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

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THE SABBATH RECORDER

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

VOL. 100, No. 12
PLAINFIELD, N. J., MARCH 22, 1926

WHOLE NO. 4,229

The Spirit of Early Church — We were enjoying a dinner in the Plainfield church, which the Woman's Society for Christian Work had prepared according to their custom on the days when they meet for sewing. To these dinners the men are invited at half past twelve on each meeting day, the proceeds of which help to replenish the women's treasury.

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

WISE-HEARTED WOMEN

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

On the sixth instant, a number of the good women of three different societies, viz., of the Sabbatian Baptist, the First Day Baptist and the First Congregational Church in Newport, met at the house of Elder Bliss, in Middletown, with 1225 skins of excellent fine linen, which they had spun for his use. The afternoon was spent, with harmony; in freedom of conversation on religious subjects and singing the praises of God; and after refreshing themselves, the elder gave a lecture suited to the occasion, from Exodus 35:25: "And all the women that were wise-hearted, did spin with their hands, and brought that which they had spun, both of blue, and purple, and scarlet, and fine linen." After prayer, the service was concluded with the following hymn, composed on the occasion, the whole being conducted with the greatest order and harmony:

When God, in Israel's camp,
His worship had ordained,
He taught his servant, Moses, how
The work must be made a crown.
Exodus 25, 26.

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

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

So Zion's daughters now,
Their cheerful offerings bring,
To Jesus consecrate their powers,
And join his praise in song.

Hebrews 13: 10.
The Star Guided Wise Men to Jesus As of old when men were led to the Christ Child and when godly men felt that the heavens declare the glory of God, so in our day the careful study of the heavens should lead men to God. I do not see how a lover of nature can study the heavens in all the light of modern learning without a deepening sense of dependence upon the Creator, the author of all. Such a student of the works of God goes home staggered by the overwhelming view of Jehovah. And for the time being he may feel that such a God can not meet the needs of human souls when they hunger for the comforts that bring rest to the sorrowing and the weary ones of earth. But our hero knows, as he remembers the friend and neighbor whose lovely child has been seriously ill. As he knocks at the door to inquire after the sick one, he is met by the child's father, who says in a subdued and trustful tone, "Our dear boy has gone home; but the good Book says we may go to him, but he can not return to us." In the humble home the body of the precious child lies peaceful and still in death. But the bereaved mother seems resigned and comforted as she looks upon the face of her child. She speaks of his beautiful home-going, when he asked her to read to him about the heavenly home where they shall never hunger and where sorrow never comes; and she goes on to say, "He repeated beautifully the song she had learned in the Bible school." 

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

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

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

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

Life's Golden Age We sometimes hear men referring to our speaking of childhood's years as being the happiest period of life. And it is not uncommon to find those who are looking toward the years to come as the period in which the truest happiness will be
realized. There are but few who seem to realize that today is better than yesterday and more blessed than tomorrow.

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

Cheering Responses

To the Building Fund

The circular letters and committee's appeal pledge notes were sent out in the canvass for the new building fund, the treasurer had received gifts and pledges from fourteen persons to the amount of $1,500. These, all but one, came in the mail for two days, after the replies began to come in.

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

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

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

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

Wonderful Words

Of Welcome to Dr. John R. Mott

In Japan

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

I wish every pastor in this land would call the attention of his people to this whole-some tribute paid to an American Y. M. C. A. worker, by one of Japan's great editors who has not as yet embraced Christianity.

"We do not often have the chance to broadcast such important testimony."

WHAT CHRISTIANITY HAS WROUGHT IN JAPAN

HOBART B. GROSE, D. D.

If the following tribute to the place and power of Christianity in Japan had been written by a minister or a missionary it would probably be considered an exaggeration, or, at best, a one-sided statement. Its source gives it value, makes it stand out as an expression of the utmost significance. It was written by Mr. S. Sheba, a non-Christian, as an editorial for the Japan Times and Mail, one of Tokyo's great native dailies, of which Mr. Sheba is editor-in-chief. The occasion which inspired his comment was the arrival of Dr. John R. Mott on his sixth visit to Japan. Mr. Sheba says:

"Dr. John R. Mott, in whose honor dinner was given by Viscount Shibasaka, Baron Sakayamata and others in combination with the Tokyo Y. M. C. A., requires no introduction as he is a well known figure in Japan. He is here, indeed, on his sixth visit, as an old friend of the country, always in its interest. We are glad that our social leaders have welcomed him, and that the gratitude of this country for substantial good done to it, as on the occasion of the earthquake catastrophe of 1923. However, he is a man above desiring to have his praises sung, although we do not think that Dr. A. B. Schneider, president of the Tohoku Gakuen, exaggerated in the least when he spoke of Dr. Mott at a reception held at the Kaihin Hotel, Kamakura, on Tuesday, as "the greatest religious leader at present in the world," which a finer tribute cannot be paid."

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

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

"Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucians, but the Christians with their Christian civilization. Thirty years ago we had extraterritoriality removed, not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes, (except alas, in emigration question), as equals in the most advanced centers of the world's civilization, and that because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners."

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

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

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

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

OUR BULLETIN BOARD

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

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

A NEW TRACT

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

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

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

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

Several of our people have written to me, telling of their desire to have this tract put into the hands of klanmen, to cause them to realize how short of one hundred per cent Protestants they are when "they not only reject the observance of the Sabbath as enjoined in the written Word, but they have adopted, and do practice, the observance of Sunday, for which they have only the tradition of the Church."

One pastor sends for twenty-five or more copies of the tract to use in this way, and writes: "There has been quite an interest in the Klan movement, on the Sabbath question, ever since they visited our Sunday evening services last spring, when the pastor presented to them as one phase of his message on, 'One Hundred Per Cent Americanism and One Hundred Per Cent Protestantism,' something of how Sunday crept into the Christian Church. I read to them matter from a Catholic catechism, entitled, 'The Convert's Catechism of Catholic Doctrine,' by Rev. Peter Geiermann, C. S. S. R.

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

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

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

"This new tract will be of great value in meeting that opportunity offered."

Let us be watchful for chances to interest others in the questions involved in abandoning the Bible Sabbath and accepting the Sunday of the Roman Catholic Church. And let us fortify our position in the struggle for Sabbath truth by a conscientious and whole-hearted observance of the Sabbath day, thus realizing for ourselves the value of keeping the Sabbath, and intensifying our arguments in favor of Sabbath truth by our Sabbath-keeping lives.

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

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

REMINISCENCES FROM LEONARDSVILLE, N. Y.

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

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

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

"The women of the First Brookfield Church, who have ever been ready to help in benevolent work, organized that year, 1834—the first society of which we have any record. Before me are several old time-worn receipts, which read as follows:

'Received of the Female Missionary Society of Brookfield, one dollar, August 7, 1834. William B. Maxson, in behalf of the treasurer.'

"Another reads: 'August 19, 1835, received of Nancy Brown, treasurer of the first Female Missionary Society of Brookfield, $5, for the General Missionary Board.' Signed, 'Rev. John Green.'"

"We have no further account of benevolent work in the church by the women until 1865. In February, 1853, 'Sent $12 to the Palestine mission.'

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

"From the year 1855 to 1860, the same officers and method of work were continued until September 17, 1861.

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

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

"Have no record of any organization from that time until the year 1874, when "A meeting was held at the home of Deacon George B. Clark's, to organize an Auxiliary Tract Society. The form of constitution published by the American Baptist Tract Society was read and adopted, also by-laws. Edna M. Weaver was made president; Mrs. Anna Burch, vice-president; Mrs. Edwin Whitford, secretary; Mrs. John O. Wheeler, treasurer.

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

THE SABBATH RECORDER
E. Whitford an essay. Services interspersed by singing.

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

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

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

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

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

Many of our deceased, as death takes from our ranks some faithful one. We miss the earnest prayers and helping hand of Mrs. Childs. We remember the quiet, Christian life of Mrs. Mary St. John, and today our hearts go out in sympathy in the hour of need to all who have been added to our ranks. In those last, long days and weeks of patient suffering, words of cheer and messages of help and love came to us from her sick room.

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

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

“Take up the song where we break off the strain; Soon you and I, all we reach the heavenly home, Where are laid up our treasures and our crown; And our lost loved ones will be found again.”

“The years that I have been associated with you have been happy ones to me. The work has been pleasant and the workers have been nearer drawn to each other. The work broadens on our hands. Calls come for help, not only from all parts of our own country, but from far away lands; and we can not slight them.

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

“We respect Rebecca E. H. Wheeler.”

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

“The True Spirit”

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

“Old man,” said a fellow pilgrim near, “You’re wasting your strength in building here. Your journey will end with the ending day; You never again will pass this way. Why build the bridge in your evening tide?”

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

Elsie L. Croop, Secretary.

Women’s Benevolent Society, Leonardville, N. Y.

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

MISSIONS

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

CHRISTIAN MISSIONS AND THE BIBLE

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

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

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

Christ, the great missionary, constantly referred to the Old Testament Scriptures and based his ministry upon them.

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

This was not all. For twenty years following the ascension the apostles went forth telling the story of Christ, his life, love, cleansing, and forgiveness, and seemed to have thought very little or nothing about preserving the matchless story that was transforming a number of lives. The day came, however, when they were warned to hold and must pass away. How was this story that meant all in all to the world to be preserved? They must write it down before they and all who were eye witnesses were called home. This they did through the aid of the Holy Spirit and the Gospels. Guided by the same Holy Spirit they gave us a brief story of how the gospel was spread and of the founding of the Christian Church. They also gave us a few letters of instruction and encouragement, together with the Apocalypse. The Acts of the Apostles, the letters and the Apocalypse occupied only about as much space as the four Gospels, and the keynote throughout was the story of Christ and his triumph. Thus came into existence the New Testament. It was the product of Christian missions.

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

During what we call the Dark Ages the people did not have the Bible. Without stopping to discuss the factors which deprived them of the Bible at this time, it is enough for our purpose to note in this con-
necation that the church that does not furnish an open Bible to the people, and the Dark Ages go hand in hand.

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

This is not saying that Christianity is the religion of a book. Such a statement is not true. The Christian religion is an experience which comes to one when one yields himself to Christ. It is an experience which brings cleansing, power, and joy. The Bible is our original source of knowledge of him who brings forgiveness and the joy of salvation to all who seek it. The great theme expressed in the Bible is the story for the audience. At the 7:30 p.m. meeting I spoke for the people on the Mission of Jesus to our World. They listened with great attention, and seemed impressed with the theme.

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

Yours in the conflict,

L. H. LOUIE MIGNOTT.

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

LETTERS TO THE CROFLOTS

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

MY DEAR DR. BURDICK:

In the rush of getting ready to leave tomorrow I have not time to write a real letter to you but I am enclosing a copy of one that I have written to Treasurer Davis, and also copies of a part of our semi-annual reports. The reason why I do not send a complete copy is because some of the others gave me only two and I keep one here.

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

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

Yours faithfully,

J. W. CROFOOT.

Shanghai, China,
February 12, 1926.

"THE LIUHO LIZ"

DEAR RECORDER FOLKS:

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

Day before yesterday I loaded up five of the Liuho church members, each with a load of bedding as big as a tree trunk (you can choose your own tree) and took them in to the "retreat" at Shanghai. Last week when a man came in a very serious condition, Mrs. Thorngate and I dashed into Shanghai and returned with medicine in less than three hours. A few years ago the trip each way would have consumed the best part of a day. It was after sun-down
and the road gates are closed at 6 p. m.—
the automobile road is a privately built and
owned one, but very similar to San Francisco's,
said "open sesame," as they do anywhere in
China—if you have coppers enough.
When we came out here last February,
the family, the canary, trunks, and suitcases,
food supplies, furniture, and some things I
have forgotten, were all packed in, and we
came out valiantly. Last winter we tossed out coal, two or three hundred
pounds at a time; and practically every
time we go to town we bring out medical
and other supplies.
Dr. Crandall and Dr. Palmbo have both
learned to drive, and Dr. Crandall has al­
ready passed the examination and obtained
a driver's license from the French author­
ities in Shanghai.
The amount we have to pay for car
licenses will appal you, I know; fourteen
dollars a quarter for the foreign conces­
sions in Shanghai and ten dollars a quarter
for the Chinese, almost a hundred dollars a
year. Gas is eighty cents a gallon, but
Mr. Davis has made an arrangement with
the Standard Oil Company to supply the
mission at a slightly lower rate. Texaco
engine oil is cheaper here than in ship, which is rather surprising. Repairs are
very expensive. Our tires are Firestone
balloons, and though we have driven ten
thousand miles, they have just begun to
show wear. The climate here is very hard
on rubber. You can be sure we shall fol­
low Mr. Hoover's advice and get them re­
paired.
We finance the automobile by charging
five cents per mile per passenger—that is,
among ourselves—and that makes enough
for us to have quite a respectable reserve
for needed expenditures.
It is impossible for those who live in
Wisconsin (where it is harder to get lost
than to find your way in many states) or
Rhode Island or Oregon or Minnesota to
realize that there are really no roads in this
part of China. The natives carry all their
produce and passengers on poles or wheel­
barrows along paths by the sides of fields.
So the motor road from Shanghai to Linho
is a remarkable thing. Most of our out­
calls are made in a sedan chair or wheel­
barrow even yet, but sick people in the
villages between here and Shanghai some­
times call us, and then we feel like regu­
lar doctors going by auto to see a patient.
I have had two calls recently to a village
on the road about nine miles away, and as
it was raining both times I surely thanked
the givers of the car. We have hopes of
opening dispensaries at Loo-tien and Ta­
Sang (where the schools are to be) some­
time soon. Both are on the road.
Things are quiet in the hospital now, it
being Chinese New Year time. Our pa­
ients are all pulmonary tuberculosis and
obstetric cases just now. Dr. Crandall has
worked up a very good reputation for the
hospital in these conditions, in both of which
she is particularly interested. In time we
may be able to have a sanitary depart­
ment for tuberculosis, with one or more
cottages.
Dr. Crandall is slowly convalescing from
a serious illness which began four weeks
ago. She has been able to sit up a little
but the last three days. Dr. Palmbo is also
getting over a severe attack of influ­
enza. It is hard to make veterans on the
field quit work long enough to be sick.
I forgot to mention that a few weeks
ago 'Liz' brought out a fine new Bruns­
dale phonograph, the gift of some of our
friends in America. I should say, off hand,
that the first requisite for a missionary's
outfit is a phonograph. You've no idea
how good Sousa's band sounds when you're
a bit down-hearted.
The Crofoot's started home the other day.
When they get there ask them lots of ques­
tions. Among them, casually say, "Do you
think it was worth while giving the Linho
Hospital a car?" and see if I haven't been
telling the truth.
G. THORNGATE.
Linbo, Kuu,
February 16, 1926.

HOMEWARD VIA EUROPE
SHANGHAI TO HONGKONG
REV. J. W. CROFOOT
"What is third class on the French mail
like?" is almost the first question that my
friends would ask, I suppose; so that
perhaps, should be the first topic taken up
in my letters to them. The answer is, "It's
not half bad."
In fact, I may say at once that it is better than we expected and that
so far—it is only the third day to be sure—we have been as comfortable as we have
ever been on any trans-Pacific ship. And
we have made that trip seven times, always
first class on the steamers we traveled by,
though to be sure they were often so-called
intermediate classes.
That does not mean that we have the
same kind of food, or of deck space, or
of service that we had on those steamers,
but that we are pretty comfortable here,
and that there we were no more, though we
had better looking rooms, tables, linen,
chairs, table boys, etc. Our increased com­
fort compared with some previous trips is
also to be attributed to the sea-sick remedy
kindly recommended by our friend, Dr.
Swan—along with the fact that the sea
has been smooth.

The ship seems to be far from full. I
am told that there are few passengers in the
first class and here in the third class din­
ing room there are eighty-eight places,
but so far only seventeen of them have been
occupied. The dining room has to serve
social hall and smoking room as well as the
place where we eat. The cooking has not
been very bad as yet. Red wine is served
with meals at the rate of one bottle for each
two persons, but there is also plenty of good
water on the table. At our table are about
eight French soldiers, who seem much sur­
prived but we do not drink the wine. They
are sometimes a bit noisy, but not objec­tion­
able. Their service out in the Far East
is finished, and of course they are glad to be
going home. One of them has a son three
years old whom he has never seen.
The hours for eating seem to us peculiar
—even more so than the food. "Small
breakfast" comes at 6:30 to 8 o'clock,
and consists of only coffee and bread and
butter. This is the only time in the day
when butter is served, and it must be ad­
mittted that the bread is not first rate.
It is apt to be a little sour. Breakfast is served
at 10:30 and consists of three courses,
being almost the same as the dinner which is
served at 6 p. m. There is also tea at 4
o'clock, but that is nothing but tea and plain
bread.

The table cloths and napkins are red in
color and coarse in texture, and were clean
when we started; and we trust will con­
inue so though it is yet too early to know
how often they will be changed. When
we come to the table, each person finds be­
fore him a pile of three plates surmounted
by a chunk of bread. As each course is
eaten the boy takes away the plate but leaves
the knife and fork. Those on the far side
of the table pass their plates across to the
boy. None of all the food pleases our pa­tients, but this is true of any ship. The meat
is evidently the less expensive cuts but is
well prepared, and there is always one or
two courses of it at the chief meals. At one
meal we had green peas served as a course
by themselves, that were as good as any
that I ever ate. Another time one course
was macaroni, that was excellent. Dessert
is usually a banana, an apple, or an orange.
The milk is evidently of the powdered vari­
ety and is mixed with plenty of water.
We are not sorry for the extra food that we
brought with us to supplement that furn­ished by the ship, as we plan to buy more
crackers at Hongkong.
Our cabin is about the size of those that
we have had on other ships, and if it does
not have a carpet on the floor the linoleum
suits us just as well. If I find that the
springs are a little too low, I can draw up my
knees and then as they and my hips rest on the edges of the springs I
do not sink down any more. There is a
good wash bowl in the cabin with cold
water laid on, and when we want hot water
we can say "low show" well enough to get
it. The bath rooms seem all right, but it is
doubtful if they would be adequate if the
ship were full.
Our fellow passengers are for the most
part more agreeable than we feared. Of
several soldiers I have already spoken. They
can not speak English better than us more
than we can speak French, but they seem to be de­
cent, manly fellows. There was more card
playing on Sunday than I expected, but I
suppose that is not surprising. There are
several passengers who speak some English
besides the family of Peters, consisting of a
mother and her son and his wife and two
small children. They were Swiss I think
but speak and seem like our own folks.
The weather has not been rough, but for
all that it has not been quite what one would
choose. For at least twenty-four hours the
fog horns sounded five seconds out of each
minute, which is not particularly conducive
to quiet slumber. An announcement on the
bulletin board says that we may be expected
to reach Hongkong tomorrow at 7 o'clock
and leave at 6 o'clock the same day. It
FOR LIBERTY'S SAKE ENFORCE THE LAW

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

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

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

EDUCATION SOCIETY'S PAGE

A GREAT EDUCATIONAL CONVENTION

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

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

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

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

As I attended session after session, I began to be conscious of some growing definite impressions which emerged from the ruck of fleeting experiences. I am inclined to feel that this convention is the most satisfactory, stimulating, and noteworthy I ever attended. I feel thus for the following reasons:

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

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

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

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

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

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

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

ARE ALUMNI A MENACE?

Some critics of the American college, friendly and otherwise, are declaring, not piano but crescendo, that the alumni constitute a liability for a college. The most vociferous advocate of this view is the advocate diabolus, without whom no college can be easily run. Like the habit, intense patriotism, a tradition of national self-glorification, economic needs, language, culture, history, suspicion, misinformation, fear, bitterness, sharp practice, the psychology crystallized into the proverb: "All's fair in war," with a multitude of other varied forces, material and immaterial, make for the continuance of war as an international practice. If war is ever eliminated it will be done by a long and mighty effort by many people and peoples.

The task is searched for; in no sense is it near completion. I would dare to predict that my children or grandchildren will not be suffering and bleeding in another horror of a world war.

Yet, I firmly believe that ultimately, in God's own good time, and when his children have learned much and felt much they have not yet learned and felt, the dogs of war will be leashed. As a suggestion of the difficulty of the road to be traveled, along just one line of interest, you will pardon me if I cite to you a rather disquieting, not yet learned and felt, suggestion of the idea of war.

The installment last week should have finished an outline making clear the many and mountainous causes of war and obstacles to peace. No well-educated student of world affairs can go about declaring that world war can be easily run. Long habit, intense patriotism, a tradition of national self-glorification, economic needs, language, culture, history, suspicion, misinformation, fear, bitterness, sharp practice, the psychology crystallized into the proverb: "All's fair in war," with a multitude of other varied forces, material and immaterial, make for the continuance of war as an international practice. If war is ever eliminated it will be done by a long and mighty effort by many people and peoples.

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THE STOCKHOLM CONFERENCE

XVII

DEAN J. NELSON NORWOOD, PH.D.

THREE THRILLS

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The installment last week should have finished an outline making clear the many and mountainous causes of war and obstacles to peace. No well-educated student of world affairs can go about declaring that world war can be easily run. Long habit, intense patriotism, a tradition of national self-glorification, economic needs, language, culture, history, suspicion, misinformation, fear, bitterness, sharp practice, the psychology crystallized into the proverb: "All's fair in war," with a multitude of other varied forces, material and immaterial, make for the continuance of war as an international practice. If war is ever eliminated it will be done by a long and mighty effort by many people and peoples.

The task is searched for; in no sense is it near completion. I would dare to predict that my children or grandchildren will not be suffering and bleeding in another horror of a world war.

Yet, I firmly believe that ultimately, in God's own good time, and when his children have learned much and felt much they have not yet learned and felt, the dogs of war will be leashed. As a suggestion of the difficulty of the road to be traveled, along just one line of interest, you will pardon me if I cite to you a rather disquieting, not yet learned and felt, suggestion of the idea of war.
old boy. Imagine my grief and surprise when I found that, young as he was, he had absorbed such a sad knowledge of English that he couldn't treat his own grandmother decently. Where did he get it? Was it from stories read or told him in school? Was it from singing "The Star Spangled Banner"? Did he get it just automatically from the atmosphere? Had he heard his father tell the story (half jokingly) about getting the stripes under the stars? I don't know. I know he had it through. You ought to have seen his good old grandmother's eyes open wide at some of the things he told her.

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

But this is a long introduction. What about those thrills I set out to write about? They occurred at Stockholm. They occurred in the discussion of the international problem and the problem of race relations so closely connected therewith. The first one came in connection with a speech by Mr. Fred B. Smith, who is a man of strong personality and forceful expression. He has traveled much among all sorts of people, and before he spoke of the mess past week, and, "Bishop of other colors."

GEORGE E. CHROBLE, MILTON, WIS. 
Contribution Editor

WOMAN'S WORK

THE PLACE OF PRAYER

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

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

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

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

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

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

—Anne Johnson Flint.

VACATION DAYS AT GRACE SCHOOL FOR GIRLS

Women's Board,
Milton, Wis.

DEAR FRIENDS:

Even if one did not know the date according to the Chinese calendar, one could not go along the streets here without knowing that China New Year is at hand. The signs of it are everywhere. Here is a woman washing a blue linen mosquito net; there is a man carrying a branch of "heavenly bamboo" with its bright red berries, and another branch of the fragrant waxy yellow "winter-plum" blossoms; this shop and that home are being cleaned; in fact, the annual house-cleaning is in progress; then one sees cakes, meats, fish done up with a bit of red paper being sent as a gift to some friend. In the city at Mr. Drzan's yesterday a fish was hanging outside the door with a piece of red paper stuck on its side—the badge of a gift. And were one blind, the nights would tell the story. For a week or more there has been much shooting of crackers every night, and since it has not yet reached the stage where the noise continues until morning, one would know that New Year's eve had not yet arrived.

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

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

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

It has been a source of regret to us that so few of the girls are Christians or show any desire to be. The teacher who was leading prayers on our New Year's morning, Miss Li, had a list of resolutions written on the blackboard, then she asked each teacher and pupil to choose the ones she wished to make hers for the year. As
they went along we naturally wished for some to choose Christ. No one did until it came the turn of our very smallest child, and she expressed the wish that she might become a Christian this year. Two weeks ago on Sabbath morning she and her little chum came in to tell Miss Burdick that they wished to become probationers. They are young, about eight years old; but we felt they knew enough about what it means to be ready for this step. (One of the older girls said to me that day that she thought it certainly was the work of the Holy Spirit as the children were very earnest and they got up very early in the morning for their devotions together.) The first girl comes from a Christian home and had had Christian training before coming into our school. The other, the youngest of three sisters, is from a non-Christian home, but her grandfather was quite willing and even encouraged the step, she said, and her mother did not care. This last we could easily believe because the mother left the three sisters here all one summer with a servant to help care for them, and she is in Canton now. The other, her father, who is in the Southern army. The responsibility of these three girls does not seem to weigh at all heavily on her so far as who is in the Southern army. The response even encouraged the step, she said, and her mother left the school, but we trust that the step that she has taken will result in a larger profession and three sisters here all one summer with a servant to help care for them, and she is in Canton now. The other, her father, who is in the Southern army. The responsibility of these three girls does not seem to weigh at all heavily on her so far as who is in the Southern army. The response even encouraged the step, she said, and her mother left the school, but we trust that the step that she has taken will result in a larger profession.

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

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

THE REAL PRINCIPLE IN THE TITHING SYSTEM

BERT WILSON
(Northern Baptist Convention)

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

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

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

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

(3) It is not a cure-all to cure the many ills of the church. Some one reads a tract or hears a testimony of a church wonderfully blessed by tithing. He quickly concludes to rush into the plan with visions of a full church treasury. The committee talks money, the preacher talks money, the board talks money. Money is emphasized out of necessity. The step is taken, but the superstition, when money does not come, is to doom it in advance. The church has been waiting for one hundred years to be taught a spiritual motive for giving. The time has come for the church to launch a systematic campaign, teaching the high motives and purposes of systematic stewardship, these purposes and motives to become life principles among Christian people, financially expressed by religiously giving at least the tithe to the work of the Lord.

WHAT THE MAIN DRIVE OR MOTIVE IS

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

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

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

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

The main drive, therefore, is to secure, not the tithe, but the other, the gift, but the giving of the money, the man; not the possession, but the possessor.

“To press the principle of the tithe to secure ready money is to do violence against man’s pride and God’s grace. Preaching high truths for revenue only awakens suspicion. We must not cheapen our great message. We should teach that rendering the tithe means the identification of a man with his God, that it marks the entrance into the abundant life.”
A THOUGHT FOR THE QUIET HOUR
LYLE CRANDALL

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

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

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

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

Battle Creek, Mich.

PLANS FROM NORTH LOUP

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

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

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

In our meeting on "Transformed Lives" each person gave three testimonies by going around the circle in order. First, each told of some Bible character whose life was transformed by Christ. Second, each gave some character in history and told how the life was transformed. Third, each told of some one he knew personally whose life had been transformed. Then each gave Bible verses which referred to a transformation from evil to good.

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

A NEW SOCIETY AT GENTRY

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

THE INTERMEDIATE CORNER

REV. PAUL S. BURDICK
Interim Christian Endeavor Superintendent
Topic for Sunday, April 10, 1926

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

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

Behind the cloud the starlight lures
Through showers the sunbeams fall;
For God, who loveth all his works,
Has left his hope with all!
-Whittier—A Dream of Summer.

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

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

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

How precious these promises ought to be to us! "I will not leave you comfortless." "I will come unto you." "Because I live, ye shall live also." As to which is the greatest promise of the Bible, I will leave that for you to think of and to discuss in your meeting. But to me, the chapters which contain some of the greatest promises are the fourteenth, fifteenth and sixteenth of John.

JUNIOR WORK

ELISABETH KENYON
Junior Christian Endeavor Superintendent

SUGGESTIONS FOR APRIL 10

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

Besides making the torch, the following chalk-talk taken from "On the Highway" might be used. "Divide the blackboard by drawing a vertical line through the center. In one half make a great many small marks to represent the army of the Medesians. Then as the story tells how God selected only three hundred out of the thousands of Israelites, draw three groups of men, and
over each group place the figures 100. Lead the pupils to tell what these people were armed with, and how God used this army to drive away the Midianites." Over the men who represent the Israelites draw a torch and in it write, "No faith in God." Teach the juniors the lesson that it isn't numbers that count with God. He wants boys and girls with courage to stand for the right and with courage to do as He tells them in the Bible, no matter how hard the enemy led by Satan tries to oppose them.

Ashaway, R. I.

WAR AND PEACE
L. EMILE BABCOCK
SIGNIFICANT UTTERANCES FROM HIGH AUTHORITIES

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

"If this program goes through (universal draft, etc.) we will not only be safe from attack, but will be practically in a position where we can dictate peace to the world."—From Assistant Secretary of War Colonel Honford MacNider.

Contrast the above statement with the following from President Coolidge:

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

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

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

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

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

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

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

Like other foes of prohibition, he commended the Administration for its enforcement record. He said that it was the only method by which enforcement is possible, has never been tried.—The Protestant.

With Congress in session it will be more difficult to conceal the betrayal of national prohibition than it has been during the last ten years. The daily press will hardly dare withhold from its readers the great speeches on that subject which are certain to be made during the present session.—The Protestant.
daylight; and being a proper owl she could 'not keep awake any longer, but went straight off to sleep. The little owl sat stiffly on his perch, trying to keep his eyes open. Around him the other birds were flying about, hunting worms and flies for breakfast, singing and chattering and calling. But he was so sleepy he hardly heard what they said, and he thought it all very dull. Every once in a while he opened his eyes with a jerk, and looked about him, but it was not much use. In two minutes he would be nearly asleep again. He never saw the white cat come creeping along the rafter. He never heard her soft feet padding on the wood. But suddenly something made him open his eyes very quickly, and there she was, just ready to jump. The poor little owl gave one scared hoot; but, of course, his father and mother were asleep, like all proper owls, and did not hear. And the white cat, leaving him, flew up and tried to fly; but being only a baby, and so frightened, he could not do that; and in another second pussy would have had him. At that moment a stone came whizzing in through the hole in the barn wall. It struck the white cat, and she toppled over, qualling, into the old hay-loft below. The little owl was saved. It was the farmer's little boy who had done it. Someone had told him about the owls, and he had come the first thing in the morning, hoping to see them, because he was not allowed to stay up at night when they were awake. He had brought his catapult with him. But when he saw pussy way up on the rafter, he forgot all about the birds and shot at her, and so saved the little owl's life. The little owl crept back into the nest, and he was shaking all over. He could not forget how nearly pussy had got him. Ever after that he went to bed the moment it began to be light, and he came to be known as the very sleepiest of all the owls.—Children's Friend.

MY GRANDMA USED TO SAY

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

Ask your grandma what she thinks my grandma meant.

THE GROUND HOG

The wise old Ground Hog, so quick and wary,
Came out the second of February.
He looked around him, all ready to run,
For high in the heavens he saw the bright sun;
He saw his shadow cast black on the snow,
Then before him he chuckled and said, "Oh, ho! We will have cold weather for six weeks more!" And he went in his hole and he slammed the door.
The mercury rose and the soft winds blew,
And people rejoiced that winter was through;
For the birds walked out in spring garments dressed;
Two poor little sparrows began on a nest.

In his hole the Ground Hog shook with laughter,
As he thought of the blizzards fast following after.
Then the north wind blew, oh, 'bitterly cold!
And the people began to shiver and scold.
But the Ground Hog turned in his soft warm bed,
Stroked his chin whiskers and cheerfully said,"The grippe and the earache make you complain—Perhaps you'll believe when I tell you again?"
He rung off his telephone under the larch,
Saying, "Don't call me up till the middle of March."—Selected.

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

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

"Little boy," asked the well-meaning reformer, "is that your mamma over yonder with the beautiful set of furs?"
"Yes, sir," answered the bright lad.
"Well, do you know what poor animal it was that had to suffer in order that your mamma might have those furs?"
"Yes, sir—my papa."
**THE SABBATH RECORD**

**SABBATH SCHOOL**

HOSEA W. ROOD, MILTON, WIS.
Contributing Editor

**AN OPTIMISTIC CHRISTIAN**

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

I would not have been much surprised to hear him say something like this: “I fear that there is no little falling away in spirituality from the religion as manifested forty or fifty years ago. There is now and then so much of a rush for money and status, and earnestness as if it were spent in and around the pulpit, he feels in these days of transition from “the good old times” to the new—what he thinks about present religious tendencies.

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

An experience that will last forever must be worth while. There are six camps like the one that the writer of this letter attended, and the Church is cooperating with thirty-four others in working them on. The reader can secure full information by writing to Percy R. Hayward, camp director, of the International Council of Religious Education, 1516 Malters Building, Chicago, Ill., Geneva Glen, Colo. Girls' Camp, August 6-17; Boys' Camp, August 17-30.

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


**Sabbath School, Lesson 1—April 3, 1926**

**Jesus Appears to His Disciples.** John 20: 24:1—29

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

**DEATHS**

**Winnipeg, Minn.—** L. E. Hill, of Winnipesaukee, N. H., died suddenly in Winnipeg, Minn., last Sunday.

**SABBATH RECORDER**

**MARRIAGES**

**SEVERANCE-CARTWRIGHT.** At the home of the bride's parents, Mr. and Mrs. John Cartwright, by Rev. Edwin Shaw, in Milton, Wis., at six o'clock in the evening on March 13, 1926, Mr. Francis Willard Severance of Milton, Wis., and Miss Frances Jane Cartwright of Boulder, Colo., seventh day Baptist Church, of which church she continued a member till death. She leaves one son, two grandchildren of Boulder, Colo., and two brothers and three sisters, Hotesa W., of Milton, Wis., Charles, of North Lump, Neb., E. L., wife of Calvin Cran dall, of Milton, Wis., and Germa, wife of Alpha Crandall, of North Lump, and Mary, whose home is in North Lump, widow of Mancell Davis, and a large number of other relatives. Her funeral service, which was largely attended, was conducted by her pastor, B. Burrrett Coon, assisted by the Woman's Relief Corps, the Pythian Sisters, and the Daughters of Veterans, organizations of which she was a member. Burial was in Green Mountain Cemetery at Boulder.

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

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

As a young man, he enlisted in the 130th New York Volunteers, which later was known as the First New York Dragoons. He was discharged March 26, 1865, having served for three years and nine months with his regiment in some forty major and minor engagements of the Virginia campaigns, including Appomattox. He moved to Colorado in 1890, where he was united in marriage to Miss Alice Sevier, and in 1909 they moved to Boulder, Colo., which was her home the rest of her life. Her husband passed away from this life in July, 1914. She was deeply interested in political questions and was a member of various women's clubs. In 1916 she was baptized by Rev. L. S. Davis, and united with the Seventh day Baptist Church, of which church she continued a member till death. She leaves one son, two grandchildren of Boulder, Colo., and two brothers and three sisters, Hotesa W., of Milton, Wis., Charles, of North Lump, Neb., E. L., wife of Calvin Cran dall, of Milton, Wis., and Germa, wife of Alpha Crandall, of North Lump, and Mary, whose home is in North Lump, widow of Mancell Davis, and a large number of other relatives. Her funeral service, which was largely attended, was conducted by her pastor, B. Burrrett Coon, assisted by the Woman's Relief Corps, the Pythian Sisters, and the Daughters of Veterans, organizations of which she was a member. Burial was in Green Mountain Cemetery at Boulder.

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

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