

The Sabbath Recorder

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THE DENOMINATIONAL BUILDING
A VISION IN MATERIAL FORM
F. J. HUBBARD, Treasurer
PLAINFIELD, N. J.

CHARACTER MORE THAN EDUCATION

In this country we rightly pride ourselves upon our system of widespread popular education. We most emphatically do right to pride ourselves upon it. It is not merely of inestimable advantage to us; it lies at the root of our power of self-government. But it is not sufficient in itself. We must cultivate the mind; but it is not enough only to cultivate the mind. With education of the mind must go the spiritual teaching which will make us turn the trained intellect to good account. A man whose intellect has been educated, while at the same time his moral education has been neglected, is only the more dangerous to the community because of the exceptional additional power which he has acquired. Surely what I am saying needs no proof; surely the mere statement of it is enough, that education must be education of the heart and conscience no less than of the mind.

I enter a most earnest plea that in our hurried and rather bustling life of today we do not lose the hold our forefathers had on the Bible.

I wish to see Bible study as much a matter of course in the secular college as in the seminary.

No educated man can afford to be ignorant of the Bible; and no uneducated man can afford to be ignorant of the Bible.—Theodore Roosevelt.

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WHOLE No. 4,232

"Dear Lord, we thank thee for the gospel! In it thou revealest the mighty power which brought again from the dead our Lord Jesus Christ, and that power quickens our souls. Let it manifest itself in our hearts this day! We seek the aid of thy Spirit to enable us to know and to obey the truth! May we walk before thee with a perfect heart, and lean not to our own understanding! So may our paths be ordained of the Lord! In Christ's name. Amen."

Genuine Sympathy Goes a Long Way My heart has been touched by several letters coming from persons in Vermont, California, Florida, and places in the Middle West, in which the writers, in an excellent spirit, explain the reasons why they can not make definite pledges for the memorial building. Five such letters lie before me, in every one of which are found expressions of the warmest sympathy with the undertaking, and sincere hopes and prayers for God's blessing upon it.

One writer says, "Do not think that I am uninterested in our new building; for I am very much interested and wish it could be finished soon. I will do all I can."

Another from a far distant state writes, "May our heavenly Father open the hearts of those who have money to give." Both of these good friends speak of their pension checks and express the hope that they can do something before long.

Another aged friend says, "I do hope and pray for the good cause," and still another says, "I have taken the RECORDER ever since my marriage fifty-eight years ago, and can not do without it." She had already made an excellent offering for the shop part in the early years of the movement, and deeply regrets that bereavements and reverses have made it impossible for her to do more. All through this letter we see evidences of a truly loyal spirit in deep affliction. And we find good wishes from one who says, "I wish I could tell you how good God has been to me. I never could have lived without his help."

And my heart was cheered by one more missive from a friend in the extreme South,

whose heart is with us and who encloses her "widow's mite" for the good work.

I wish all these good friends could know how our hopes for the future of our people are raised by their words of sympathy and by their assurance of prayers for God's blessing to rest upon the efforts for the strengthening of his kingdom on earth. You surely can understand the meaning of my words at the head of this article. The loyal spirit of faithful ones in the rank and file of the Lord's people, the genuine sympathy of the tried and true, goes farther than we sometimes think. Without this our burdens would be much heavier than they are.

Consistent But Not Biblical In a list of sixteen answers to questions broadcasted by Dr. Cadman, some one drew a line around this one and sent it to the SABBATH RECORDER.

Question—How do you feel about young people who are church members playing golf, cards, and skating on the Sabbath day?

Answer—I think that this is a case for their parents and pastors to look into. As far as my advice goes, I think their conduct is utterly inconsistent with the vows they took when they joined their church, for, as a rule, church vows forbid that kind of behavior on the Lord's Day. And, when you mean the Lord's Day, please say the "Lord's Day," and not the Sabbath, because the Lord's Day is the first day of the week, while the Sabbath is the seventh day.

Dr. Cadman's words are in keeping with his profession and just such as might be expected. He recognizes the responsibility of parents in regard to their children and is consistent in advising young people to be true to their vows as church members. He is also consistent in urging them to stop calling Sunday "the Sabbath" and in assuring them that the seventh day and not the first is the Sabbath.

But some of the best Bible scholars would not regard him as Biblical, not even when he says, "The Lord's Day is the first day of the week." If some of his young people should ask for Bible proof of that statement, where can he find it? There is

no evidence that the term "Lord's day" in Revelations means the first day of the week.

If his young people who have understood that *he accepts the Bible for his only rule of life*, should make a careful study of the Bible teachings about the Sabbath God commanded and which Christ observed all his life and his disciples after him, what would they think of his keeping another day than the one he admits to be the Sabbath?

What must be the effect of such teachings upon the minds of men as to their regard for the Bible? Is it any wonder when the unchurched multitudes read such answers, from such men, that they turn away from the church and reject the Bible as their rule of life? What should keep them from denying its plainest teachings and from disobeying its precepts when they see great teachers doing that very thing?

Is there any remedy for the widespread loss of Sabbath conscience among the children of the Reformation? What think you would happen if this famous radio man and a goodly company of his fellow leaders in the church should become the Martin Luthers of this age and, together, reject the pagan Sunday of Rome and whole-heartedly return to the Bible Sabbath, thus, after hundreds of years of error, completing the Reformation? What a set back that would give to Rome!

Can you imagine anything that would be more likely to start a world-wide revival of pure religion that would bring men back to the Bible as a revered rule of life? Oh, that all the Protestant church bells would begin to ring on God's Sabbath and so complete the Reformation!

What Better Can Be Expected? The country is being shocked almost every day by the fearful revelations showing an increasing reign of crime, with the great majority of outlaws going free, even after being captured; and many of them while under so-called bail, actually flourishing in banditry and murder, until scores of crimes are recorded against them!

In the midst of this terrifying reign of criminals there is an unprecedented clamor against the lawmakers by some prominent citizens; and the great daily papers, instead of urging enforcement of the Constitutional law of the land, either clamor for its repeal or take positions that can do nothing but

encourage lawbreakers by advocating some change that will make the laws conform to the interests of those who want to violate them.

This is especially true of the attitude of propagandists against prohibition. But a little observation will show that the laws against assault, robbery, and murder are not being enforced much better than the law against making and selling intoxicating liquor. Just as strong a case can be made against criminal laws that are not enforced. Only a small percentage of the bandits and murderers are caught and brought to justice,—why not say that our criminal laws for protection of the public have broken down. They can not be enforced, therefore why not change them to protect the tastes and interests of the criminals who clamor for personal liberty?

Why do not the wet dailies come out in complete consistency and advocate the abrogation of all laws for protection of society that are poorly enforced, as well as this one law against the sum of all villainies?

Of course, while so many men who claim to stand high in society, and while so many newspapers seem to sympathize with criminals, what better can be expected than the present growing tendency to anarchy? If the public wants better protection, the people must wake up and not only strengthen public sentiment against lawbreakers, but they must elect honorable, trustworthy men for legislators and enforcement officers.

Fourth Week of the Building Fund Canvass Our readers will be glad to learn that the fourth week of the canvass for pledges to the fund for the denominational headquarters is the best one yet. Since the last report pledges have come in for \$2,049. There was one for \$300, one for \$250, and another for \$1,000. The \$2,049 added to the previous sum of \$5,032 makes a gain of \$7,081 in four weeks. To this add the original \$2,600 and we have now—April 6—cash and pledges for \$9,681. This has all come from free-will offerings by people scattered from Rhode Island to California. The interest taken by people living in the extreme eastern and great western portions of the denomination gives courage by showing something of the unity of spirit among the widely scattered churches.

It will be one of the greatest gains we

have ever made as a denomination, to secure for the first time in our history a real denominational home and headquarters all our own, as a work shop for all our publishing business, a place for the work of our boards, for our Historical Society's library, and for our valuable literature.

It does seem now, with our splendid shop for work already in use, and with the commendable interest being shown after these ten years of effort since 1916, that the high hopes of our fathers of 1853, for a denominational headquarters, were about to be realized.

Keep watch of the outside back cover of the RECORDER, and we know you will look each week for these reports. We are also trusting that you will not forget your part in the good work. Let this be our watchword, "We will do it *now*," and there will be no failure. To fail now would mean failure for two or three generations, if not forever.

Read the Notice About Conference Music On another page you will find Professor

A. N. Annas' suggestion for a large union choir composed of singers from all the churches who will unite with the Alfred choir for inspiring music during Conference week.

His plan is ideal, and I hope many will respond to his appeal. His address is DeKalb, Ill.

HONGKONG TO SAIGON

MRS. HANNAH L. CROFOOT

DEAR FRIENDS:

When I heard that we were to have only six hours in Hongkong I was somewhat disappointed, but I now think that was long enough. I am sure that the three full days in Saigon are going to be entirely too much. It was comfortably cool in Hongkong, but it is uncomfortably hot here, and the trips outside the city itself are rather too long to undertake.

At Hongkong we were met by Mr. Liu who graduated at Alfred in the class with Burdet, and to whom Anna had written of our coming. He took us for a delightful ride in a motor car around the island, which is a beautiful place, beyond my power to describe. It reminded me in some ways of these different places: San Francisco, Hon-

olulu, cities in Japan, and Tsingtao. I am inclined to say that my general impression was of similarity to Tsingtao on a more magnificent scale, except that the foreign houses are of the British rather than the German type, and the rushing streams seen in some places near Tsingtao are in Hongkong replaced by glimpses through the hills of the beautiful blue, salt water.

After the ride Mr. Liu took us to a Cantonese restaurant and treated us to as good a meal as I ever ate anywhere. It included sharks' fins, abalone, rice cooked with eggs, chicken, and ham; and with that rice there were served three or four other dishes, such as mushrooms, boneless pigeon, and boneless chicken.

After dinner we went to one of the big department stores and bought two deck chairs (we had brought one from Shanghai) and some crackers, butter, jam, and cocoa; for the bread on board is seldom good and is often sour, and the only time we have any butter served is at "small breakfast" from six to eight o'clock, and then we have nothing but bread and butter and coffee. We have plenty of sugar, but the milk is mostly water, colored with klim or some other milk powder. I brought some tins of condensed milk from Shanghai.

Our table cloths and napkins are red, but this is not the first time that I have eaten from red table linen. Our *dejeuner*, or breakfast, is at ten-thirty, and we always have three courses, and the table is set accordingly—three plates at each place with a hunk of bread on top. One plate is removed from the pile after each course, but the same knife and fork serve for all courses. The courses are usually: (1) a salad and some cold meat; (2) a hot meat with one or two vegetables in a stew; (3) a hot meat with potatoes, generally fried. Besides there is an apple, an orange, or a banana.

The tea at four o'clock is only tea and dry bread. Dinner at six o'clock also consists of three courses: (1) soup (bean, lentil, or vegetable); (2) a hot meat with potatoes; (3) one vegetable and fruit as at breakfast. The food is, for the most part, as good as any I remember having on shipboard; it is wholesome and nourishing and not so highly seasoned as I expected it would be. We do, however, have onions in more of the dishes than Jay really enjoys.

The second day out from Hongkong we were glad to put on our summer clothes, which we have been using ever since.

Saigon is about fifty miles up the Saigon River. We arrived at about nine in the morning yesterday (February 19), but we did not go ashore till about four because of the heat. Then we hired a two-horse carriage and had a ride about the place. It is all very interesting and tropical. There are many similarities to the sights that we are accustomed to in China, but with small differences from those sights.

The chief sight of the place is the botanical garden, and we left the visiting of that till today, thinking it would be at least as suitable for the Sabbath as staying on the ship where so much is going on. In the garden there are elephants, tigers, leopards, snakes, crocodiles, bears, and many birds of wonderful plumage, both as to coloring and variety in length of tails and the head decorations.

Many of the people dress much as do the Chinese of our locality, but we also see picturesque apparel that we do not have in Shanghai. The natives (Anamese or Tonkinese) mostly wear a head covering of cloth—a square piece arranged about the head in some fantastic way. Many of the women wear the square folded diagonally with the two corners hanging down on the back of the neck to protect it. Many have teeth blackened with betel nut. Those apparently more well-to-do wear white silk head coverings and white trousers, but the upper garments are generally black, and often of oiled silk such as we see the Cantonese wearing in Shanghai. That sounds as though the garments would be hot, but I have heard that silk is really about as cool a material as there is.

Poinsetta and cactus as big as trees, and both in blossom, are common. I hope to get some cocoanuts for the milk, as they seem to be plentiful. It seems strange that we do not have such things served at meals instead of imported apples, etc. Of course bananas are native here.

Our fellow passengers are more agreeable than we expected to find. One Russian family seems to have been of the aristocracy. The mother, who speaks English well, says that the family is making this trip and expects to spend a year in Nice on the proceeds of one bracelet which she

used to wear at balls. She has been employed in a bank in Harbin for some years. Her husband was formerly in some high position in the Far Eastern Railway in Manchuria—before the Communists came.

*Saigon, French Indo-China,
February 20, 1926.*

CONFERENCE MUSIC

How many choir singers are planning to attend the Conference in Alfred next August? Wouldn't it be a fine thing to have a chorus made up of the singers of the entire denomination? I think so, and so as music director for the week I am asking the pastors and choir directors of the various churches to begin to plan for some way to be found to send as many singers as possible from each choir. The Alfred choir will all be there and do its best, and if that organization is as good as it used to be when I knew it best, the music will be fine any way.

There is a wonderful spiritual uplift in the music from a large chorus as it sings the gospel message, and can we not make the hearts of all present thrill with the glory of song?

A little later a list of anthems to be used will be published so that the singers may become familiar with the music to be used. I should be very glad to have names and addresses of the singers who can help to make the week one of the most glorious that we have ever known.

A. N. ANNAS,

Director of Conference Music.

340 Linden Place,
DeKalb, Ill.

"Calvary Baptist Church, Washington, D. C., which is one of the largest in the country, recently celebrated the thirty-sixth anniversary of the organization of its first Christian Endeavor society. More than a thousand attended this service. This society has given \$9,973.13 for denominational missions during the past five years, holds seven missionary meetings in various institutions every month, has six members serving as missionaries in foreign fields and a number in the homeland. All those who have served as presidents of the society are still alive and active in church work."

SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

HISTORICAL ADDRESS, THE SEVENTH DAY BAPTIST CHURCH OF NEWPORT, R. I.

REV. WILLIAM L. BURDICK

(Delivered at the Two Hundred Fiftieth Anniversary of the Founding of the Seventh Day Baptist Churches of Newport and Hopkinton, R. I.)

(Continued)

SAMUEL HUBBARD AND HIS JOURNAL

I have already referred several times to Samuel Hubbard and his journal, and I should acknowledge before I advance any further that for the early history of Seventh Day Baptists in Rhode Island I am indebted to the journal of Samuel Hubbard. He is of interest to us not only because he is the forebear of the Hubbards and many of the Burdicks, Clarkes, Langworthys, and others, and was a member of our first church; but chiefly because from his journal can be woven the early history of our first church and all New England with its churches. He was born in England in 1610, and came to America in 1633. He immediately joined the church which the Puritans had established at Salem, Mass., a Congregational Church, and met Roger Williams with whom he was to be so closely associated later. On account of the colonists becoming too numerous about Salem, three years after his arrival he went with that famous colony to settle the valley of the Connecticut. It was an awful journey, and the experiences through which they went after reaching the Connecticut were more awful still. It was not only famine and cold, but the Indians were so fierce that they dared not fish or hunt or go to church unless armed. "On one occasion six men and three women were killed and two maidens captured." On the journey he became acquainted with a young woman belonging to their company by the name of Tacy Cooper, and soon after their arrival in their new wilderness home was joined with her in holy wedlock. After a brief stay at Wethersfield, Conn., during

which time he helped organize a Congregational Church, they went to Springfield, supposing it to be Connecticut, but it proved to be in Massachusetts. While in Connecticut Mr. and Mrs. Hubbard had turned to be Baptists in principle, though belonging to the Puritan, or Congregational Church. For this they were persecuted at Springfield and forced to return to Connecticut; but things had changed in Connecticut in their absence and those holding Baptist views were no longer tolerated. To escape imprisonment in Hartford jail they came to Newport and joined the Baptist Church in 1648, there being only fifteen members in the church at that time. Seventeen years later he and Mrs. Hubbard turned to the Sabbath, and after nearly seven years of Sabbath observance, which brought persecution, they were the leading spirits in forming our first church. Such was the road followed by the father and mother of Seventh Day Baptists in America, for such Mr. and Mrs. Hubbard truly were.

Mr. Hubbard was among the most influential men in the colony and was known throughout New England. Throughout his life he had an extensive correspondence in America and England, and several hundred of the letters of this correspondence were copied into a journal which contained also a history of all the principal events in New England from 1641 to his death in 1688.

WITHDRAW AND FORM A SEVENTH DAY BAPTIST CHURCH

About this time six other members of the First Baptist Church in Newport turned to keep the Sabbath. Their names were William Hiscox, who became the pastor of our first church in the New World, Roger Baster, Nicholas Wild and wife, and John Solmon and wife. These, together with those already mentioned, increased the number keeping the Sabbath to eleven in Newport besides the three in the vicinity of Ashaway.

It is evident and worthy of notice that these had no idea of withdrawing from the Baptist Church of which they were members, and they did not till they were forced thus to do five years later. They were considered members in good standing with their brethren in the First Baptist Church of Newport, and they seemed to have seen no inconsistency in remaining members in a church that did not keep the Sabbath. Their

standing in the church and colony is seen from the fact that in April, 1668, the church of which they were members sent three of its members to defend the Baptists in Boston who were being persecuted, and two of the three were Mr. Hiscox and Mr. Hubbard. This recognition on the part of the church of their ability and good standing was not because they hid their light under a bushel, for they did not, as is shown by an incident recorded in both Greene's and Arnold's histories of Rhode Island. Saturday, or the Sabbath, was market day. This shut out the Sabbath keepers from its benefits; and they, though few in numbers and unorganized, petitioned the legislature to have market day changed to Thursday. Their influence was great enough to cause the legislature to take action; it made both days market days.

Matters seem to have run along smoothly in the Baptist Church with these Sabbath keepers as members in good standing for three or four years, or till 1669, when things began to transpire which caused friction and finally resulted in the withdrawal of the Sabbath observers and the founding of a Seventh Day Baptist Church.

The first cause of disturbance was that four of the Sabbath keepers, Nicholas Wild and John Solmon and their wives, deserted the Sabbath. It does not seem that this would have been a cause of disturbance; at first sight their turning back would seem to be a cause for greater peace in the church, if possible; but it was a sore grief to the other Sabbath keepers. Mr. and Mrs. Solmon had been among the first to turn to the Bible Sabbath, and Mr. and Mrs. Wild had been among the most enthusiastic and able in behalf of the Sabbath truth. The faithful Sabbath observers looked upon their turning back as flagrant apostasy, and with difficulty could bring themselves to commune with those who had once known the truth and forsaken it, though they had no objection to communing with the Baptists who had never accepted the truth. Why these four turned back we do not know. Two hundred years have obliterated all trace of the cause, though we can surmise.

For all this, however, matters might have moved on as they were indefinitely, had not the four ministers in the church, Dr. John Clarke, Mark Luker, Joseph Torey, and

Obediah Holmes, commenced at this time to preach against the Bible Sabbath and those who observed it. Be it said to the credit of the able and scholarly Dr. John Clarke, to whom we and all the world owe almost or quite as much as we do to Roger Williams, that he seems not to have taken a leading hand in this bad business.

The Puritans who made up most of the population of Massachusetts at this time and the Baptists in Rhode Island and elsewhere did not agree in their ways of getting around the teaching of the Bible regarding the Sabbath. The Puritans held to the change of day theory, while the Baptists held that the Decalogue had been done away with the ceremonial laws. The latter position was the one advocated by the ministers in the Baptist Church in Newport, but the doctrine that the Decalogue was abolished was especially repulsive to the Sabbath keepers; nevertheless they held their peace till the elders, by continually preaching the doctrine and by preaching against those who observed the Sabbath, made the situation very personal and obnoxious; whereupon the Sabbath observers at the close of the sermons took occasion to reply by defending the truth and themselves. Many in the church were pained on account of the contention and, using Mr. Hubbard's language, "Mr. Hiscox desired some to beseech the elders to forbear such kind of preaching, or else they would be put upon that work which they were loath to travel in, viz., leave the church, if they could not find quietness within." Still using the language of Samuel Hubbard, "Hereupon, for a few weeks, there was forbearance; so that they went on in church fellowship and communion with them at the table of the Lord, though many times some of the church would say to them, 'that if they were of their minds as to the seventh day Sabbath, they could not have communed with them that did oppose it'; to which seeming reflection they answered, 'that they were loath to separate if they could be quiet.' And thus for some years they walked."

Fortunately the account of the occurrences from 1669 to 1672 are quite full. We have a good deal of valuable material from the journal of Samuel Hubbard, and in addition to this journal we have an eight thousand word account which at one time formed a part of the record of the church

from which the Sabbath keepers withdrew. Mr. Hubbard's account is fragmentary, but the account from the records of the First Baptist Church gives what was said on both sides at several meetings, the discussion being taken down as in a court. These documents are found in *Seventh Day Baptists in Europe and America*, pp. 592-600, and are very interesting; but we must pass them, simply noting that from them it is plain:

1. That the Sabbath keepers did not want to withdraw and would not could they have had peace in the church.

2. That a number of meetings were held to deal with the Sabbath keepers for their observance of the Sabbath, though they were among the ablest and most devout members.

3. That the grievances of the Sabbath keepers were the facts that the elders insistently preached that the Decalogue was done away in Christ, that four who had accepted the Sabbath truth had apostatized, and that the elders would give them no peace, were constantly attacking them.

4. That the leaders in the Baptist Church, led by Elder Obediah Holmes, gave the Sabbath keepers no peace, making it hotter for them at each meeting, as though determined to make them recant the Sabbath truth or leave the church.

After a long siege in which they bore the galling fire of unkind attacks, the Sabbath keepers saw there was no hope of peace in the church while they remained, and so withdrew. Sixteen days after the withdrawal they formed another church, a Sabbath-keeping church. Mr. Hubbard in his journal describes the withdrawal thus:

"So we, seeing how things went to catch us, drew up our result, appointed Brother Hiscox to declare for us in God's name and ours, an admonishment for preaching down God's holy Ten Commandments, saying all is done away, and upholding those apostates, and standing by Obediah Holmes preaching an untruth (or we) in God's name."

The church was organized with seven members in January 3, 1672, sixteen days after the withdrawal. Of this event Mr. Hubbard made the following record:

"We entered into church covenant the twenty-third day December, 1671 (Old Style), William Hiscox, Stephen Mumford, Samuel Hubbard, Roger Baster, Sister

Hubbard, Sister Mumford, Sister Rachel Langworthy."

One must be impressed by the great deliberation with which the withdrawal from the Baptist Church was made. Some of them had kept the Sabbath more than six years; for two years they had been attacked, and sometimes fiercely, for their faith; still they clung to the Baptist Church till every ray of hope had vanished. The effort to keep the Sabbath and remain in a church keeping Sunday was a failure, and from the accounts which have come down to us it was not their fault. This was plainly shown from a letter which was ordered by the church and written by Pastor Hiscox and Mr. Hubbard eighteen years after the withdrawal. The letter in part reads as follows:

"The cause of our separation lieth at their door; and had it not been that they proved themselves as bad persecutors of us with the tongue, and shot as bad and sharp arrows against us as any in the Bay did against them, we had for ought we know been together till this time. . . . It is not many years since that a great effort was made by John Pepidy to bring them and us together again, but to no purpose. Brother Hiscox asked Brother Weeden and Brother Philip Smith to tell him truly what they did think, if we did come together again, whether there was a likelihood of a comfortable being together. And they say that for their parts they should be glad of it; but did confess that they thought it would be uncomfortable for both them and us, saying, that to their great trouble there is among them that old spirit still. And yet we go under reproach . . . as the offending party; though our God knows that separation was very grievous to us, could we have helped the same. And we appeal to God that we desire to be in love with all the saints of God and as far as we can to go with them; and wherein we can not, with all tenderness to wait on the God of light, to show to others he hath to us; and our comfort is that though we are reproached, it is for truth's sake, and for contending for the royal law of God, that, if our Lord may be believed, shall stand till heaven and earth pass away."

The church at the beginning of its history chose William Hiscox as its pastor. It adopted no articles of faith except the Bible, a rule that has been followed by Seventh

Day Baptist churches since, and Baptist churches as well. It is doubtful about Mr. Hiscox's ever being ordained to the ministry in a formal way, though he served the church thirty-two years. It is certain that the church had no officers who had been formally ordained twelve years after the founding of the church. This was a protest against Presbyterianism, Episcopalianism, and popery.

We get a little conception of the situation when we remember that the church was established only fifty years after the landing of the Pilgrims, that only nine colonies had been established on this continent, and that the entire colony of Rhode Island and Providence Plantations had only about three thousand inhabitants. Mr. Benedict calls it the sixth Baptist Church in America, and Mr. Backus speaks of it as the third in Newport.

The growth of the church was slow at first. We do not know exactly when the Sabbath keepers in the vicinity of Ashaway joined, only that it was sometime between the establishment of the church and the next year. We have already seen that there were three in this vicinity who were among the first in America to turn to keep the Sabbath. In 1670 Mr. Hubbard mentions a fourth, Mr. John Maxson. Elder John Crandall, who was the first Seventh Day Baptist minister (and probably the first of any denomination) in this section, joined very soon after the founding of the church. Under his labors the work soon spread to New London, and the converts there were added to the church. Six years after the founding of the church, Mr. Hubbard reports twenty in Newport, one in Providence, four in Plymouth Colony, five on Martha's Vineyard—two of whom were Indians—one at Narraganset, four at New London, and seven in Westerly (by Westerly he meant this part of the colony, including what is now the townships of Westerly, Hopkinton, Charleston, and Richmond). As the years passed, the church made converts in Shannock, Plum Island, and other places and received them into the church upon profession of faith, baptism, and the laying on of hands. During the eighteenth century there was a promising branch in Poneganset, now Dartmouth, Mass. During the first thirty-five years of the church's history the work extended from Boston to New Lon-

don, with Sabbath keepers scattered up and down the coast and on the islands. The work in New London, or what we now call Waterford, which started out so promising, very soon declined because some of its members turned to be Rogerenes; but the light of the Sabbath has remained there from that day to this.

(Concluded next week)

Statement Onward Movement Treasurer, March, 1926

Receipts

DENOMINATIONAL BUDGET

Alfred, First	\$ 241.45
Alfred, First, Ladies' Aid society	100.00
Alfred, Second	32.25
Battle Creek	245.00
Brookfield, First	35.40
Chicago	101.00
DeRuyter	33.00
Dodge Center	46.23
Farina	70.00
Fouke	10.00
Gentry	6.00
Lost Creek	100.00
Marlboro	60.00
Milton	224.11
New York City	46.50
Pawcatuck	250.00
Plainfield	244.40
Roanoke	42.00
Rockville	4.00
Salem	26.50
Syracuse	13.50
Waterford	78.00
Wellsville	15.00
Welton	10.00
West Edmeston	20.00
West Edmeston Ladies' Aid society	20.00
Independent Sabbath Keepers (Washington)	7.25
	<hr/>
	\$2,081.59

SPECIAL

Tract Society:	
Denominational Building:	
Alfred, First	\$ 4.50
Battle Creek	5.00
Chicago	5.00
Farina	5.00
Farina Woman's society	25.00
Gentry	4.00
New York City	50.00
Shiloh	2.00
Walworth (Rev. and Mrs. Witter)	10.00
	<hr/>
	\$ 110.50
Woman's Board:	
Berlin Ladies' Aid society	50.00
Sabbath School Board:	
Shiloh Sabbath School	\$40.00
Shiloh Sabbath School (Near East Relief)	11.50
	<hr/>
	51.50

All except Woman's Board, Sabbath School Board and Young People's Board:	
Shiloh	78.67
	<hr/>
	\$ 290.67
Receipts—Denominational Budget	2,081.59
Balance, March 1, 1926	29.23
	<hr/>
	\$2,401.49

Disbursements

Sabbath School Board	\$ 202.70
Young People's Board	92.40
Woman's Board	230.60
Historical Society	21.99
Education Society	65.97
Missionary Society	791.49
Tract Society	453.48
Ministerial Relief	175.89
Scholarships and Fellowships	43.98
General Conference	218.28
Contingent Fund	93.89
	<hr/>
	\$2,390.67
Balance, April 1, 1926	10.82
	<hr/>
Total	\$2,401.49

HAROLD R. CRANDALL,
Treasurer.

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

MISSION WORK IN CEDAR RAPIDS

REV. EUGENE H. SOCWELL

I am now spending a few days in Cedar Rapids, Iowa, and am conducting evangelistic services each evening in Sunshine Mission, having been called here from labors at Garwin by the assistant superintendent of the mission, Rev. Frank K. Ward.

The services are attended by good audiences who are very attentive, and I am enjoying the work.

My home while in the city is in the nicely furnished, cozy "guest room" in the mission building, and I take my meals across the hall in the quiet dining room with the various workers in the mission, who compose a noble band of consecrated Christians, and it is certainly a privilege to be thus pleasantly associated with these good people. I have preached many times in the mission during past years and am quite well acquainted with the officers and workers, and this adds to the pleasure attending the days I am now spending here. I always receive a warm welcome when I come, and I am always pleased when I can enter the

hospitable doors of the institution so nobly dedicated to rescue work. The last time I preached here was in January just as I closed three weeks of labor at Marion, five miles distant. Several of the Marion Sabbath-keeping friends were in at our services last evening, and I was much pleased to greet them.

As I sit in the quiet guest room and as I preach in the commodious chapel and visit the various departments connected with the work of the mission, my mind involuntarily wanders back over the years that have speeded by to the year that is so memorable in the history of rescue mission work in Cedar Rapids, the year 1895, when, in a single room here in the city, and through the consecrated effort of the present superintendent, Rev. Frank K. Ward, the Sunshine Mission began its existence.

During that same year I became acquainted with the mission and with its noble founder, and the passing of years and an increasing intimacy have begotten a deep interest in its work of love and good will and Christian helpfulness. As I visit here from time to time I rejoice as I note the development and enlargement in the work of the mission and its growing efficiency. Today the mission is housed in an attractive three story brick building, costing \$65,000, and is deeply in earnest in feeding, clothing, rescuing, and finding employment for unfortunate women and men who are "down and out" and in leading their benighted wandering hearts to the sinner's Friend. There are two words that are enshrined in the hearts of scores of noble women, far and near, who were once unfortunate, and in the hearts of many respectable men who were once "down and out"; and those two words are "Frank K. Ward" and "Sunshine Mission."

I love the mission. I love all the devoted workers. I love the lost ones who congregate in the chapel service from night to night. I am interested in every interest that clusters about the institution. I love to labor in the mission and, most of all, I love him who lovingly whispers to me, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

"Readiness for anything in life—work, disappointment, success—is a fruit of growing Christian Endeavor."

MISSIONS

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

MISSIONS AND THE PASTOR

A young clergyman asked the Duke of Wellington, "Should we try to convert India?" "What are your marching orders, sir?" was his reply. The marching orders of the Church are, "Go make disciples of all nations." The pastor being the leader of the Church is responsible for the carrying out of these orders. He is the general of the army; his Commander-in-Chief has given orders, and it is his duty to see that they are carried out without delay. To be sure the pastor in this great undertaking must have the co-operation of the church, especially the leaders; but more is depending on him than all others. It is a great opportunity, an opportunity to engage in the greatest undertaking the world has ever known.

It sometimes happens that a pastor is indifferent to missions. This may arise because he has never been converted or because he is backslidden in heart, his ministry being a mere matter of professionalism; it may be the result of his not having posted himself regarding the work of the church and he is ignorant of the fact that the institution of which he is leader is a missionary organization; or it may be because he wants all the contributions of the church to go into the pastor's salary. A pastor or any minister of the gospel who is not interested in missions may seriously consider whether he had not better change his occupation or his attitude toward Christ and his work. Any professed follower of Christ, for that matter, who is not interested in missions, if there be any such, may well ask himself why it is that he is indifferent to the great task for which his Master gave his life. People say they do not believe in foreign missions. Do these people believe in any kind of missions? As a rule they do not; they say such things as an excuse. The Master has the right to expect that his ministers, above all others, should be sympathetic toward missions and willing to sacrifice for their promotion, "For the disciple

is not above his master, nor the servant above his lord."

The pastor, being the most responsible man in the church regarding missions and its foremost teacher, is under obligation to instruct the church concerning these matters. Years ago the wife of one of our college presidents in speaking regarding the pastor of a certain church said she knew he was doing good work because a goodly number of young people came from that church to college. The same can be said with greater truth, even, regarding the missionary activities of a church. If a pastor can bring his church up to a high standard as to missions, he can feel that he is doing a good work. Most churches need constant instruction regarding missions, for facts are the fuel for missionary fires.

People can be instructed in missions by study courses, reading circles, and sermons. When the writer started in the ministry he adopted the rule of preaching a missionary sermon once in three months. Some recent speakers have suggested that the number should be twenty a year. Such plans may be artificial, but they are far better than no plans at all. If a pastor's soul is on fire with missionary zeal as was the whole being of his Master, he will be aglow with missionary enthusiasm, and missionary sermons will be forthcoming regardless of any rule as to the number per quarter.

This leads to another point; namely, if a pastor is to instruct others in missions he must be well instructed himself. A course in missions may well form a part of the training of any minister of the gospel; but such can only lay the foundation. The situation requires a constant study of mission fields, methods, and problems. Missions have many more problems today than ever before, it seems to us, but on the other hand the resources at our command are very many and great. As elsewhere, this is true regarding means for missionary information. There are a hundred books on missions today where there were only one thirty or forty years past.

If a pastor be found weak in regard to missions, the church may well brace him up. It will do a pastor much good many times to have his church urge him on in this particular activity, for sometimes he is made to feel that he stands very nearly alone in regard to these matters.

Mission fields, home and foreign, are languishing today for want of workers, and the pastor has at his command the power to turn the minds of many worthy young people to the fields already white for harvest. Money is not the only need; workers are the greater and nobler need. These must come from the churches, and the pastors are the natural ones to bring them out.

Any sketch of the pastor's relation to missions which omits prayer is lamentably lacking. It is a privilege as well as a duty of all Christian people to make missions a constant subject of intercessory prayer, and the pastor has a double opportunity here. In addition to his remembering missions in his private devotions he has the privilege of leading the congregation in prayer for every phase of the work. Christian missions had their beginning in the prayers of Christ, the day of Pentecost was ushered in with prayer, and prayer has been the means by which the source of infinite power has been opened in the march of Christ's kingdom across the ages and from realm to realm. It will do for those who are trying to get their bearings to ask "Does God hear and answer prayer?" but before one accepts leadership in the church he should have passed that stage of callow youth and should have entered out into a life of prayer. No one will doubt but God could have established some other order, one where prayer plays no part; but the one he has ordained makes prayer indispensable. The salvation of the suffering, sinning, and dying world is hanging on prayer, and the pastor has a weighty responsibility here.

REPORT FOR QUARTER ENDING MARCH 31, 1926

ELLIS R. LEWIS, GENERAL MISSIONARY

This quarter's work began at Stonefort, Ill., and continued for three weeks, during which I tried to so organize the work that most of the projects might properly carry on after I left and until some one else could come onto that field.

The church there is in a really good, live condition; their new church building is a credit to any community. A spirit of Christian co-operation exists among all denominations; a good spiritual growth has been manifested for some time; and great oppor-

tunities are there for efficient work. May the Lord of the harvest soon thrust forth some one or more to gather in the precious sheaves and sow and cultivate on that promising field.

On January 28, we arrived here at Gentry where the good people received us, literally, with open arms. They have since left nothing undone to show us true brotherly kindness and Christian love.

The church is small in numbers and is not a wealthy one—though there is no poverty or near poverty among our people. All or most of them own their homes and live comfortably. Where this condition exists, a church is always on a sound basis. It has been said the church prayer meeting is a good standard by which to measure the vigor and efficiency of a church. In my opinion the young people's work is a better one. Here in Gentry were both. But the young people's work under the very able direction of Sister Myrtle Ricketts was really, I think, far superior to the prayer meeting; inasmuch as the prayer meeting was in no sense a function or auxiliary of the church, while the young people's meeting was exclusively an auxiliary of the church.

All the members of the church, both old and young, are intensely earnest, loyal, and faithful. God grant much may be accomplished in the Master's kingdom by these his goodly servants.

Probably you already knew most or all of these things. I therefore pass on to the work since my coming. At the suggestion of Mrs. Ricketts, the young people's work was enlarged and regularly organized into a Christian Endeavor society, having twenty-five active members. Elder Burdick, your heart will rejoice to see these as we gather in "close communion" on the platform around the piano on Sabbath afternoons.

Four of the pastor's family have united by letter with the church here, two others by testimony, and yet other two from Dodge Center by letter. The church has voted to consecrate Brother M. C. Green, on April 3, to be deacon. We had hoped to have Pastor C. C. Van Horn from Little Prairie with us at that time; but only today we received his letter saying he can not come owing to a visit from Rev. E. E. Sutton of Milton Junction, which is planned for that date. Pray for us that we may as

a church go forward at that time to a more advanced position in the never ceasing struggle against sin.

Gentry, Ark.

TREASURER'S MONTHLY STATEMENT

March 1, 1926-April 1, 1926

S. H. Davis,
in account with
The Seventh Day Baptist Missionary Society
Dr.

Balance on hand March 1, 1926	\$21,450.02
Estate Amanda P. Hamilton:	
Boys' School	75.00
Girls' School	75.00
Medical mission	150.00
Home missions	100.00
Bompland Church, special	22.09
Woman's Board:	
Miss Burdick's salary	200.00
Miss West's salary	200.00
Evangelistic work in Southwestern field	250.00
Welton Church, Missionary Society	15.00
Mrs. Mary C. White, Missionary Society	5.00
Washington Trust Company, interest credit	5.46
Washington Trust Company, interest credit	5.01
Onward Movement, Missionary Society	791.49
	<u>\$23,344.07</u>

Cr.

Gerald Velthuysen, February salary	\$ 83.33
T. L. M. Spencer, February salary	83.33
H. Louie Mignott, February salary	35.00
Wm. L. Burdick, February salary, traveling expenses, etc.	193.26
Wm. L. Burdick, clerk hire	33.33
L. J. Branch, February salary	25.00
C. C. Van Horn, February salary	41.67
Ellis R. Lewis, February salary	100.00
R. B. St. Clair, February salary	125.00
George W. Hills, February salary	50.00
Angeline P. Allen, February salary	25.00
L. D. Seager, February salary	66.66
C. A. Hansen, February salary	33.33
Mabel L. West, February salary	41.67
E. H. Socwell, January-February salary	66.66
Hand-in-Hand Mutual Guarantee Fire Insurance Company, interest on Georgetown loan	45.75
Harley-Davidson Motor Co., account salary	
H. Louie Mignott	5.50
Industrial Trust Company, China draft	2,125.48
Industrial Trust Company, China draft	569.02
Amanda Burdick Scholarship	\$ 60.00
R. W. Palmberg, salary	182.00
Grace I. Crandall, salary	200.00
George Thorngate, salary	320.00
Anna M. West, salary	200.00
Susie M. Burdick, salary	185.00
H. E. Davis, salary and children's allowance	359.38
Girls' School, allowance	37.50
Evangelist and Incidentals	200.00
Susie M. Burdick, account salary	15.00
J. W. Crofoot, salary	400.00
J. W. Crofoot traveling expenses	535.62
Industrial Trust Company, purchase of land at Da-zang	770.70
Bank of Milton, account Dr. Thorngate's salary	80.00
Philip Nat. Browne, balance Georgetown land transfer	55.98
Industrial Trust Company, second payment Da-zang land	1,059.05
Treasurer's expenses	28.00
	<u>\$ 5,742.72</u>
Balance on hand	<u>17,601.35</u>
	<u>\$23,344.07</u>

Bills payable in April, about\$ 1,100.00
Special funds referred to in last month's report now amount to \$20,759.47, balance on hand \$17,601.35, net indebtedness \$3,158.12.

S. H. Davis,
Treasurer.

E. & O. E.

QUARTERLY MEETING

The Quarterly Meeting of the Southern Wisconsin and Chicago Seventh Day Baptist Churches will be held with the Walworth Church, beginning on Friday evening, April 23, and continuing over the Sabbath. The following is the program as arranged:

Friday evening, 7.30
Praise service, led by Carroll Hill
Sermon, Rev. M. G. Stillman
Conference meeting

Sabbath morning, 10.30
Worship, conducted by Pastor Witter
Sermon, by Pastor August Johansen

Sabbath afternoon, 2
Ordination service for Chicago Church
Pastor Johansen to the gospel ministry
Alvin J. French, as deacon
Bessie Sinclair French, as deaconess

Evening after the Sabbath, 7
Business meeting
Praise service
Our denominational interests:
Rev. W. D. Burdick
Pastor J. L. Skaggs

STUDENT PAPER URGES WETS TO SEEK NEW ARGUMENT

A student publication has "called the bluff" of the modification advocates who ask a return to wine and beer on the ground that the young people of the United States would favor it, or that their welfare demands it. This is the *Michigan Daily*, student paper of Michigan University, which in a recent editorial declared: "There is less liquor consumed by fewer students, although those who do drink go to great excess, than ten years ago. Both professors and townspeople who have seen Ann Arbor before and after prohibition say there is not one-tenth as much drinking today as before. If the advocates of modification are taking their stand for the benefit of American youth, it is about time for them to seek a new argument."—*Union Signal*.

The motor car will eventually drive people underground, says a traffic expert. It often does now, if it hits a man hard enough.
—*Punch*.

EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH
CHESTERTOWN, MD.
Contributing Editor

"WARNING—CURVE"

On all our Maryland highways, the motorist finds at every forty-five degrees or major curve a yellow, glass, reflector-disk bearing the admonition, "Warning—Curve." When he glimpses such a sign, he realizes that there are possibilities of danger ahead and governs himself accordingly.

As I listened to and pondered over the programs of the Department of Superintendence Conference in Washington, I realized that education had at least two striking warning signs ahead which it would do well and was making some effort to heed. There are possibilities of disaster ahead.

With the stricter enforcement of the compulsory education law and the general lating of the age-limit when students are allowed to leave school, there has come an array of frequently baffling problems.

Once capacious schoolhouses have become overcrowded. New buildings have had to be erected. Teachers have found themselves before unwieldy classes, and the former intimate contact with individual students has per force lessened.

The increased school population has required more teachers, and more teachers mean often the necessary use, at the beginning, of men and women unsuited or unprepared for their work. Ultimately this condition of affairs requires a greatly augmented number of training schools and normal colleges to get aspiring pedagogues fitted to the task.

Psychology has discovered, too, that in the army of youngsters entering school each September there are wide differences in ability. There are bright children, slow children, downright dullards, and even many mentally deficient. Then, too, there is a horde of boys and girls with intensified special aptitudes.

The problem of individual differences looms larger all the time. Shall bright and dull children be taught in the same classes? Shall the bright ones be held back for the

tediously dull? Some school systems have answered these questions by providing special classes or special schools with special teachers for the abnormal pupils.

These facts are only a few of those which confront education as a consequence of increasing population and more strictly enforced attendance laws. I could easily enumerate a score of other results pertinent to this discussion.

There are two results at least of the whole situation which come to the attention of every observer: (1) an increase in school costs, and consequently in taxes, and (2) the almost necessary absorption of the energy and attention of school officials with the mechanical problems of taking care of this annual and growing invasion of our schools by these young barbarians, all the children of all the people.

As for the taxpayers, a considerable amount of time of principals, superintendents, and state education officials must be diverted to educating the men and women who pay the bills so that the latter may realize that their money is being well spent and that they must give more yet to schools, if our education is not to become sadly mechanized.

What of the individual child who is caught in the midst of all this educational busy-ness? He sometimes suffers, falls behind, gets slight attention from his teacher, loses interest, and drops out of school at the earliest possible moment without having received in the classroom the stimulus to his uttermost self-development which is every American child's school right.

How can all this school machinery, necessary by all means, be made efficient and yet be recognized as merely the frame work for a personal, human, and spiritual education? This is one of the "Warning—Curve" signs on the congested highway of American education. And principals, superintendents, and higher schools are keenly aware of the danger.

The second caution signal is located at nearly the same bend in the road as the first. It warns the educator of impending mishap unless all the traffic signals be obeyed.

Once, in the little red schoolhouse days, when "the jolly old pedagogue of long ago" held sway, the teacher was the be-all and end-all of the then educational system. And,

lest any one think that I am getting to that place in life where the past holds more charms than the present or future, I should like to remind my reader that the jolly old fellow had as his contemporaries the nincompoop Ichabod Crane and the infamous Mr. Squiers of Do-the-boys Hall.

Today the work of the teacher is surrounded, supported, supplemented, and directed by a large corps, of educational workers who do no teaching—principals, supervisors, aides, nurses, superintendents, psychologists, organizers, county and state supervisors and superintendents.

Sometimes the public, dazzled by this splendid array of conscientious and efficient co-workers and directors, forgets the teacher. And sometimes, in the midst of these more conspicuous public servants, the teacher is likely to feel that in the educational game, as it is played today, he or she is a negligible factor.

This sentiment is augmented and strengthened by the differences in pay to the non-teaching educational worker and the practicing teacher. The inequality of salary in favor of the administrator and supervisor or specialist, exerts a big tug on the ambitious teacher to quit classroom work and rise, as he feels, into more lucrative positions.

This situation is unfortunate, for the teacher is the one dynamic contact between all that education may mean and the living soul of the child.

While the situation may be grave, I believe educators are increasingly aware of its dangers. They are educating the public to see that the teacher must have his rightful place in the scheme of things educational and that his work must receive a more just reward proportionate to the tremendous public service he is rendering.

STAY IN AND GROW WHILE YOU ARE IN

To many, the story of *Alice's Adventures in Wonderland* appears only as a fairy tale, to be read merely as a pastime and without any deeper thought than to get the drift of the story. But, if we have other purposes in mind, we find it to be very interesting; and, if we are thinking, we find it to express a great deal of truth. One of the most educational passages to be found in it is the following:

Just at this time Alice felt a very queer

sensation which puzzled her a great deal till she found out what it was. She was beginning to grow larger and larger; she thought she must soon leave the court, but decided to stay there as long as there was room for her.

"I wish you would not squeeze so," said the Dormouse who was sitting next to her.

"But I can not help it," said Alice, "I am growing."

"You have no right to grow here," said the Dormouse.

This remark of the Dormouse to Alice has been that of many schools to the youth of today. They seem to be saying, "Why are you coming here?" Thus, many who have felt the sensation of growth as clearly as Alice did, have found it necessary to look for other places in which to grow. However, we can say that the position of the Dormouse is not that of our leading institutions today; but they are saying, "Go on growing; stay in school to do it; what do you suppose the school is for?"

The pessimists all have an opinion that school consists only of sports and clubs, but this is wrong. The present day school life places the student in the great social current which moves the world.

It is true, however, that the interest is not so much in the theological system as in former times, but is in a new social order in which millions of people will not be treated as fair game to be exploited, but as human beings to be respected.

Should not those who see only the dark side be encouraged by the fact that we, the Alices in the court, see that in our particular school there is being made more and more provision for our development? While we appreciate the benefit of the good equipment we have and which is to be provided, we should stay in and grow, held not by the "Click of typewriters and the rumblings of organizations," but by the spirit of the thing.—*Salem College Green and White.*

THE STOCKHOLM CONFERENCE

XX

DEAN J. NELSON NORWOOD, PH. D.

ENTERTAINMENTS

I have written of the lavishness of Swedish hospitality. I had in mind the good treatment we received at the hands of our respective hosts. In this installment I want

to write of the public, organized hospitality. Let me enumerate some of the outstanding instances, then deal with them more fully as space will permit.

There was the excursion to the royal palace and grounds at Drottningholm, a suburb of Stockholm (notice "holm" again, meaning "island"), where we were piloted about the beautiful grounds, through the palace, and royally luncheoned by the entertainers. All it cost us was a lusty vote of thanks. Drottningholm is a favorite resort for the Stockholmers on Sunday afternoons and on holidays. On another afternoon it was announced that we were to drink tea at the ministry of foreign affairs. We had some difficulty finding the place—that is some of us did—but when we got located we enjoyed a fine buffet meal and met and conversed with several nice people. These social affairs always brought one into contact with new people connected with the conference.

Invitations were issued (in French) to all the American delegates to a reception at the American embassy. It was impossible to have all the delegates come at once, so we were divided into groups and entertained separately. My invitation read "ten o'clock p. m.," but as I was too tired to go I went "home" and went to bed instead. Fellow delegates reported a fine time at the embassy and I almost regretted staying away.

Perhaps the outstanding social event of the conference was the dinner given by the city of Stockholm at the new and imposing city hall. The building itself with its unusual architecture is a city landmark and a cause of just pride to citizens. As darkness fell the delegates and friends began to converge on this hall. They came in taxis, in fine private cars, and on foot. I felt that I should have hired some formal clothes and arrived in a taxi properly to impress the crowd of onlookers, which always assembled when the delegates were on the move. We congregated in a great central room representing every corner of the earth and every grade of dress. Inconspicuous if you had not learned to recognize him, but meeting your eye on every hand as it seemed after you had once spotted him, was the crown prince with the crown princess. A mighty pipe organ played for our edification, and two trumpeters blew a blare to call us to the dining room and to get silence

for announcements and toasts. Each guest was left to his own devices in finding a seat. I got into one corner of the huge dining room with three others—two Methodists and an Episcopalian. We were too far from the center of things to hear the announced speakers or the speeches, even if silence was commanded by the blare of the trumpets. The mayor of the city was detained at home by a death in the family. The mayor's representative gave us a fine welcome. Representatives of the guests spoke in response. Sundry toasts were drunk in wine, beer, and, as in my case, in good mineral water. Not all my immediate associates were so self-restrained. Occasional cheers and snatches of "He's a jolly good fellow" added pep to the hour. One speaker for the visitors commented approvingly on the new city hall saying that undoubtedly it would be standing to celebrate the next great conference if it should come even sixteen hundred years after this one, as this one came sixteen hundred years after Nicæa!

Meantime we had some good visits in our casual little group. Sense passed into nonsense and back again easily and naturally. See if you can get your tongue around this bit of nonsense: "Are you copper-bottoming the kettle, my man?" "No sir," was the reply, "I am aluminuming it." It was remarked by one of my fellow guests that if a man could say those two sentences it was ample evidence that he had had mineral water only to drink.

After the meal we strolled leisurely about the building admiring the construction and the decorations. The only drawback to this fine expression of city hospitality was the fact that one of our American delegates had the misfortune, to be knocked down by a trunk while on his way to the dinner, and had to spend some days in a hospital, as a consequence.

On another evening we were invited to a meal at the Grand Hotel as guests of the Near East Relief. The meal served was their regular Golden Rule dinner, said to be exactly like the meals served to the children under the care of this extensive charity. While we ate and after, moving pictures portrayed for us the life of the children. I made a fool of myself or at least nearly did. On entering the dining room I

(Continued on page 470)

WOMAN'S WORK

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

Plain food for the stomach,
Vigorous exercise for the muscles,
Pure air for the lungs,
Sound sleep for the nerves.
Good cheer for the liver,
Great thoughts for the head,
Holy aspirations for the heart,
Kind deeds for your neighbors,
And pure love for God;
These things make life worth living,
And heaven sure of winning.
—From *My Life Code*, by Nephi Jensen.

ONLY ROOM FOR HAPPINESS

As I started officeward this morning I was troubled with myriad little annoyances, with little worries and little regrets. The story upon which I had been working—it was not going quite smoothly. The soft coal smoke of a dingy city had made my freshly painted walls and woodwork show a grey and ugly surface. A friend whom I had hoped to see had written to tell me that she would have to break our appointment. And my prettiest tablecloth had come home from the laundry with a tear across the center of its charming embroidery.

Oh, they were tiny worries, every one of them—worries so small that they seemed unimportant, when I thought of them singly; but, taken together, they were large enough to drain some of the gold from the winter sunlight, large enough to keep my lips in an unsmiling line, large enough to make me walk the short distance from my home to the street car with my head bent and my eyes fastened upon the rather slushy sidewalk.

As I said, it is a very short walk—the one from the doorway of my home to the street car. I traveled the distance cheerlessly, with downcast eyes and tense lips, brooding upon my own affairs—my so small affairs! I walked slowly, until I came at last to the corner where I was to wait for the car, and as I stood there I saw that another person was waiting beside me—a man who felt along in front of him with the aid of a crutch, a blind man, waiting

for some person to come along who would help him across the crowded street and—*smiling as he waited!*

I took the blind man's arm and asked if I might see him to safety over the car tracks. He thanked me with the smile upon his face growing brighter and sweeter.

"I'm never in the least afraid," he confided to me, as we dodged motor trucks and express wagons. "People are so very kind. It's as if there's a warm hand outstretched, always. I don't in the least mind going about the city, alone!"

I didn't answer, but I think that my hand, upon the blind man's arm was more gentle as I guided him to the far side of the street. As we bade each other good-bye and he went blithely down the avenue, I turned back to the place from which I would board my car with a real feeling of guilt in my heart—guilt because I, who had the blessed gift of sight, had allowed surface things to disturb me.

As I waited on the corner, with my hands in my pocket and my eyes touched with pity, I saw a boy coming down the street. He was a small boy, and was carrying in his arms a package almost as large as he was. It was a cold day and the wind caught the package and pulled at it, pulled at it as if it would tear it out of the boy's grasp. His hands, in the wind and the cold, were bare, bare and blue with chill.

I watched the boy as he came toward me up the street, and I saw all the details of his frost-bitten hands and his meagre costume. Poor child, he was actually shivering, I noticed, as he passed me. And yet, he was whistling, whistling a tune. A bit shaky, the tune was, because his teeth wanted so desperately to chatter. As I watched him go down the street I was suddenly ashamed of my warm coat, of my well-gloved hands.

The car came along. The conductor of it, standing on the platform, was shivering, too. Standing on the platform of a car all day is not a particularly joyous sort of a business in the winter weather. But the conductor, who knows me, greeted me with the brightest sort of a good morning and answered my comment on the weather with a line that would have done credit to Pollyanna.

"Some days have gotter be cold," he said—"Oh, I'd rather have the wind a bit less

biting, but—well, mebbe tomorrow'll be softer!"

I was utterly rebuked.

I won't go into details. But all the way to the office, and it is really a short trip, things kept happening to show me how little I had to be unhappy about. There was a man who sat opposite me, with his arm in a sling—an old man in a coat that was pinned against his throat with a mammoth safety pin. His arm hurt desperately, I know, for every so often his face contracted in a spasm of pain, but he was able, between the spasms, to rise and give his seat to a lady slightly older than himself.

There was the woman in a widow's black bonnet, with a baby in her weary arms. Her eyes were heavy with the tears that she had shed, but her face—bent above the tiny bundle in her arms—was sweet with a wonderful love. She was going on, bravely, when the way was very dark. There was the girl who walked down the aisle with a limp—whose leg was tortured by a heavy steel brace. And yet her expression, as she sank gratefully into a seat and opened a book that she carried, was eager. I could see, as I glanced covertly at the book, that it was a Latin grammar. Evidently a pupil going, with real gallantry (for a daily trip must have been hard to bear with that brace) to school.

Oh, all the way to the office I saw signs of suffering, both physical and mental. And yet, somehow, each fragment of it was being met with a splendid courage and fortitude. To those who had crossed my pathway poverty and broken bodies and shattered lives and blindness had not been enough to call for surrender! *Not enough.* And yet I, in the fullness of my life, had allowed myself to worry over such futile things as a sooty room and a torn table covering and a story that would not go easily along and an unkept luncheon appointment—all tiny things that could not matter at all in the final analysis.

On my way to the office I learned a lesson—a lesson that I have often learned before. Life rose up and looked me in the face and spoke. And this is what life said to me:

"This world is crowded with pain and sorrow. It is crowded with them. There is no room in it for your little mishaps, your tiny moments of discontent. *There is room,*

only, for your happiness. And, oh, there is a great deal of room for that!"

There is a great deal of room for brightness on an earth that has not half enough of the sunshine of living.—*Margaret E. Sangster in the Christian Herald.*

WORKER'S EXCHANGE

NEW AUBURN, WIS.—As we enjoy reading of the work of sister societies we will send in ours, that you may know we are on the job and awake to our opportunities and responsibilities. We have twenty-three members, not all living here. Five live in town and the rest in the country. Most of us have small children to watch at meetings, so our work is not always our first responsibility. But we need the social side and we truly have good times. We do miss the ones who have gone to other places recently—Mrs. Gertie Goddard, Mrs. Rachel Davis, Mrs. Amy Crandall, Mrs. Rosa Williams, Mrs. Martha Cartwright and Mrs. Emma Cartwright. You who work in small societies know what a loss that is, but we are determined to keep on.

During the year 1925 our treasurer's report shows:

Money on hand, January 1	\$ 44.65
Received for dinners	24.50
Received for lunches	66.60
Work	5.08
Dinner and supper in town, August 26....	51.86
Sale, August 26	41.90
Gift from Mrs. Durwood Coon, Milton ..	5.00
Gift from Mrs. Martha Cartwright	3.00
	\$242.59

Disbursements

Church Budget	\$120.00
Box to Liuhospital	6.80
Goods for quilt	2.45
Northwestern Association, expenses	38.75
Aisle covering and hall linoleum for church	17.70
	\$186.70
On hand January 1, 1926	\$ 55.89

MARTHA CHURCHWARD,
Treasurer.

In winter we have all day meetings and in summer afternoon sessions. We try to meet twice a month. We have not had a meeting since October, 1925, until March 17, at Pastor Loofbourrow's, because of the prevalence of measles and scarlet fever.

We were helped during association by four or five Sunday keeping women who did it because they like us. They quite

often come to our meetings, too, and we enjoy them. We sent flowers to Gladys Sheffield in a hospital in Eau Claire for tuberculosis. We do not do as much of that as we would like to, the money seems to be needed to keep things going.

Pray for us as a society and as individual women, that we may do whatever we can to help our church here and our denomination.

KITTIE C. NORTH,
Secretary.

IN MEMORY

The Nile Ladies' Aid society and church feel keenly the loss of our sister and co-worker, Mrs. Mary A. Voorhees. It can not be said that hers was an empty life. Her consecrated living and giving to deserving causes which lay near her heart are worthy examples for us to follow.

"She has sailed away where at anchor lay the crafts of those who have sailed before, On the unknown sea to the unknown shore."

MRS. HENRIETTA BURDICK,
MRS. LUCY WELLS.

APPALLING SITUATIONS IN BOTH THE NEAR AND MID EAST

PASTOR R. B. ST. CLAIR

We are well acquainted through the efficient Near East organization with the pressing needs of the section of Asia in which it operates. The work being done there is particularly praiseworthy, and as Seventh Day Baptist Christians we are glad to be able to support it. Last year, our little company in Detroit gave about \$260 to this worthy cause, and felt blessed in so doing.

We read about the Far East, meaning, I suppose, Japan, China, etc.; and I have taken the liberty to name India the Mid East, much for the same reason as others have elected to designate Michigan and surrounding states as the Mid West.

The Mid East of Asia presents a problem also. There is much suffering there. Moreover, we have dear brothers and sisters of like precious faith, members of the Seventh Day Baptist denomination, who suffer. It is to a case of this nature I wish to direct your attention. All of our workers in the Near East are working on the small allowance the native Christians are able to give them. Some of the Seventh Day Baptist

family have been aiding the Vocational Committee in its plan to market the goods of those Seventh Day Baptists who are making the finest of hand-crocheted lace work, under the supervision of Evangelist Benjamin. Particularly is this true of Battle Creek, Adams Center, and Detroit. We are hoping that others will also show an interest in this good work.

In Calcutta, however, the situation is different. Here, among the members of our Calcutta Church (recognized officially at the last General Conference), there appears to be no similar industry. Jackson Center has aided the work there, and money has been sent on to Pastor A. P. C. Dey to help him in his work. We thank the dear Lord for that. A letter just received from another brother in India contains a copy of a letter from Pastor Dey. Brother Dey is not one to ask for himself or to tell us of his struggles. His letter, though, to the other brother, speaks freely. It reads in part:

"Received your kind letter of the nineteenth instant three days ago; for which accept my thanks. In reply I should say that by the mercy of the Lord Almighty, I am now getting cured day by day, but I am sorry to say that want of nutritious food has made me very weak in body. I can not buy things on account of financial troubles. I am so weak that I can not even walk one step. I have to keep to my bed, but I hope by the mercy of God that I will be up again and that he will supply my needs as he has promised in his holy Word. My wife and two daughters are also getting better. Glad to hear that you intend to help me a little in this, my time of need, but I do not urge you to do so, as you have a large family to support."

We, in America, who are so blessed of God, surely wish to help our good brother. Before this is published our Detroit Christian Endeavor society will probably have done its bit to help this brother who is in a state of semi-starvation, and we feel assured that any funds over and above Brother Dey's actual needs will be used by him for evangelical work. Those who wish to help this brother, please write me at 4012 Field Avenue, Detroit, Mich., and I will supply all needed information gladly. Let us do good unto all men, especially to those who are of the household of faith. God will bless us.

YOUNG PEOPLE'S WORK

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

TEN KINDS OF WORK

Christian Endeavor Topic for Sabbath Day,
May 1, 1926

DAILY READINGS

Sunday—Music (Ps. 98: 1-9)
Monday—Architecture (1 Chron. 28: 11-21)
Tuesday—Metal-worker (1 Kings 7: 13-22)
Wednesday—Author (Acts 1: 1-9)
Thursday—Carpenter (Mark 6: 1-6)
Friday—Preacher (1 Cor. 2: 1-5)
Sabbath Day—Topic: The ten most important kinds of work: How make them Christian? (Exod. 20: 9; 2 Thess. 3: 6-13. Consecration meeting.)

THE SALEM COLLEGE CHRISTIAN ENDEAVOR SOCIETY

Is one kind of work more important than another?

How may we each discover our own work?

Can all work be done in a Christian way? Why?

MUSIC

PSALM 98: 1-9

Music is an art and art is a simplification of life. Life through music can be seen clearer and more vividly. Beauty springs from nature and is conceived and revealed by music. Music appeals to the emotions. If we sing while going about our daily tasks the tasks become easier. Sad music often touches "the tender spot," and very rhythmic music makes us want to dance.

Since music is an art, it within itself is Christian, but the uses made of it are sometimes unchristian. The modern jazz is used in an unchristian way which can be bettered only by the improvement of dance conditions.

ELIZABETH BOND.

ARCHITECTURE

1 CHRONICLES 28: 11-21

When we think of architecture we think of building, but it is more than building; it is the plans for building. It can hardly be said that any one work is more important than another, but surely among the vocations of importance is architecture. The

architect is his own boss. He can work when and as he pleases. Indeed this is a work that holds special advantages for Seventh Day Baptists. The architect is a valuable man in modern society. It is very easy for him to be tempted to act dishonestly, it may be, for his own good; but on the other hand he has the chance to make lasting memorials to himself and to leave honor to his name through his living.

"And David said unto Solomon his son, 'Be strong and of good courage, and do it; fear not, nor be dismayed; for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord!'" (1 Chronicles 28: 20.)

GORDON OGDEN.

THE METAL-WORKER

1 KINGS 7: 13-22

We find in First Kings 7: 13-22, that Solomon brought to his court a man who was able to fashion beautiful things out of gold, silver, and brass. In that day and time most metal-workers made ornaments, things that were beautiful and not necessarily goods that were useful.

Today we face an entirely different proposition from the metal worker of that day. It is extremely expensive to allow the fire to be put out in the furnaces at the end of the week. It is hard therefore for the metal-worker to keep some day of the week, but he can be a Christian.

We can make these people Christians by helping them and we can help them through social workers, through the management of the plant, through the Y. M. and Y. W. C. A. Just because a man does not go to church it does not follow that he is not a Christian, but he can be a Christian among his fellow workers by having a true, Christian spirit as he works.

JEAN LOWTHER.

THE AUTHOR

ACTS 1: 1-9

The work of an author is of invaluable use in the advancement of Christ's kingdom, and it is an untold wealth of personal help. It would be impossible to measure its importance in the classification of work, and certainly it could not be omitted from the most important. The author gives his ideas

to the world and serves in such a direct route that if done in a Christian way it becomes a source of inspiration and an awakening of the desire for Christian service.

CHARLINE OGDEN.

THE CARPENTER

MARK 6:1-6

When we think of the carpenter we think of building. While the term "carpenter" generally applies to the worker in wood, it may be extended over a larger field. In this larger field we are all carpenters, builders of temples in God's great universe. How important it is that the temples we build should be built with care and the finest materials put in, that they may endure through the ages. The carpenter succeeds who best plans his work and then uses the best of material, carefully putting it together that beauty, endurance, and usefulness may be acquired. So the carpenter in molding his body should seek for the best of material, should mold it into the finest shape, and bring forth a structure ennobling, strong, and enduring.

"Build thee more stately mansions, O my soul"

KENNETH HULIN.

THE PREACHER

1 CORINTHIANS 2:1-5

It is not for me to say that any preacher of the gospel is not a Christian. Only he who has access to the hearts of men can judge that. But I am sure that you all agree that no human being is incapable of becoming more Christ-like. The first essential of Christian preaching is Christian practice. Perhaps it is more Christ-like to teach in a simple, sincere manner than to exhort, to expound doctrine, or to harrow up emotions which will soon be followed by harmful reaction. Christ not only told the story of salvation in language which all men could understand, but he also showed them how to live and how to die. He could hate sin and love the sinner. He could mingle with sinners and not be stained by sin. He loved men and nature. I like to think of the Christ-like preacher as the shepherd who leads his flock lovingly and wisely.

MIRIAM SHAW.

TEACHING

One kind of work may not be considered more important than another, but one kind of work may more easily be made Christian.

It seems to me that the teaching profession is one of the easiest to make Christian, if the teacher has the right training, proper environment, and the right type of ideals. In this profession, the teacher has direct influence over the lives of many young people, and his or her example will have much to do with their future. I know of many young people who have unconsciously raised their ideals or goal because of a word or example of a teacher whom they know leads a Christian life. Living such a life will go a long way toward making the teaching profession Christian.

ANITA DAVIS.

THE DOCTOR

"A wise physician, skilled our ills to heal,
Is more than armies to the public weal."

As the doctor's life is fundamentally a life of service to others, so it should be intensely Christian; for the stronger his spirituality the more efficient is his work. His daily toil brings him in contact with those needing both physical and spiritual help. He ministers not only to the diseases of the body but to the sin-sick soul. His work often opens to him doors of service closed to other Christian workers. Muller's words especially apply to the work of the doctor: "Every occupation, plan, and work of man to be truly successful must be done under the direction of Christ, in union with his will, from love to him, and in dependence on his power."

GRETA RANDOLPH.

THE FARMER

The farmer carries on one of the most important of all the professions, since he is indispensable to all of them. He also has one of the best opportunities to live a Christian life. Living in the open his thoughts are clean and he has every chance to live close to God through nature. He may show his Christian spirit by dealing on the square, again when a neighbor is sick or in distress to help with his work and to encourage him with friendly words.

EVERETT HARRIS.

THE BUSINESS MAN

I know of no field of work that is so varied and reaches into so many fields as does that of the business man. He is generally more independent than members of other professions, which gives him the chance to live the kind of life he wishes to live. He has the chance to make his life one of Christian service and right living or

on the other hand he may waste it entirely.

It may take sacrifice, as it does in all lines to live a Christian life, but there are opportunities to be honest in all transactions. Let the Christ-like spirit ever be present in all dealings with self and the public, and it will have a wonderful influence upon other folks. The man who possesses patience and is not hasty to anger makes a much greater impression than the one who is "hot headed."

For us who believe in the seventh day of the week as the right Sabbath, the ordinary business man, who is generally his own boss, has exceptional advantages to observe this day. Then again a business man has to deal with the general public which gives an opportunity for home missionary work. After all, it is not the things we say many times that influence those about us, but what we do. Actions, it has been said, speak louder than words. We may not think that people are watching us, and modeling after us, but nevertheless it is a fact that they are to some extent.

ORUS HESS.

JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

The idea of monthly service plans for Junior work is being supported by the United Society of Christian Endeavor. Junior leaders all over the country are studying plans and suggestions for putting over this new project in a bigger and better way so that our boys and girls will get the greatest possible training during the years spent in the Junior society. Faithfulness instilled into the hearts of our Junior boys and girls will mark their church work throughout their whole lives. Superintendents and assistants should be very sure that they are laying the right kind of foundations for the future of our boys and girls. Our example is even more important than the facts we try to impress upon their minds—does it spell indifference and carelessness in our Master's work?

This Conference year is fast drawing to a close, and we are expecting even better reports than we had last year. It isn't too early now to make plans for the coming year's work. You have probably already received the questionnaires asking for suggestions for the new Junior work. Will you

help us by mailing your replies right back? Our societies are so scattered across the country that this is the only means of finding out the work which you are doing, your problems, and your needs for better work. Did you use the new goal last year; if so, would you like a similar one for next year; if not, would you be willing to try one next year? Do its suggestions meet the needs of your society? What has been the reaction on the part of the boys and girls toward the goal work? Our plans are well under way for the coming year's work, but will not be completed until we receive the answer to these questionnaires, so you see how important it is that you send your replies at once.

R. F. D. No. 1, Westerly, R. I.

A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

How can we apply in business the principle, "What would Jesus do?" We can apply it best by following the Golden Rule. We need to think of the other person and his welfare. We must do by him as we would wish him to do by us. We must be square with everybody, and we can do this and make a living. We can not afford to be dishonest with people. Dishonest people often seem to prosper, and we wonder why this is true. But in the end they lose—spiritually, if not materially. It pays to be honest.

Jesus always thought of the other fellow. He treated people squarely. He taught us the Golden Rule and showed us by example that it works. He wishes his followers to apply the Golden Rule in every line of work. The Christian business man who applies in his business the principle, "What would Jesus do?" will render a great service to humanity.

Battle Creek, Mich.

ACTIONS SPEAK LOUDER THAN WORDS, WITH NATIONS AS WELL AS INDIVIDUALS

L. EMILE BABCOCK

The United States and the leading European countries are known as Christian nations.

For a hundred years we have been sending missionaries to Asia advertising the

good points of Christianity. Then the World War broke out among Christian nations and the Asiatics said, in effect, "If that is Christianity, excuse me." Actions speak louder than words.

Another unchristian act of a Christian nation is the Asiatic exclusion section of the Immigration Law of 1924. Naturally, China, Japan, and India express resentment and disappointment in the idealism, brotherhood, and good will of America. They expect the inherent sense of justice in the American people to set the matter right.

President Coolidge in his message to Congress said, "We ought to have no prejudice against an alien because he is an alien; the standard which we apply to our inhabitants is that of manhood. It is fundamental of our institutions that they seek to guarantee to all our inhabitants the right to live their own lives under the protection of public law," which means, "The full right to liberty and equality before the law without distinction of race and creed." If we applied the immigration law to Asiatics the same as other nations, there would be but three hundred fifty Asiatics admitted annually.

After carefully considering the injustice of the Asiatic exclusion section, the Federal Council of Churches records the following observations and convictions.

Observations:

1. No Asiatic nation is asking for the privilege of immigration.

2. It is possible to secure protection from Asiatic labor immigration and at the same time give complete equality in race treatment.

3. A recent interpretation of our naturalization law debar as unfit for citizenship on basis of color alone, all races except the white and the black race.

Convictions:

1. The dictates of humanity and the welfare of the world demand the recognition of the brotherhood of man and the rights of nations and races to treatment free from humiliation.

2. The United States can not afford to override the principle of human equality in the Declaration of Independence.

3. No nation can afford needlessly to flout and wound the feelings of other nations and peoples.

4. The maintenance of justice and good

will between the peoples of the Far East and the Far West is necessary to the permanent peace of the Pacific and the world.

5. We recognize the need of restriction of immigration in order to conserve American standards of labor and living. We therefore recommend to all right thinking and peace loving citizens of the United States the importance of studying these questions with the idea that in due time we may take appropriate steps to re-establish right relations between the United States and the peoples of the Orient.

Battle Creek, Mich.

THE STOCKHOLM CONFERENCE

(Continued from page 463)

undertook what appeared to be a feasible short cut, by crossing a thick green rug to another path beyond. Imagine my surprise when on stepping onto the "rug" it crushed in three or four inches! It was young, green lawn grass growing naturally and beautifully inside the hotel. No one seemed to see my *faux pas* and I hastily recovered the solid path, with another item added to my education.

Finally, there was the luncheon in the aula of the University of Upsala on the last Sunday of the conference. But I may have occasion to revert to that in a later article, so will omit any more than this reference to it now.

OUT IN THE FIELDS

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play,
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees;
The foolish fears of what might happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay,
Among the hushing of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.—Selected.

Master your misfortune and make it yield blessing to you. Conquered calamity becomes your helper, and leaves beauty on your soul; but let your trouble master you, and it leaves an inefaceable scar upon your life.—*J. R. Miller.*

CHILDREN'S PAGE

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

DISCONTENTED JANE

JESSICA BROWN (AGE TWELVE)

"Oh, dear, I wish mother would come home. I don't see why Aunt Mary has to send for *her* every time she is sick. I wish one of those fairies I have been reading about would come and change this house into a beautiful palace, and change my clothes into silver garments."

In this discontented mood Jane threw herself down upon the sofa and soon fell asleep. She dreamed that she felt very chilly and went over by the radiator to get warm. Her eyes almost popped out of her head when she saw in its place a fireplace with a crackling fire. She ran into the kitchen to tell her sister; and again she was surprised to find in place of her mother's enameled range, another larger fireplace, and kettles of corn mush cooking over the fire. Near the fireplace was her sister making yarn on a spinning wheel.

Jane turned to the telephone to call her mother home, but found in its place a tall grandfather's clock slowly saying, "Tick—tock—tick—tock."

"Well, I'll get daddy to go after her with the car," she thought, and she ran out to the garage. Here she was more surprised than ever, for she found in place of their shining limousine a heavy ox cart, and near by in their stalls two contented red and white oxen were chewing their cuds.

Thoroughly frightened at the strange happenings, she rushed back into the house and as usual turned to the piano for comfort; but in its place stood a large loom containing an unfinished piece of homespun; and then she noticed for the first time that her silk dress had changed into material like that in the loom, and in place of her dainty slippers were heavy cowhide shoes.

This was too much for poor Jane, and she began to cry and was about to throw herself into her mother's upholstered chair; but in its place she found only a home-made, three-legged stool.

Just then she felt a draught of cool air

from the open door and heard her mother's cheery voice saying, "Aunt Mary is better, dear, and I am glad to find that you have been having a nice nap." Jane sprang up and threw her arms about her mother, and sobbed, "Oh, mother, I have been having such a dreadful dream; but it has taught me a lesson which I needed, and never again will I be discontented with what I have."

WHAT MAKES THE WIND BLOW?

Sometimes the wind blows so hard that it rattles the window blinds and shakes the house and fills the streets with whirling dust. And sometimes the air moves so gently that it does not seem to blow at all. What makes the wind blow?

What we call wind is air moving swiftly. Why does it rush sometimes, while at other times it hardly moves? Warm air always rises, and there are many places near the earth where the air has been heated so hot that it rises rapidly. Then the air on all sides rushes in to take up the room of that which has risen. That is one thing that causes the wind to keep in motion everywhere.

At the center of every storm there is a spot where air is rising and air is rushing in from every side to take its place. That is why the wind blows so hard during a storm.

Another reason for the wind is that air moves from the sea to the land when the land is warmer than the sea. The air likewise moves from the land to the sea when the sea is warmer. That is why, if you are near the ocean, you feel a cool sea breeze when the sun has heated the land very hot.
—*Ruby Holmes Martyn.*

MY GRANDMA USED TO SAY

"Willful waste makes woeful want."
Ask your grandma what she thinks my grandma meant.

PLANTING TREES

I always think on Arbor Day
Some child like me will sometime play
Beneath the green and lovely bough
Of this small tree I'm planting now.

The trees 'neath which I love to lie,
Some person in the days gone by
Maybe once planted—I in turn
Another's gratitude may earn.

—*Maude Wood Henry*

Lone Sabbath Keeper's Page

A SEASONABLE QUESTION

LOIS R. FAY

"Why should it be thought a thing incredible with you that God should raise the dead?"

This is what the Apostle Paul asked the Roman rulers, Festus and Agrippa.

Because influential persons are denying they can see any evidences of the resurrection of the body, and because of the value to human life of the resurrection season, in the vegetable and insect world, as well as in the spiritual kingdom, this same question is as vital today as it was nineteen centuries ago.

Due to his private and public devotion to spiritual realities, the Apostle Paul became a champion of faith in the resurrection and acquired a crown of eternal glory which makes such characters as Agrippa and Festus of little account. The name of Paul is one of those good names which, a wise proverb tells us, are to be chosen rather than great riches. It is a short name of only four letters, a little word meaning *little*, yet spiritually a great name, a name of everlasting honor, a name mothers love to choose for their boys, and boys feel proud to bear, because of Paul's faith in things which have been kept secret since the foundation of the world.

It requires genuine faith to believe that wonderful and mysterious promised secret regarding the resurrection of the dead, and with Paul there was no reason why God should not and could not perform his promise. Paul did not enter into the details of his faith very particularly before Agrippa and Festus, but enough so that, with their lack of faith, some of his hearers thought much learning had made him mad. Paul was not mad, but speaking under the inspiration of truth and soberness, while the Roman rulers were so infused with criminal impulses they could not comprehend, much less desire, a resurrection after death.

That understanding of the nature of death which Paul expressed so particularly to his Christian friends in his letters—especially the fifteenth chapter of First Cor-

inthians—may seem like madness to some at the present time. That understanding and genuine faith can not be grasped by a race of beings who privately and publicly neglect the opportunity divinely ordained for feeding the mind upon the revelations of the kingdom of God.

A certain day in every seven, not the first day, but the seventh, was given mankind for enlightenment in spiritual things. At present, with six days used for work and one for a holiday, there is an almost universal failure to devote any time, especially the divinely ordained time, for training the mind in spiritual channels, or for partaking of the nourishment of the inmost soul, whereby is built up

"A faith that keeps the narrow way,
Till life's last hour is fled,
And with a pure and heavenly ray
Illumes a dying bed."

In order to build up that faith, a person should have plenty of time to learn and meditate upon what the Bible says about resurrection, death, grave, and destruction, besides these verbs in all their forms: arise, rise, raise, die, sleep, destroy, and kindred words, as listed in a complete concordance. Continuing further, it is of value to understand the Hebrew and Greek meanings of these ideas, as well as the English.

The word used in the Greek text of the New Testament for resurrection was *anastasis*, consisting of the preposition *ana* meaning *up* and a noun form, from the verb meaning to *rise* or *stand*. Well-known Greek writers used this word in referring to a number of natural relations such as

- To rise from sleep.
- To rise in answer to a challenge.
- To rise in respect for someone.
- To raise an object or a person for removal for safety and construction.
- To raise an object or a person for removal for destruction.
- To raise up a human body from the dead.

Part of the regenerative Christ and Paul was to transform the sophistry, superstition, and fallible philosophy the Greeks wove around these natural relations, into the light of the great and glorious truth of God. It is an inestimable blessing to be able—with the Holy Spirit for a guide—to nourish the heart upon the words and work of him who is able to raise up children unto Abraham from the stones; who also can turn

man to destruction and say: "Return, ye children of men!" Psalm 90:3.

But the Holy Spirit as a guide is not within the reach of the heart that harbors criminal desires; for the things of God knoweth none but the Spirit of God.

An average of twenty-five hundred cases of criminality a year come into the jurisdiction of one court in one district of one of our small but thickly populated eastern states. With such a fruition, is the public heart any more capable of receiving with credulity the guidance of the Holy Spirit, than were Agrippa and Festus?

Public incredulity of truth is a result of private disregard of truth. Prominent public characters who express incredulity of spiritual realities are certainly not safe leaders for private citizens to follow. Let us who are citizens of the commonwealth of Israel aim toward the possession of that faith that keeps the narrow way and makes credible the spiritual realities, especially since there are natural proofs of the possibility of these realities constantly being enacted and re-enacted, year after year, both in insect and vegetable kingdoms.

A more lengthy description than present time and space will allow, would be required to tell how insects vary in their dormant seasons, demonstrating the existence of an *anastasis* among insects; for there are thousands of varieties, and not half of them understood by human minds. One instance will suffice to illustrate.

Of a collection of cocoons of a certain kind of fly collected in June, 1918, by an observer, two adult flies completed the dormant period and emerged within a month. Twenty-four adult flies emerged during the next month, July. Seven cocoons remained dormant until April of the next year, 1919, when the adult flies emerged. Eight cocoons remained dormant until May, 1919, when the adult flies emerged. Every year, in the life cycle of this fly, as far as observed, curious variations in the length of the dormant season of the cocoons occur. Why, then, should it seem incredible that human beings should have a dormant period and awaken, some for a first resurrection and some for a second?

Every year countless vegetable forms arise from apparent death. Processes and transformations, over which human beings

have no control, are taking place continually in the springtime. Refusal to believe or to participate in them will not stop them, but only rob the unbeliever of joy in their possession. Nor can human effort make changes of much consequence in the divinely arranged springtime processes. Strong men may clear land by destroying plants which naturally spring out of the earth, and may raise a superficially successful crop more to their liking; or they may erect factories and homes where nature's secrets once reigned. The famous infidel, who denies belief in the divine promises of a resurrection, is having his refuse burned; his garden is being plowed; he is sowing dead looking seeds which he or some one else has selected and saved choicely. He—and we ourselves—arose from sleep this morning, and every other morning of our lives. That in itself is a wonderful process, be it seedtime or harvest. Equally as often, declaring the immanence of the *anastasis*, we rise from our seats to greet some one in courteous respect. In public life the rising in answer to a challenge is a common occurrence. Much more often is carried on the process of removal for construction or for destruction; these are all processes inseparable from our daily existence, as are other phases of the *anastasis* not mentioned in this present writing.

The difference between these everyday processes and the raising of the body after death—that last and best *anastasis*—is this:

These everyday doings are accomplished so often we perform them without thought of their being divine wonders. We actually forget they exist as tangible processes, carried on infinitely. They are accomplished so easily, comparatively speaking, that we either give them no reasonable thought, or we regard them in the aspect of habitual acceptance.

Now all this human enterprise—this everyday *anastasis*—is possible because the good hand of our God permits it; because his laws of continuity, including death and resurrection, abide faithful. We are able to live our life cycle because myriads of lesser lives, animal and vegetable, spring up from a dead past, grow their life cycle according to divine laws, and dying, leave a promise of future resurrection. Nature is as full of these promises as the Bible is.

Why should we be so willing to accept the

physical, temporal benefits of the *anastasis* and refuse to believe in and avail ourselves of the spiritual benefits?

Why should it seem incredible that a power who has done all this for mankind so many generations, should continue the resurrection transformation in that realm which is veiled from human sight by death?

Why accept everything on sight and so little on faith, and thereby lose the best part of our life cycle?

This sort of incredulity is a parody on commonsense, reason, sincerity, and gratitude; to accept all physical benefits, profit by all physical processes, co-operate with physical operations, divinely ordained in a complete cycle of promised and fulfilled deaths and resurrections, and then reject that which will be the greatest benefit of all!

Let us, in all good faith, ask ourselves Paul's great question, and in answering it, surrender our lives to him who is the resurrection and the life.

Princeton, Mass., April, 1926.

HOME NEWS

BOULDER, COLO.—It has been some time—nearly a year in fact—since a news letter has been sent from Boulder, and perhaps this snowy Sunday afternoon is a good time to change this condition of things.

The Christmas entertainment was held at the church on Christmas eve. The program was in charge of the teachers of the younger classes, Superintendent Herbert Saunders acting as chairman of the committees. Mrs. Cordelia Coon and Mrs. Myrle Saunders served as Music Committee. Mrs. Lottie Wright's class of girls took upon themselves the work of decorating the church. It was an unusually pleasant time for all concerned.

The regular annual church dinner was held at Buckingham Hall, December 31, 1925. The men of the church had the dinner in charge, and it was a good, well-cooked meal. To be sure, the wives of the committeemen seemed to be rather active and somewhat weary when it was all over—but the men folks got the credit and most of the glory. The meal was enjoyed by about seventy-five adults and children.

Deacon and Mrs. Crosby and son Wells and family drove over from Arvada to meet with us.

At two-thirty the annual business meeting of the church was called to order by Moderator Paul Hummel. Reports were presented by the pastor and by other officers of the church, and the regular routine business attended to.

Brother Paul Hummel, who has been our faithful and efficient moderator since Dr. Burdick's death, having stated quite positively that he thought it time for a change and that he wished to be relieved from the duties of the office, Orville Rasmussen was elected church moderator in his place. Herbert Saunders was re-elected treasurer, and Lillian R. Wheeler, clerk. Tacy Coon was chosen chorister, and Margaret Saunders, assistant chorister.

The Sabbath school has done good work during the past year. The teachers, Paul Hummel, Geneva Hummel, Mr. and Mrs. Orville Rasmussen, Mrs. Lottie Wright, and J. H. Landrum, are to be commended for their faithful work in keeping up the work of the school. Mrs. Wright has been here only a few months and is proving a great addition to the church and society. Herbert Saunders still serves the Sabbath school as its superintendent, and Mrs. Maud Irish, as its secretary, and Beth Wheeler as chorister.

The Woman's Missionary society still keeps up its usual activity in all things pertaining to the welfare of the church. The secretary, Mrs. Margaret Hummel, submits the following report, after some little insistence on the part of the writer:

I have been asked to give a report concerning the work of our missionary society. There is very little to say more than has been said of other years. We held our annual bazaar and cooked food sale, December 3, 1925, and netted about \$41. Considering that all the churches and societies of the town hold bazaars and sales in December, we felt that it was not so bad for our small society.

We have already paid our hundred dollar pledge toward the support of the pastor. There has been considerable work done and material furnished for lone Sabbath keepers on the field. Work has also been done without remuneration for our own home folks. We are always glad to help in any way possible.

We have quilted several quilts, three for California friends and one for a friend in Connecticut.

February 3, the annual missionary dinner was held at the home of Mrs. Lillie Ayars. Usually the annual dinner of the society has been held at the home of the pastor, but owing to the serious illness of Mrs. Bigelow, it was held with Mrs. Ayars. A fine dinner was served at noon, and

the afternoon was spent in visiting and in transacting the business of the society. About twenty-four were present and a most enjoyable time was had.

After the business meeting a short program was presented. Mrs. Andrews had a roll of embroidered garments and lunch cloths, napkin rings, and pillow-tops sent by Dr. Palmberg from China. These were offered for sale and a number of things were sold that afternoon.

Circles One and Two are doing good work. Circle Number One held a cooked food sale February 11 at Loyal Terry's electrical shop and realized an encouraging sum for their treasury. Circle Number Two is to hold a food and apron sale at Hiskey's shoe store, April 2.

During the last year we have lost some of our most active workers. Mrs. Myrtle Foster with her husband and mother have returned to their home in Michigan. Mrs. Ruth Vars is in New Haven, Conn., with her son Harry, who is attending Yale. Tacy Coon has gone to Memphis, Tenn., and is finishing her nurse's course. Daisy Furrow and Pearl Armitage are in California for the winter for a much needed change and rest. We have also been deprived of Mrs. Emma Terry's help during the winter, owing to her serious illness. Mrs. Lyle Maxson has gone with her family to Simla, Colo. Mrs. Bertha Potter was here during a part of the winter and met with us a number of times, but has returned to her home in Florida.

We have had one addition, Mrs. Lottie Wright, who formerly lived in North Loup, Neb. She is a great help to the society. Mary Andrews is still our very efficient president.

We are always glad to hear what other societies are doing, through the columns of the RECORDER.

In behalf of the Woman's Missionary Society,
MARGARET HUMMEL, *Secretary.*

Pastor and Mrs. Coon are most faithful in their work here in Boulder and also out on the field. They spend the months of June, July, and September doing field work. This is a strenuous time for them and means thousands of miles by auto over roads which are not all they should be, by any means. We who remain at home have little idea of how hard their work really is. But they are consecrated, optimistic, and always ready for what lies ahead of them. During the fall and early winter Pastor Coon has conducted preaching services Sabbath afternoons in Denver, when roads and weather permitted. Since Christmas there has been so much sickness among our people there that the meetings have been more or less broken into. A number of the meetings have been held in the Methodist church at the corner of Ellsworth and Kalamath Streets. The attendance and interest at these services have been most satisfactory.

The Friday night prayer meetings have been held regularly with a good degree of interest. Some excellent young people's meetings have been held Sabbath afternoons, which have resulted in great good to those attending.

The church has been saddened in the last month by the death of two of its members—Mrs. Bigelow, the mother of Pastor Coon, and Mrs. Emma Terry. Both Mrs. Bigelow and Mrs. Terry have been ailing since early last fall. Mrs. Terry was buried beside her husband, who died in 1914; and Pastor Coon is absent at the present time, having taken his mother's body back to New Auburn, Minn., where it will be interred in the family lot.

The church is rejoicing at Brother J. H. Landrum's decision to unite with us. He has been a faithful worker and attendant for a number of years, and we are all glad indeed to see his name written on the church roll.

During the year since the last news letter, there have been sixteen other additions to the church—ten by baptism, five by letter, and one by verbal testimony.

The church choir is giving us good music. A number of the young people are helping along, and choir rehearsals are being held regularly. Margaret Saunders is taking Tacy Coon's place as organist and chorister.

Mrs. Irene Wheeler continues in poor health, being greatly afflicted with rheumatism and neuritis. It is to be hoped that she may improve soon.

Stillman Jeth underwent a very serious operation this last fall. For a time it seemed as if he could not rally, but he made a good recovery in time.

Elder and Mrs. Wheeler are not as well as we wish they might be, but they are regular attendants at church and interested in all its doings.

The present plan is for Mr. Hargis to spend most of the month of May with the Boulder and Denver churches, holding special meetings. As Pastor Coon said in his annual report presented the first of the year, "Let us double our diligence and our spirit of self-denial and sacrifice for the sake of Christ and lost souls, and hope and pray and work together that we may witness a grand spiritual awakening among us."

L. R. W.

Boulder, Colo., March 28, 1926.

SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

A MESSAGE FROM THE NEW DIRECTOR OF RELIGIOUS EDUCATION

REV. ERLO E. SUTTON

To adequately present what is on my mind in the space the RECORDER would want to give me for this message would be almost impossible, for there are so many things on my heart as I think of the possibilities of religious education.

The terms "evangelism" and "religious education" are very closely associated, in fact in the minds of many they are inseparable. It is impossible to lead an individual to accept Christ until he has received a reasonable amount of instruction concerning him and what it means to be a Christian. Such instruction is the beginning of his religious education, but if he is to become a good Christian the instruction must be continued.

I believe in evangelism with all my heart, but too often evangelism has been restricted in its outlook and superficial in its method. Sometimes it has been associated with crudity of thought and expression, and a purely emotional appeal was made to which many people could not subscribe. No one can be educated wholly into the kingdom of God either through ordinary education or through religious education, but the right kind of religious education will help one toward the kingdom and make easier the decision to become a child of God.

Those who have made a close study of child life are agreed that the best and most natural way for the child to enter into his spiritual heritage is to enter it through training or religious education. The ideals which are built into the structure of character from childhood later become dynamic forces in his life. Loyalty to the church, the spirit of worship, and the consciousness of God in the life do not usually come in a day. They are the products of most persistent training in religion through the formative years, and inevitably lead to a personal choice of Christ as Savior and friend.

The great task of the Bible school is to

reach the children with a teaching program that will produce a new generation filled with the spirit of human brotherhood and co-operation instead of hate and competition. The lack of the former shows its blighting effect in the world today. Some one has said, "Spiritual illiteracy is the greatest menace of organized society." The neglect of the spiritual is fatal to individual and national life.

The greatest responsibility of the Church in America today is the religious education of her childhood and youth. The field is wide and the harvest great; but the whitest and best part of the harvest is the childhood, for the child is the supreme hope of tomorrow. We must hunt the stray sheep out on the mountain, but we must not forget to tend the lambs of the flock. We must control human beings not in terms of blind biological adaptation to external things, but in terms of internal ideals. Through religious education we endeavor to get control in terms of great Christian ideals. Therefore, Christian education has but one task, and that is to present the Lord and Savior to the rising generation, that every act of every person will be in harmony with his holy will.

To this end our systems of religious education are becoming more thoroughly organized, and we believe this is true of our own denomination and the Sabbath School Board. Like all similar bodies its purpose is to serve, and that it is trying to do.

Last year, through the faithful work of the recording secretary, more Vacation Religious Day Schools were held than ever before, and it is the hope of the director of religious education, and of the board that this year will be better still.

Scores of personal letters and other matter have been mailed to the churches and schools in an effort to lay the foundation for schools for the coming summer. So far but few replies have been received, yet we believe that plans are being perfected in the churches for Vacation Schools, and that in a short time we will be flooded with replies. We are very anxious to perfect plans as soon as possible that supervisors may be employed where necessary.

The director and the board stand ready to do all they can to help all schools solve their problems, furnish supervisors, give financial aid where necessary, or help in

any other way, if you will only let us know your needs. Write me and let me know just how we can aid you in your work.

Sabbath School. Lesson IV.—April 24, 1926

THE STORY OF CAIN AND ABEL. Genesis 4: 1-26
Golden Text.—"Am I my brother's keeper?"
Genesis 4: 9.

DAILY READINGS

April 18—Cain's and Abel's Offerings. Gen. 4: 1-12.

April 19—Abel's Faith. Hebrews 11: 1-6.

April 20—Cain's Failure. 1 John 3: 10-17.

April 21—Acceptable Sacrifices. Psalm 51: 12-19.

April 22—Unacceptable Sacrifices. Isa. 1: 10-17.

April 23—Christ the Perfect Sacrifice. Heb. 10: 1-18.

April 24—Love Expels Fear and Hate. 1 John 4: 16-21.

(For Lesson Notes, see *Helping Hand*)

INTERESTING PEOPLE ON THE STEAMSHIP "D'ARTAGNAN"

ANNA CROFOOT

"What sort of people travel third class on the French mail boats?" is a question we are likely to be asked, and one we wondered about before we left Shanghai. The answer is, "Many kinds, and some of them very interesting ones." Most of the passengers are French or Russian; we are the only Americans, and there is one Britisher.

A short time before we left Shanghai Mrs. Peters of the Methodist mission told us of a family that was to be on this boat, third class. The family consists of a woman, born in Switzerland, her son and his Russian wife and their two children. They can speak several languages and converse with us very fluently in English. Even little Andre, who is not quite four, speaks in two or three languages. The baby is about a month younger than David Thorngate and is a little darling. The elder Mrs. Pettar is not at all strong and can not go on shore at the different points. The whole family seems like home folks.

To begin with, at our table, which seats seventeen, there were seven soldiers returning from duty in Tientsin, a young engineer who is supposed to be among the forty best engineers of France but who frequently loses his positions because of a hasty temper, ourselves, and some Russians. The young engineer obtained a position in Saigon, and his place has been taken by a lady whose

nationality is unknown to us. The Russian party consisted of a family of four, a lady, and a young boy who is reported to be a fine musician. He is going to France to study music. Unfortunately for him, he could get a ticket only to Saigon, and since then has been transferred to fourth class.

My mother has written a little about the Russian family. One evening the mother got to talking with me and told me quite a little of her family history. Before the Revolution her husband had a very fine position with the Far Eastern Railway and did not consider a knowledge of English important. But when the Communists got control he resigned; and she, by virtue of her knowledge of seven languages, got a position in a bank at Harbin, although she had never worked before in her life. A few months ago she sent a bracelet, which she used to wear to balls, to her brother-in-law at Nice, and he sold it for a sum sufficient to pay the traveling expenses of the family and to support them for a year. In that year she hopes that her daughter will perfect her typewriting and get a position. The great question of whether the son is to go to college has also to be decided. A lady has offered him a scholarship, but the men of the family want him to go to work, and she and her sister-in-law stand out for a college education. From her tales of him he is a very clever boy. Until the Revolution he was in the Russian Commercial School at Harbin, but after that he was transferred to a classical school and had to make up six years of Latin. That he did in less than six months. He certainly looks like a very clever, attractive boy.

So much for refined Russian people who have lost a great deal to the Bolsheviks. Now I will try to tell you about a very different kind of person, a French Socialist who is always preaching revolution and who is little better than a Bolshevik. He seems to have traveled over many parts of the world, and whenever we wish information about the places which we are to visit he is glad to tell us about it. One day he started out by talking of interesting places and ended by telling us of how his mother, who died in 1908, communicates with him. Personally I have not heard him preach revolution, and his English is so poor that he would not be very effective if he tried to.

(Continued on page 480)

DEATHS

BRACE.—Edwin J. Brace was born in Berlin, Wis., October 9, 1862, and died at the home of his elder daughter, Mrs. Earl Green at Casper, Wyo., January 20, 1926, at the age of 63 years, 3 months, and 11 days.

Edwin was the eldest child of Lucius H. and Electa Brown Brace. His father died when he was less than two years old. July 27, 1865, his mother married George W. Larkin, who became to him as his own father, both of whom have passed on to the Great Beyond. He leaves one sister, Emma L. Brace, wife of H. I. Green, of North Loup, and a half-brother, Leland Larkin, of Grand Island.

When a small boy, with his parents and family, he moved to Brookfield, Mo., where he remained until May, 1872. Then with other pioneers they came to the prairies of Nebraska and settled on a homestead just north of the Olean schoolhouse. Since ten years of age this community has been his home, and all old settlers who are left today knew "Ed" Brace.

On September 26, 1879, he was baptized and joined the Seventh Day Baptist Church of North Loup, where he held his membership for the past forty-six years. For a number of years, while living in the Big Bend, the family were faithful attendants at church in this place, making the drive week by week with a team of oxen. At least on one occasion and probably at the time of his conversion he, with his younger brother, Leland, walked down and back at night, to attend the service, a distance of fourteen miles. He, with his parents, attended the second service ever held in the Loup Valley. He has been a consistent, faithful church member through all these years and died in the faith of his father and mother.

As a young man, for a number of years he worked on the railroad which was at that time connecting North Loup with Grand Island. When the contractors went to Idaho, he with his father, went west and spent nearly five years in construction work. On August 6, 1887, soon after his return, he was married to Agnes Lewis of this place. To them were born two daughters: Mrs. Ella Green of Casper, Wyo., and Mrs. Nina Johnson of North Loup. Besides these, three granddaughters and one grandson are left to mourn his departure. His wife died December 10, 1921, after a long lingering sickness, since which time he has made his home with his two daughters, spending a large part of his time in Wyoming.

While a young man he suffered a number of years from rheumatism. His life was once saved from drowning by his younger brother, but in later years he has been in reasonable health and was working up to within two weeks of his death, when he contracted pneumonia from which he did not survive. His daughter was called from here to his bedside a week ago and helped minis-

ter to his last needs. He was conscious to the last, but the burning fever was more than he could endure.

He was a loyal member of the local I. O. O. F. Lodge, the members of which attended his funeral in a body.

He was of a retiring disposition, never sought great honors, never accumulated great fortunes, held but few public offices, although for the past few years he has been our township assessor. He lived an ordinary life, unassuming but gentle. While west he sold his only possession, a rifle, to bury a friend who died without means. He lived his life by deeds more than by words. He possessed a cheery disposition and many times was the fun-maker of the crowd. I have never heard him speak a harsh or profane word that I can remember. He was a good companion and father. Thus our father, brother, and uncle is gone. His place here is made vacant, but he has joined the enumerable throng over there who have preceded him and have been waiting for him. And now he with them will await our coming one by one.

"It seemeth such a little way to me,
Across to that strange country, the Beyond,
And yet not strange, for it has grown to be
The home of those of whom I am so fond,
They make it seem more familiar and more dear,
As journeying friends bring distant countries
near."

Funeral services were held Sunday afternoon at the Seventh Day Baptist church, conducted by his pastor, Rev. H. L. Polan. The sermon was preached and this obituary was written by his nephew, Professor L. O. Green. Music was furnished by a double mixed quartet. Interment was made in the Hillside Cemetery.

H. L. P.

WELLMAN.—Mary Anne Francisco, a daughter of Phillip and Eliza Francisco, was born near Delhi, N. Y., February 4, 1847, and died in her home at North Loup, Neb., March 24, 1926.

At about the age of seven she with her parents left Delhi by way of the Erie Canal and landed at Sheboygan, Wis., after a stormy voyage on the lake, and from Sheboygan they went to Dakota, Wis., where she grew up and taught school near by for a short time.

On May 18, 1867, she was married by Elder Oscar Babcock at Dakota, Wis., to Charles H. Wellman, who died May 4, 1899. To this union were born four sons: Lowell C. of North Loup; Edward M., who is station agent for the Union Pacific at Callaway, Neb.; Clyde E., who with his wife and daughter live at Santa Barbara, Calif.; and Merrill, who with his brother Lowell, continues in the mercantile business established by their father.

In May, 1872, Mr. and Mrs. Wellman and oldest son with a company came to Greeley county and homesteaded on the farm still owned by the family, south and east of North Loup. After about six years they moved to North Loup, where they have since made their home.

The late Wellman home is a reconstruction of the building used for North Loup's first school-house and first church, the Seventh Day Baptist. Here she kept the home for her oldest and youngest sons who cared for her in her last illness, and it was here that the four sons witnessed her going.

Mrs. Wellman and her husband were among the earliest settlers and shared in all the experiences and hardships of pioneer life. In the three-day blizzard of April 12 to 14, 1873, Mrs. Wellman sat before the fire with her boy wrapped in blankets to keep him from freezing to death. Thus she played her part; and another old settler, highly esteemed and respected, has passed on.

In 1870, under the preaching of Elder C. M. Lewis, she was baptized and united with the Dakota Seventh Day Baptist Church; and upon the organization of the North Loup Seventh Day Baptist Church, March 23, 1873, both she and her husband became constituent members.

She is survived by her four sons, two daughters-in-law, wives of Clyde and Edward; and a granddaughter, daughter of Clyde; a brother Peter of Everett, Wash., and a sister, Mrs. Irena Maughan of Spokane, Wash., and many friends who will miss her quiet ways and her life of genuine worth.

Funeral services were conducted by Pastor Polan at the Seventh Day Baptist church, March 26, at two o'clock, and burial was made in the North Loup cemetery.

H. L. P.

BABCOCK.—John Hill, son of Thomas and Jane Hill Babcock, was born in Shelby County, Ohio, November 16, 1846, and died at Milton, Wis., March 31, 1926.

Mr. Babcock, familiarly known as "Uncle Johnny," had been seriously sick for six months.

The first sixteen weeks of that period were spent at Mercy Hospital, Janesville, and the remaining weeks at his home in Milton.

His mother died when he was a little boy. The family moved to Welton, Iowa, in the autumn of 1857. He was educated in the public schools, a select school, Dewitt, Iowa, and at Milton College.

Mr. Babcock was married April 8, 1871, to Miss Willametta Jane Platts. They spent their married life as follows: Two years at Welton, four years at Farina, Ill., twenty-three years at North Loup, Neb., and twenty-six years at Milton. They lost two infant boys, one while living at Farina, and one at North Loup. He is survived by his wife, two daughters: Mrs. Charles Thorngate, Exeland, Wis.; and Mrs. W. Ray Rood, Riverside, Calif., and by seven grandchildren and six great grandchildren. One of the grandsons is Dr. George Thorngate of our China mission.

He enlisted in the army, January 24, 1864, as a private in Company A., Eighth Regiment, Iowa, Volunteer Infantry, at Davenport. He was discharged as a private at Davenport about the twenty-fifth of October, 1865. Mr. Babcock says in a short sketch of his army life, "The most important events in my service were the siege and capture of Spanish Fort, Ala., Pleasant Hill, La., and Henderson Hill, La." He participated in several other engagements, and was not wounded or taken prisoner during the war.

Mr. Babcock made Christian confession and joined the Welton Seventh Day Baptist Church at the age of twelve years. After nineteen years having moved to North Loup, Neb., he transferred his membership there, and in 1900 he joined the Milton Church.

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Among his acquaintances his life has spoken for him. He and "Aunt Metta" have been known for their steadfastness and devotion. During his illness both have been greatly missed. Uncle Johnny took delight in being helpful in any relationship, and especially did he enjoy work with boys; and friends who have been acquainted with his work have spoken of the good influence which he exerted. He taught school for several years. Later his vocation was that of carpenter.

The funeral service was held on Easter Sabbath afternoon and was conducted by Pastor Skaggs, Rev. Edwin Shaw assisting. In keeping with the day and the confident and triumphant faith of Uncle Johnny, the Scripture text used was "But as for me I know that My Redeemer liveth." A male quartet sang three appropriate selections, and Mrs. W. E. Rogers furnished the organ music. The body, so weary from the long illness, was laid to rest in the Milton cemetery.

J. L. S.

INTERESTING PEOPLE ON THE STEAMSHIP "D'ARTAGNAN"

(Continued from page 477)

carry on propaganda in that language. One of the soldiers talks a great deal, and according to this man he has a "screw lost."

Yesterday morning the wharf at Saigon presented a scene of color and animation that we will not soon forget. At eight-thirty a very fine car drove up to the first class gangway, escorted by policemen; and all the police at the wharf stood at attention while his majesty, the king of Anam came out and came on board the ship. He has taken one of the salons de luxe and is going to France to study. He is only a young boy of fourteen and quite nice appearing. As we saw him only from a distance I will not attempt to describe him to you.

Our own third class deck was also an interesting spectacle, for we took on several Indians of different castes, and some Arabs. They are very picturesque with their white or red caste marks on their foreheads, and costumes so different from any we have previously seen. Many of them have on white sarangs which look very cool. Around their necks they wear rather wide gold bands, and some of them (they are all men) wear sparkling earrings and many rings on their fingers. We also added some Anna-mites to our group of fellow passengers.

Posted at Singapore,

February 24, 1926.

Received by Recorder April 5.

THE SABBATH RECORDER

Theodore L. Gardiner, D. D., Editor

L. H. North, Business Manager

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Those of us who can not keep our check-books straight are comforted by the news that the Senate Finance Committee made an error in calculation of forty-three million dollars. Comparatively few of us ever do as badly as that.—*The New Yorker*.

A professional singer was in an automobile accident the other day. A newspaper, after recording the accident, added, "We are happy to state that she was able to appear the following evening in four pieces."—*Good Hardware*.

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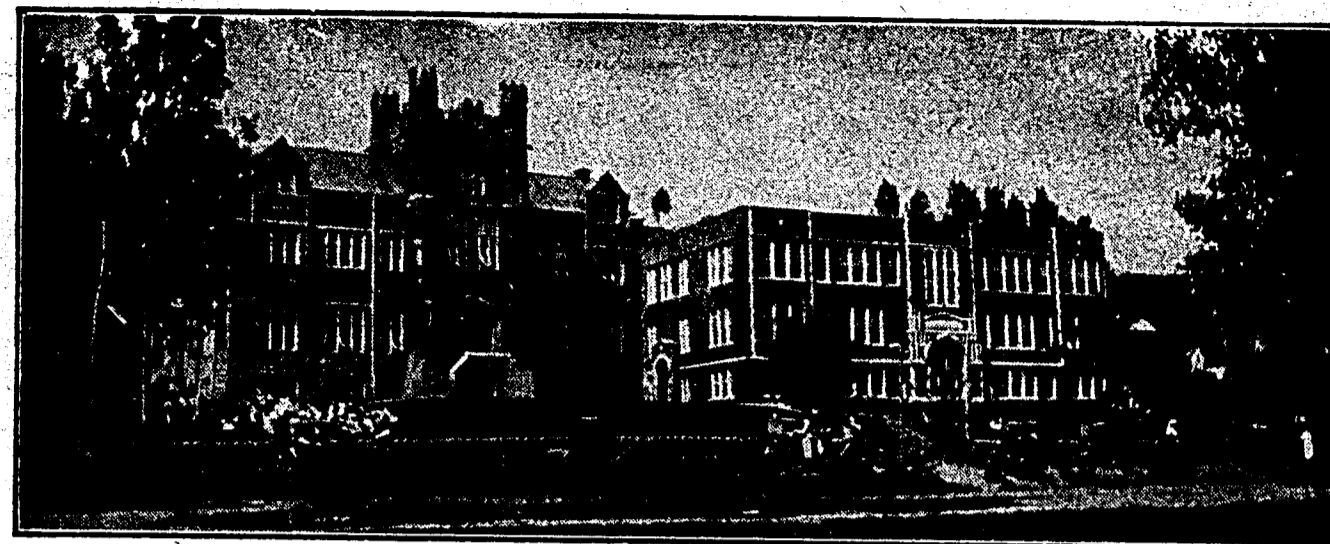
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THE ENDLESS PATH

George I. Sill

When earth in vastness of the past,
Inchoate whirled
Through boundless and uncharted space,
The Universal Cause did breathe thereon,
Eternal life and growth.

Oh, that our eyes could pierce
Futurity's dark veil—
Could see man in that further life
And mark his growth,
As with an ever lengthening step he treads
The endless path.

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