. I.

WAR AND PEACE

L. EMILE BABCOCK

SIGNIFICANT UTTERANCES FROM HIGH AUTHORITIES

Consider this from the war department on universal draft and other war measures:

"If this program goes through (universal draft, etc.) we will not only be safe from attack, but will be practically in a position where we can dictate peace to the world."

—From Assistant Secretary of War Colonel Hanford MacNider.

Contrast the above statement with the following from President Coolidge:

"In spite of all the arguments in favor of great military forces, no nation ever had an army large enough to guarantee it from attack in time of peace or insure its victory in time of war. No nation ever will."

These two quotations emphasize an important fact which we often lose sight of. The fact is that when a movement for righteousness gains momentum, opposition grows more intense. There was never a time when there was so much effort for peace. At the same time the war department is promoting a program which includes a universal draft, R. O. T. C. units in every college and high school, trebling the attendance at summer training camps, mobilization of women and training them in the use of rifles and military organization of industry.

We honor and admire our war department and recognize the important place it holds in our government, but we believe it is asking too much. This great military preparation creates distrust in other nations.

Training our young people in the rudiments of war does not create an atmosphere conducive to the growth of the peace spirit. History proves that preparation for war does not prevent war. Consider Germany. "Adequate preparedness" has been weighed in the balance and found wanting.

We wish to try the more promising way of gradual disarmament in co-operation with other nations, and the cultivation of the teachings of the Prince of Peace throughout the world.

As true American citizens, responsible for the policies of our government, we ought to be informed on the important issue of war and peace. One way to do this is to subscribe to the news *Bulletin of The National Council for the Prevention of War*. It is a monthly at twenty-five cents a year. Write to Frederick J. Libby, 532 Seventeenth Street, N. W., Washington, D. C. Western office, 449 Phelan Building, San Francisco, Calif.

Acuteness of public interest was evinced by the fact that Congress had been in session only a week when the senior wet senator from New Jersey made a ten thousand word attack on the Eighteenth Amendment and the Volstead Act on the Senate floor.

Like other foes of prohibition, he commended the Administration for its enforcement record. No wonder that record is perfectly satisfactory to him. It has the approval of wine and beer advocates in general. But it is not satisfactory to friends of prohibition and law enforcement.

Well did Federal Attorney Buckner declare in a public address in New York last October 11, that the United States government had never attempted to enforce the prohibition law and that only a fortune teller can say whether or not it can be enforced because the only method by which enforcement is possible has never been tried.—*The Protestant*.

With Congress in session it will be more difficult to conceal the betrayal of national prohibition than it has been during the last ten months. Even the daily press will hardly dare withhold from the public the great speeches on that subject which are certain to be made during the present session.—*The Protestant*.

CHILDREN'S PAGE

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

GIDEON

ELISABETH KENYON

Junior Christian Endeavor Superintendent

Junior Christian Endeavor Topic for Sabbath Day,
April 10, 1926

DAILY READINGS

Sunday—Gideon's call (Judg. 6: 11-14)

Monday—Gideon's obedience (Judg. 6: 25-29)

Tuesday—An attack with trumpets (Josh. 6: 20)

Wednesday—Lights in earthen pots (2 Cor. 4: 6, 7)

Thursday—Light and victory (Ps. 18: 28-30)

Friday—Consecration (Prov. 23: 26)

Sabbath Day—Topic: Gideon, whose torch led his people to victory (Judg. 7: 2, 3, 19, 20)

MRS. ALENA BOND

The Juniors' Friend

The story of Gideon is one of the most thrilling stories of the Bible. To get the full benefit of it, you need to get your Bibles and read the whole sixth and seventh chapters of the book of Judges. There you see what trouble the people of Israel had because they were not faithful to their God, how the Midianites overran the land till the people had to thresh out their wheat in hidden places to keep it from being taken from them. You see how God sent his angel to the young man Gideon and told him to lead the Israelites against this mighty multitude. Gideon did not have "the big head" about his ability to be a deliverer, but when he made sure that it was really what God wanted him to do, and that God would be with him and bless his efforts, he dared to go ahead and boldly do his duty. Then the victory, and the way it came, is a wonderful story.

Now, children, when you are prompted to do some certain thing, either by the words of some person or by your own thoughts, be like Gideon. First, make sure whether it is God's will for you to do it, and if it agrees with his Word and will bring honor to the name of Christ, be brave enough to go ahead, whatever may happen, or whatever may be said. And when in the name of Jesus, you have done your very best, that is victory!

THE OWL THAT WOULDN'T GO TO SLEEP

High up in one corner of the old barn behind the orchard there lived a family of owls. One of the young ones thought he knew a great deal. He really knew scarcely anything, and that made it all the worse.

Sensible young birds understand that they must learn to do exactly what their fathers and mothers do, or else they will die of hunger, or cats or bad little boys will get them. Owls sleep in the daytime, when other birds are flying about, and get up at night when robins and sparrows are asleep. The little owl's father and mother did this, and so did he until he began to think he knew a better way.

It was some young robins who could not fly yet that started him thinking so. They lived in a nest in the orchard near the barn, and one evening they were just going to bed as the owls were beginning to stir about after their daytime sleep.

"Sleepy heads!" chirped the robins, scornfully. "Lazy bones! Why can't you get up before this? *We* got up when the sun did."

"Mother," said the little owl, "after this I'm going to stay awake all day, like the other birds."

"Silly child," answered his mother. "Owls never do that."

"All the other birds do."

"That is no reason why you should. Do you want to be a squawking little sparrow?"

"No, but I'm going to stay awake in the daytime, like the rest."

"Very well," said his mother, "The farmer's white cat will get you; and you need not expect any help, because your father and I shall be asleep, like all proper owls."

That did not stop the little owl. The first thing next morning, just as it was getting light and his family were settling down to sleep, he scrambled out on a rafter beside a hole in the wall where the sun shone in most of the day, and there he sat, blinking.

"Come along and settle down, son," called his mother, who never supposed he meant to be so foolish.

"No," said the little owl,—and he was so sleepy already he could hardly talk,—"I'm going to stay awake, like the other birds."

"Very well," said his mother. "Very well. Remember—" and she was just going to warn him again about the white cat, but the sun was up now and it was broad

daylight; and being a proper owl she could not keep awake any longer, but went straight off to sleep.

The little owl sat stiffly on his perch, trying to keep his eyes open. Around him the other birds were flying about, hunting worms and flies for breakfast, singing and chattering and calling. But he was so sleepy he hardly heard what they said, and he thought it all very dull. Every once in a while he opened his eyes with a jerk, and looked about him, but it was not much use. In two minutes he would be nearly asleep again.

He never saw the white cat come creeping along the rafter. He never heard her soft feet padding on the wood. But suddenly something made him open his eyes very quickly, and there she was, just ready to jump.

The poor little owl gave one scared hoot; but, of course, his father and mother were asleep, like all proper owls, and did not hear. And he ruffled up his sleepy wings and tried to fly; but being only a baby, and so frightened, he could not do that; and in another second pussy would have had him.

At that moment a stone came whizzing in through the hole in the barn wall. It struck the white cat, and she toppled over, squalling, into the old hay-loft below. The little owl was saved.

It was the farmer's little boy who had done it. Someone had told him about the owls, and he had come the first thing in the morning, hoping to see them, because he was not allowed to stay up at night when they were awake. He had brought his catapult with him. But when he saw pussy way up on the rafter, he forgot all about the birds and shot at her, and so saved the little owl's life.

The little owl crept back into the nest, and he was shaking all over. He could not forget how nearly pussy had got him. Ever after that he went to bed the moment it began to be light, and he came to be known as the very sleepest of all the owls.—*Children's Friend*.

MY GRANDMA USED TO SAY

"You should not look a gift horse in the mouth."

Ask your grandma what she thinks my grandma meant.

THE GROUND HOG

The wise old Ground Hog, so quick and wary,
Came out the second of February.
He looked around him, all ready to run,
For high in the heavens he saw the bright sun;

He saw his shadow cast black on the snow;
Then the Ground Hog chuckled and said, "Oh, ho!
We will have cold weather for six weeks more!"
And he went in his hole and he slammed the door.

The mercury rose and the soft winds blew,
And people rejoiced that winter was through;
The ladies walked out in spring garments dressed;
Two poor little sparrows began on a nest.

In his hole the Ground Hog shook with laughter,
As he thought of the blizzards fast following
after.

Then the north wind blew, oh, bitterly cold!
And the people began to shiver and scold.

But the Ground Hog turned in his soft warm bed,
Stroked his chin whiskers and cheerfully said,
"The grippe and the earache make you complain—
Perhaps you'll believe when I tell you again!"

He rung off his telephone under the larch,
Saying, "Don't call me up till the middle of
March!" —*Selected*.

Mary's teacher had asked the class to re-write in their own words a story she had told them about Washington and one of his corporals. Mary had been absent and had not heard the story, but it did not occur to her to tell her teacher and ask to be excused. "Can't" was not in her vocabulary. Her ideas of corporals were somewhat hazy, but she made up in originality what she lacked in accuracy. She wrote industriously, and soon produced the following masterpiece:

"George Washington was riding through the woods one day with some of his men. As they were riding along he saw, way up in the top of an old tree, a big corporal sitting on a nest of little corporals. One of the men shot at the big corporal but missed him and he flew down and pecked George Washington on the nose." —*Selected*.

"Little boy," asked the well-meaning reformer, "is that your mamma over yonder with the beautiful set of furs?"

"Yes, sir," answered the bright lad.

"Well, do you know what poor animal it was that had to suffer in order that your mamma might have those furs?"

"Yes, sir—my papa."

Margaret, aged five, had been very rude to a little guest; and after the child had gone home Margaret's mother told her very feelingly how grieved she was at her rudeness.

"I've tried so hard to make you a good child, Margaret, to teach you to be polite and kind to others; and yet, in spite of all my efforts, you are so rude and so naughty."

Margaret, deeply moved, looked sadly at her mother, and said, "What a failure you are, mother!" —*Selected*.

Jack—"Can you tell me why a gardener is unlike other men?"

Jim—"No, I'm afraid not."

Jack—"He never stops growing."

OVERHEARD AT THE CROCUS BED

Said March to himself:
"I'm a boisterous elf;
I push and I puff and bellow;
And people, I know,
Are rejoiced when I go,
And call me a surly old fellow.
They fume and they fret,
But my pranks they forget,
My storming and blowing they pardon,
When bluebirds they hear
And the violets appear
And crocuses bloom in the garden!"
—*Emilie Poulson*.

HOME NEWS

BROOKFIELD, N. Y.—"Wise and Unwise Decisions," was the title of the sermon preached by Rev. William M. Simpson in the Methodist church last Sunday night. A masterful discussion of the decisions made by some outstanding Hebrews and the influence of these decisions on their lives, by way of introduction—an appealing message which bore the audience on gales of laughter one moment and filled their eyes with tears in the next. A conclusion that sent people from the church doors in a sober agreement as to its truth—this was the sermon. The many who were detained at home by the storm have missed one of the truly great church services of this year.—*Brookfield Courier*.

LITTLE PRAIRIE, ARK.—Our attendance has been greatly broken up this quarter by an epidemic of sore eyes and mumps.

Two of our oldest members have been with us but once since last fall. We have

from three to six in our car as we make the trip to church and back. We quite often stop and visit these aged people and sing for them and thus "brighten up the shady spots."

On one of these occasions Sister Sarcy brought out her purse and handed us a few cents, saying, "I sold some eggs a while ago and here is the tithe." It brought vividly to our minds the story of the widow's mite. They sorely needed every cent they could command, but she said, "I want to do something to help."

It is just this spirit of giving the Lord his own that has enabled the Little Prairie Church to "go over the top" with its Onward Movement dues. We are doing some long needed work on our church building now, and making up a purse for the denominational building. The active members of the church we believe are heartily in sympathy with the work of the boards, and any advance movement is greeted with gladness by all these.

Mrs. Van Horn conducts a junior class with good results. During this hour the pastor leads the adults in the study of some Bible character. The married folks' class in the Sabbath school is studying Rev. Mr. Bond's Sabbath lessons this quarter, and finds them very interesting.

The Ladies' Aid is still carrying on and will be heard from some of these days in a very tangible way. The church is making preparations even at this early date to entertain the association next September, at the usual date. What shall be our theme or slogan is being discussed—somewhat by the committee.

This thought has long been a burden on our minds. How can we hold what we get for Jesus? We wonder if this would be a good slogan for our meeting—Getting and Holding for Jesus—but the committee will decide.

Pray that our faith fail not.

C. C. VAN HORN.

"Won't you help me a little?" asked the tramp, sticking his head in the door of a country store.

"Why don't you help yourself?"

"Thank you, I will," and, taking a can of sardines and a handful of crackers, he departed.—*Cleveland Topics*.

Lone Sabbath Keeper's Page

A JOURNEY AND BETHEL

MARY E. FILLYAW

A BIBLE STORY

Jacob's Bethel was marked by stones small enough to be used for pillows, to lay his head upon; but the spot thus marked was to him the most sacred spot in all the world, for there he had seen a vision of the Lord standing above a ladder, and the angels of God ascending and descending on it. See Genesis 28:11-13.

Our Bethels may be marked by magnificent churches, that resound to symphonious music, played by skillful fingers; or they may be only corners where we can sit alone with God, holding in our hands his "Scripture of truth," while by faith we see "the angels of God ascending and descending upon the Son of man." See Daniel 10:21; John 1:51.

Jacob's journey from Shalem to Bethel lay along a dangerous road, because of wild beasts and those human enemies, made so by the treachery of two of his sons. But his abiding faith in God made him ready to obey when the call came, saying, "Arise, go up to Bethel and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother." And he immediately gave to his household these three necessary directions to be observed before starting on the journey: "Put away the strange gods that are among you, and be clean, and change your garments." See Genesis 33:18; 34:30; 35:12.

When we hear God calling, "Arise ye, and depart; for this is not your rest," the first step is to put away all of our idols, for idolaters have no "inheritance in the kingdom of Christ and of God." See Ephesians 5:5. We must be clean. To evil doers the word of the Lord is, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well." See Isaiah 1:16-20. For our washing a fountain has been "opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." See

Zecharia 13:1. And when we are washed and made clean the world will soon recognize our change of garments, our change from sinful ways to ways of righteousness. See Zecharia, third chapter.

"Six working days," and one of rest. See Ezekiel 46:1, and for each Sabbath a Bethel, and an Ebenezer. See Genesis 35:1-15; 1 Samuel 7:1-12.

THE SABBATH DAY

"Six working days" to us are given;
One day of rest, the last of seven;
One sacred day, to learn the way,
That leads to heaven's unending day.
"Six working days" so full of cares
We often fail in midst of prayers.
Our thoughts, wide roaming, go astray,
And we forget while others pray.

But when the holy Sabbath day
Calls us from toil and cares away,
Its heavenly peace, a sweet surcease,
From toil and cares, gives us release,
While to our Bethels we repair,
To offer sacrifices there:
Still onward, upward we are led,
With hidden manna we are fed.

Then at each Bethel we can place
Our Ebezers to God's grace,
For pillars bright, our way to light
In darksome days and sorrow's night,
Each passing Sabbath is a stone
Of ray divine from heaven alone,
Reflecting glory from above—
A Father's gift, it speaks of love.

A perfect gift, to man 'tis given,
To light him on his way to heaven,
By Christ, its Lord, th' eternal Word,
"God spake, and all creation heard."
So we, a new creation now,
Would at his feet in reverence bow,
And trust his grace along the way,
The shining path to perfect day.

At the great International Convention of Religious Education, to be held in Birmingham, Ala., April 12-19, one of the principal addresses will be given by the president of the Convention, Dr. W. O. Thompson, of Ohio State University, one of the outstanding educators of America.

Dr. Robert Milton Hopkins, of St. Louis, chairman of the Executive Committee of the International Council of Religious Education, will be one of the prominent participants in the International Convention of Religious Education, to be held in Birmingham, Ala., April 12-19.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

AN OPTIMISTIC CHRISTIAN

I went one evening not long ago to attend an entertainment. I arrived early, as did a man in a seat near mine. This man had been a long time a Methodist minister—now retired. While awaiting the beginning of the program we had a good talk. He is an honest, candid man, just the kind with whom to have a talk worth remembering. I am glad we were both early and sat near each other. I thought it a good time to learn something, so I asked him how, in his advanced age, after so long, active, and earnest a life as he had spent in and around the pulpit, he feels in these days of transition from "the good old times" to the new—what he thinks about present religious tendencies.

I would not have been much surprised to hear him say something like this: "I fear that there is no little falling away in spirituality from the religion as manifested forty or fifty years ago. There is now-a-days so much of a rush for money and what it will buy; so much of a lure, especially among our young people, for amusement—what is exciting, thrilling; so much of an attraction in the movies, joy-riding, dancing, and jazz music, that the Church is losing its power over our boys and girls; and I fear for the cause of Christ among us."

But the good old man said nothing of the kind, and my surprise was quite different. He seemed altogether optimistic, saying that people as a whole were never better than now, churches never more efficient, never better organized for Christian service; that though many of our young people are carried away in pursuit of thrilling amusement, not nearly all are ruined by it; that more of them than ever before are in school—high schools and colleges being crowded to capacity by young men and women preparing for usefulness; and that the present means of religious education are far ahead of what they were when he was a young man—Sabbath school, Christian Endeavor,

Epworth League, Young Men's and Young Women's Christian associations—too many uplift organizations even to mention, managed by young people all the way from juniors up to manhood and womanhood. In his boyhood there was almost nothing of the kind. In general, people were got into the Church by the so-called revival meetings. Now we get the young folks mostly through these many organizations. They are recruiting stations for the Christian army. We are doing more in these days to have our children grow up into the Church rather than depending so much upon revivals for their conversion later on. The home and Sabbath school should do very much toward fitting our children for the Church. Revivals are always needed for lifting the Church membership to higher ideals of life and service and to persuade older people to confess Christ before the world. But artificial methods are not desirable.

Some fear that thinking young men and women in college may be led away from the faith of our fathers. It is no doubt a fact that some are thus influenced; yet it would not be well to try to keep them from thinking. We may well undertake to encourage them to *think*, and to think honestly and deeply. It is thought that develops the soul. Our own thought manifested in life and example should be such as rightly to guide them in their development of character.

I have not, of course, told what my seat-mate said to me in his exact words, yet am sure I have given the spirit of them. I can not say that I agree with him in every way, still the quiet talk I had with a man of his long Christian experience and practical service did me—is doing me—good. Such communion is good for us—better than argument upon points of disagreement. It should be a means of getting knowledge and wisdom, which is better than getting gold.

"THE ADVENTURE OF GOING—"

P. R. HAYWARD

Here is a letter with genuine life and "go" in it from a young person somewhere between those mystic ages of sixteen and twenty-one.

"I haven't had an experience in all my life that has meant so much to me as my experience at Geneva. It was an experience

which will last forever. The journey that the freshmen took on the first Monday evening was sufficient to pay anybody for the adventure of going to camp. I can not express my thanks in words for the benefits received from the association of the camp leaders, and for the inspiration received from the camp program."

An experience that will last forever must be worth while. There are six camps like the one that the writer of this letter attended, and the Church is co-operating with thirty-four others in putting them on. The reader can secure full information by writing to Percy R. Hayward, camp director, of the International Council of Religious Education, 1516 Mallers Building, Chicago, Ill.

Geneva Glen, Colo.: Girls' Camp, August 3-16; Boys' Camp, August 17-30.

Lake Geneva, Wis.: Girls' Camp, August 10-23; Boys' Camp, August 24-September 5.

Winnepesaukee, N. H.: Girls' Camp: July 27-August 9; Boys' Camp, August 24-September 6.

Sabbath School. Lesson I.—April 3, 1926

JESUS APPEARS TO HIS DISCIPLES. John 20: 24-21: 25.

Golden Text.—"Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." John 20: 29.

DAILY READINGS

Mar. 28—The First Easter Morning. Mark 16: 1-10.

Mar. 29—Jesus Appears to Two Disciples. Luke 24: 13-17, 26-31.

Mar. 30—Jesus Appears to the Eleven. John 20: 24-29.

Mar. 31—Christ the First Fruits. 1 Cor. 15: 12-23.

Apr. 1—Our Resurrection. 1 Cor. 15: 50-58.

Apr. 2—The Spiritual Resurrection. Rom. 6: 1-11.

Apr. 3—John's Vision of Christ. Rev. 1: 9-18.

(For Lesson Notes, see *Helping Hand*)

I am afraid that some of us imagine we have got beyond the Old Testament, and therefore hardly ever turn to its ancient pages. Believe me, the Testaments are one, as the day is one,—twilight and noontide; as the year is one,—vernal promise and autumnal largess: so are the Testaments of God one. And no man can profoundly interpret the New Testament who is not profoundly conversant with the Old.—*Joseph Parker.*

I WILL NOT FEAR

I will not fear,
Though storm clouds gather fast,
Though kingdoms fall and mountains crumble
into dust.

When every ship comes home with broken mast,
And every doubt of earth and hell assail my
trust;

Then whether heaven be dark or clear,
My anchor chain will hold—
I will not fear.

I will not fear,
When dearest friends turn back,
And earthly ties are snapped by unexpected
strain;

When those once dear follow in my track
And rend me, then, though bleeding, I will not
complain.

I shall expect my Lord will then appear
To shield his trusting child—
I will not fear.

I will not fear,
Though wrong ascends the throne,
And innocence, with broken scepter, stands
aghast,

The right shall not forever stand alone.
Justice will wear the royal robe and reign at
last.

Haman shall hang on gallows he did rear;
God's people shall be free—
I will not fear.

I will not fear,
When everything goes wrong;
When losses, crosses, pains and sorrows over-
whelm;

When days are dreary, nights are dark and long,
And storm blasts hide from view the Master
at the helm,

I see him not, but while voice I hear,
Unflinching I'll wait—
I will not fear.

—*Author unknown.*

Here is a Catholic movement in which Protestants can well afford to join, in whatever way seems best. The Holy Name Society of New York declares war on all theatrical producers and managers who permit the profanation of God's name on the stage. Such profanation is largely an outgrowth of World War conditions. The habit of loose talk gathered impetus from the license of war, and in many an instance gained approval from good men and women who mistakenly came to regard profanity as an essential element of the kind of strength needed for war's success. At any rate, it is high time now to stop the abuse. So far as the stage is concerned, if it is not easily conscience-stricken, it nevertheless has its vulnerable spot. Center the attack there.—*The Continent.*

MARRIAGES

SEVERANCE-CARTWRIGHT.—At the home of the bride's parents, Mr. and Mrs. John Cartwright, by Rev. Edwin Shaw, in Milton, Wis., at six o'clock in the evening on March 13, 1926, Mr. Francis Willard Severance of Milton, Wis., and Miss Frances Jane Cartwright.

DEATHS

FREEBORN.—Clayton Daniel, son of Irving L. and Nellie Fox Freeborn, was born at Lima, Wis., February 25, 1884, and died at Shinglehouse, Pa., February 28, 1926, just three days past forty-two years of age.

Much of his life was spent in the state of Wisconsin, where he grew to manhood. A short time was spent in South Dakota, and the last few years in New York and Pennsylvania.

On November 14, 1906, he was united in marriage to Jessie E. Lawton of Albion, Wis. To them were born two children, Florence and Nellie, who with the wife, parents, and two brothers are left to mourn his early departure. The parents and one brother, Frank, live at Shinglehouse, Pa. Victor, the other brother, lives at Cuba, N. Y.

In 1896, he was baptized by the late George W. Burdick and united with the Milton Junction Seventh Day Baptist Church. When the Seventh Day Baptist Church was organized at Exeland, Wis., he united with it, and here retained his membership until the time of his death.

For the last six years of his life he was practically an invalid, and much of the time suffered intensely.

On Tuesday, March 2, funeral services were held in Shinglehouse, conducted by Rev. Mr. Hughes, of the Baptist Church, and at his request the body was brought to Milton Junction for burial. Here a brief service was conducted by Erlo E. Sutton of the Seventh Day Baptist Church.

At his request, the wife and children will make their home in Milton Junction, that the children may be reared under the influence of the church of his faith.

E. E. S.

TERRY.—Emma Janette, daughter of Charles P. and Marianne (Thorngate) Rood, was born near Dakota, Wis., March 27, 1859, and died in her home in Boulder, Colo., March 5, 1926.

She was of a family of nine children. When she was fifteen years of age she and her brother Herman and a few others drove a herd of cattle from Dakota, Wis., to North Loup, Neb., a distance of seven hundred miles. Her father and others had located claims in North Loup before this time. This was her home till 1890. By actual experience she knew much of the hardships

and privations of pioneer life in both Wisconsin and Nebraska. December 25, 1877, she was married near North Loup to Solon Terry. In 1890 they moved to Boulder, Colo., which was her home the rest of her life. Her husband passed from this life in July, 1914. She was deeply interested in political questions, and was a member of various women's clubs. In 1916 she was baptized by Rev. A. L. Davis, and united with the Boulder, Colo., Seventh Day Baptist Church, of which church she continued a member till death. She leaves one son, Loyal, and two grandchildren of Boulder, Colo., and two brothers and three sisters, Hosea W., of Milton, Wis., Charles, of North Loup, Neb., and Etta, wife of Calvin Crandall, of Milton, Wis., and Genia, wife of Alpha Crandall, of North Loup, and Mary, whose home is in North Loup; widow of Mansell Davis, and a large number of other relatives. Her funeral service, which was largely attended, was conducted by her pastor, D. Burdett Coon, assisted by the Woman's Relief Corps, the Pythian Sisters, and the Daughters of Veterans, organizations of which she was a member. Burial was in Green Mountain Cemetery at Boulder.

D. B. C.

CLARKE.—Orville G. Clarke, son of Decatur M. and Maria Green Clarke, was born in Independence, N. Y., on the farm where he has since resided, July 20, 1843, and died of Bright's Disease and heart trouble, March 11, 1926.

He attended the public schools and for a time at Alfred Academy.

August 13, 1862, he enlisted in the 130th New York Volunteers, which later was known as the First New York Dragoons. He was discharged June 30, 1865, having served for almost three years with his regiment in some forty major and minor engagements of the Virginia campaigns, including Culpepper Court House, Spottsylvania, Gold Harbor, Winchester, Cedar Creek, Five Forks, and Appomattox.

May 10, 1870, he was married to Miss Alice Briggs. To them were born three children, George M., who died in 1902, Mrs. Carrie M. Slade of Albany, N. Y., and Floyd C. of Independence, who with the companion of more than a half century survive and were privileged to be with him in his last days. He is survived also by two grandsons, Clarke W. Slade of Mercersburg, Pa., and Decatur M. Clarke of Independence, and two half brothers, Herbert M. Clarke of Independence, and Frank S. Clarke of Andover, N. Y., and a large circle of relatives and friends.

A kind and genial friend and neighbor, generous and forgiving with others' faults, and ever willing to help as he was able, he will be greatly missed in the community in which he has lived so long.

Farewell services were held in the Seventh Day Baptist church at Independence, Sunday, March 14, conducted by Rev. W. L. Greene. Interment at Independence.

W. L. G.

"The more strength we lay out in struggle, the more we lay up in store."

SPECIAL NOTICES

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

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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. Gardiner, D. D., Editor

L. H. North, Business Manager

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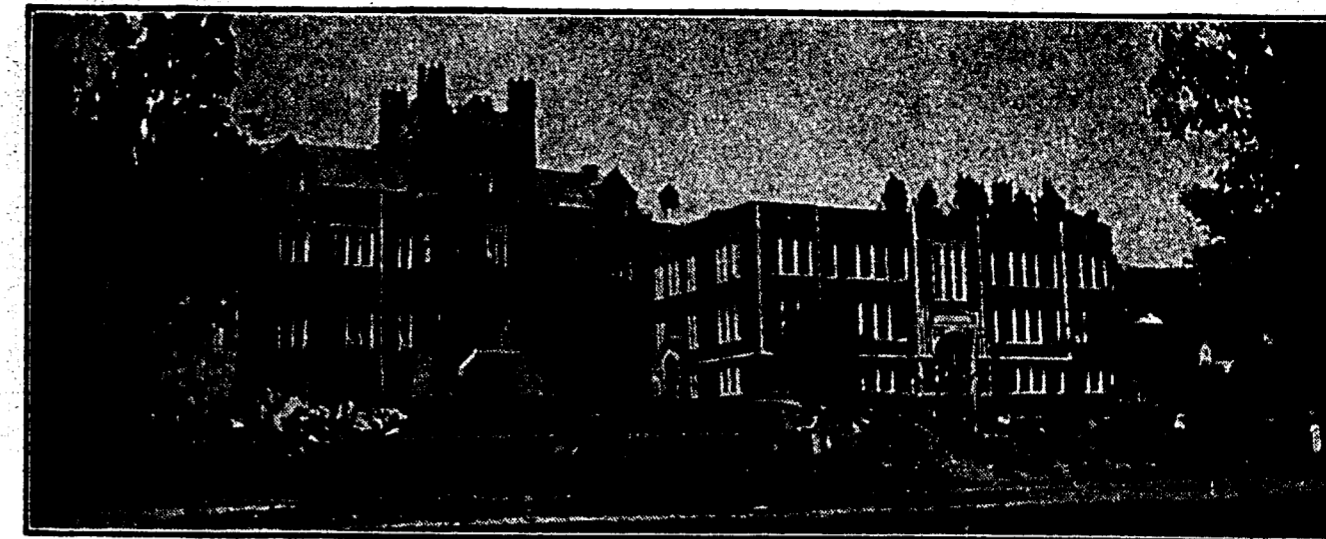
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EASTER BELLS

M. E. H. EVERETT

Blending in one sweet melody
Across the valley, comes to me
The sound of bells from far and near.
The gladdest bells of all the year
Are the bells that ring at Easter.

Dear are the bells of Christmas morn
That bid us hail the Child new-born—
The light of us in darkness lost.
Peace to the sailor, tempest-tossed—
Oh, dear are the bells of Christmas.

But to the hearts distressed that wait
In silence at a bolted gate,
Hope of eternal life is brought,
When, with a sacred message fraught,
Ring the joyful bells of Easter.

Coudersport, Pa.

Dictated.

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