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The Sabbath Recorder

CHARACTER MORE THAN EDUCATION

In this country we rightly pride ourselves upon our system of widespread popular education. We must 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.
Dear Lord, we thank thee for the gospel! In it thou revealed the might of God 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 in all our ways and not to our own understanding! So may our paths be ordained of the Lord! In Christ's name, Amen."

Genuine sympathy My heart has been Goes a Long Way 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 cannot 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 on 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 you see evidences of a truly loyal spirit in deep affliction. And we find good wishes from one who says, "I wish you 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 the church 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 in a list of sixteen answers to questions broadcasted by Dr. Cadman, some one drew a fine 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 forbade 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 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 com-
manded 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; and thus keep them from 
denying its plainest teachings and from dis-
obeying its precepts when they see great 
teachers doing that very thing?

Is there any remedy for the widespread 
loss of Sabbath conscience among the chil-
dren 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 hun-
dreds of years of error, completing the Re-
formation? 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 com-
plete the Reformation!

What Better Can Be Expected? The country is being 
Be Expected? shot 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, if many of them while 
under so-called bail, actually flourishing in 
bandidry 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 lawbreakers by some prominent 
clergymen, and by the governors of states; 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 jus-
tice,—why not say that our criminal laws 
for protection of the public have broken 
through and will not be enforced, there-
fore 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 
the public, all the 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 headquar-
ters 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 previ-
ous 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 in-
terest taken by people living in the extreme 
western and eastern 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 de-
nominal home and headquarters all 
or, as a work shop for all our pub-
lishing 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 com-
namentarin interest being shown after these 
ten years of effort since 1916, that the high 
hopes of our fathers of 1853, for a denomina-
tional 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 watch-
word, "We will do it now," and there will 
be no failure. To fail now would mean 
failure for two or three generations, if not 
ever.

Read the Notice About On another page you 
Conference Music will find Professor 
A. N. Annas' suggestion for a large union 
chori composed of singers from all the 
churches which 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 dis-
appointed, 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 
uncomfortably hot here, and the temps 
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 Hong-
kong replaced by glimpses through the hills 
of the beautiful blue, salt water.

After the ride Mr. Liu took us to a Canton- 
ese 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 bone-
less chicken.

After dinner we went to one of the big 
department stores and bought two deck 
chairs (we had brought one from Shang-
hai) 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 about six 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 dejener, or 
breakfast, is at ten-thirty, and we always 
have three courses, and the table is set 
accordingly—three plates at each place with 
the same knife and fork service 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 con-
sists of three courses: (1) soup (bean, lent-
il, 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 shore;
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.

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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 sights about 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 curious 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.

Poinsettia and cactus as big as trees, and both in blossom, are common. I hope to get some coconuts 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 we have native beans as there is.

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—being one of the Communists came.

Saigon, French Indo-China, February 20, 1926.
standing in the church and colony is seen from the fact that in April, 1668, the church of the three, who, three of his 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 the cause of their being known 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 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 were worthy to be commended 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, much might have moved one, they were indefatigably, had not the four ministers in the church, Dr. John Clarke, Mark Luker, Joseph Torey, and Obadiah Holmes, commenced at this time to preach against the Bible Sabbath and that it was wrong. Mr. Hiscox said it was not 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 the church at the 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 Sabbath. The result of this conflict of parties in the church were pained on account of the contention and, using Mr. Hubbard's language, "Mr. Hiscox desired some to beseech the Lord to have run along smoothly to have this a-answered, that we are good deal, of valuable material for a few weeks, which they were of their minds to have read in the quiet.' And thus for some years.

A long siege in which they bore the galling fire of unkind attacks, the Sabbath keepers saw there was no hope of peace 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 Obadiah 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 declaration, with which the withdrawal from the Bible Sabbath and the establishment of a church 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 that was 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 us, 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 Phillips whether there was 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 reprobate, it is 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
The Sabbath Recorder

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 Rogerenes, but the light of the Sabbath has remained there from that day to this. (Concluded next week)

Statement of Movement Treasurer, March 1926

| Alfred First | $241.45 |
| Alfred First, Ladies Aid Society | $100.00 |
| Alfred, Second | 32.32 |
| Battle Creek | 245.00 |
| Brookfield, First | 45.40 |
| Chicago | 101.00 |
| DeRuyter | 33.00 |
| Dodge Center | 46.23 |
| Farina | 70.00 |
| Fosne | 10.00 |
| Gentry | 4.00 |
| Lost Creek | 100.00 |
| Marlboro | 60.00 |
| Milton | 224.11 |
| New York City | 250.00 |
| Pawcatuck | 244.40 |
| Plainfield | 42.00 |
| Rockville | 4.00 |
| Salem | 26.59 |
| Syracuse | 13.50 |
| Waterford | 78.00 |
| Wellsville | 30.00 |
| Welton | 15.00 |
| West Edmeston | 20.00 |
| West Edmeston Ladies Aid Society | 20.00 |
| Independent Sabbath Keepers (Washington) | 7.25 |

Total: $2,081.59

Disbursements

| Sabbath School Board | $202.70 |
| Woman’s Board | $92.40 |
| Historical Society | $30.10 |
| Education Society | 21.99 |
| Mission Society | 65.97 |
| Tract Society | 791.49 |
| Mission Relief | 453.48 |
| Contingent Fund | 175.80 |
| Scholarships and Fellowships | 43.98 |
| General Conference | 218.28 |
| Miscellaneous | 93.89 |

Total: $2,401.49

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 Suniine Mission, having been called here from labors at Garwin by the assistant superintendent of the mission, Rev. Frank K. Ward.

These services are attended by good audiences who are very attractive, 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 to 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 sped by to the time 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 Suniine 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 brought 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 $10,000, 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, in the words 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, ABAWAY, 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. That 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 great 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 knower 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 to 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 as should have burning 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, 1928

ELLIS R. LEWIS, GENERAL MISSIONARY

This quarter's work began at Stonefort, Ill., and continued for three weeks, during which I organized the work that most of the projects might properly carry on after 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 opportunities 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 their 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, and so it may be, 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, Treasurer.

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
Serenon, Rev. M. G. Stillman
Conference meeting

Sabbath morning, 10:30
Worship, conducted by Pastor Witter
Seronon, by Pastor August Johansen

Sabbath afternoon, 2
Ordination service for Chicago Church
Pastor Johansen to the gospel ministry
Alvin J. French, as deacon
Bessie A. Shaffer, 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 the University of Michigan, 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 townsmen 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.

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 $17,001.35, net indebtedness $3,158.12.

S. H. Davis, Treasurer.

EDUCATION SOCIETY'S PAGE

"WARNING—CURVE"

On all our Maryland highways, the motorist finds at every forty-five degrees or major curve a yellow, glass, reflector-disc 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 late·ning 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, and that children, slow learners, children, on the contrary, need more help, and the day of the average, ungraded, mechanical school is over. 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.

What if the individual child who is caught in the midst of all this educational busy-ness? He sometimes suffers, fails 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 right.

How can all this school machinery, necessary by all means, be made efficient and yet be recognized as merely the framework of 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 misstep 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,
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 but deeper 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 humblings 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. As a test, we 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., come whenever you like." 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 congregate on this hall. They came in taxis, in fine private cars, and on foot. It is reported that I should have hired some fine 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 great city. At least I was too tired to go. As we entered the hall, the mayor of the city was introduced. I was her equal on the new stage of the conference, if no higher. The mayor had the misfortune to be knocked down by a drunk 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 American Red Cross. 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)
Plain food for the stomach,
Vigorous exercise for the muscles,
Pure air for the lungs,
I 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 off toward 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 face. 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 grey and ugly from the laundry with a tear across the center.

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 at the back and 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 were chattering. I noticed, as he passed me. And yet, I saw a boy coming down the street with a baby in her arms. Her face was 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 a quest, 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, in the fullness of my life, it 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 ........................................ 1.09
Dinner and supper in town, August 26 .......... 51.86
Sale, August 26 ............................... 41.90
Gift from Mrs. Durwood Coon, Milton .......... 3.50
Gift from Mrs. Martha Cartwright ............ 3.00

$242.59

Disbursements
Church Budget ................................ $120.00
Box to Lakes hospital ........................ $38.75
Goods for quilt ............................... $ 2.45
Northwestern Association, expenses ............ 38.75
Aisle covering and hall linoleum for church ... $17.70

On hand January 1, 1926 ...................... $185.70

$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 our last 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 liked 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 cooperation 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 unfamiliar sea to unknown shores.”

MRS. HENRIETTA BURDICK, MRS. LUCY WILLS.

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 Baptists 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 Near 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 turned the work over to the National Christian Near East organization with the press-agency in Detroit. Last year, our little company in Detroit gave about $260 to this project, 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
Contributing Editor

TEN KINDS OF WORK

Christian Endeavor Topic for Sabbath Day, May 1, 1926

DAILY READINGS

Sunday—Music (Ps. 98: 1-9)

Tuesday—Architect (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 SALESMAN 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 more clearly and more vividly. Beauty springs from nature and is conceived, and revealed through the medium of music. Dance and music make us better Christians by using them as God intended. Music often touches “the tender spot,” and can make lasting memorials to the memory of good Christians by helping to keep some day of the week, the chance to worship God, etc.

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 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 LOWYER.

THE 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.

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. 

**CHARLIE ODEN.**

**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 have 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, in some sense, a temple. "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 expand 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, yet 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 development. 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—do's and don'ts. 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 like 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, 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 to do what Jesus would do?" We can 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.

**ACTION 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 the Euthens the same as other nations, there would be but three hundred fifty Asians 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 deems as unfit for citizenship on basis of color alone, all races except the white and the black race.

Constitutions:
1. The dictates of humanity and the welfare of the world demand the recognition of the right 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 float and wound the feelings of other nations and peoples.
4. The maintenance of justice and good

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! I was young, green grass growing naturally and beautifully inside the hotel. No one seemed to see my face and I hastly 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 hills above the sea, Among the winds at play, Among the singing of the birds, The rustling of the trees, 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 afternoons sleep, 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 calmly be your help and your helper, as you are on your soul; but let your trouble master you, and it leaves an ineffaceable scar upon your life. -J. R. Miller.

THE SABBATH RECORDER

THE SABBATH RECORDER

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 cracking fire. She ran into the kitchen to tell her sister; and again she was surprised to find in place of her mother's petticoats, another larger fireplace, and lattices 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 grand father'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 home-spun; 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 her self into her mother's unpadded 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 sand. And sometimes it 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 that 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 sea is warmer than the land. 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 your 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 meant which I love to lie, Some person in the days gone by Maybe once planted—I in turn Another's gratitude may earn.

Maud Wood Henry
“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 spiritual things. At present, with six days 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 the words, as listed in a complete concordance. The word used in the Greek text of the New Testament for resurrection was anastasis, consisting of the preposition an and 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 was 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 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 small but thickly populated eastern state. 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, no matter how well selected and saved choicefylly. 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 life. This is another phase 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.

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?”

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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 meanings: 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 an and 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.

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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, entirely 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 you have been saddened 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—a change for the better, 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.

Mr. 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.”

Boulder, Colo., March 28, 1926.
A MESSAGE FROM THE NEW DIRECTOR OF RELIGIOUS EDUCATION

REV. ERIK 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. The child must have constant 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 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, 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, not few replies have been received, yet we believe that plans are being referred for religious education 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 20.—Cain’s Failure. 1 John 3: 10-17.


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

April 23.—Christ the Perfect Sacrifice. Heb. 10: 11-12.

April 24.—Love Expects 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 Thorgate 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. Of the Englishman we know nothing 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 and then it 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 several 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 in many parts of the world, and whenever we have had any 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 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
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, Wy., January 20, 1926, at the age of 63 years, 3 months, and 11 days.

Edwin J. Brace was the second son of John and Sarah Lewis Brace, and the youngest of seven children. He was born in Olean, N. Y., and lived in Wisconsin 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 know "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 every Sabbath. He was a man of strong religious principles, and 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, his father, and 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 contractor died, he went to that same place, and with a few others built the rail, having moved to North Loup, he worked for a number of years. His health was then broken, and 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 a true friend, and a man loved by all who knew him.

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 will wait for us and we shall come 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 more familiar and more dear, Than the earth where we were born long ago, And lingered but a week or two, A week ago, and yet not strange.

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

Mr. Barcock, familiarly known as "Uncle Johnny," had been seriously sick for six months. The late Wellman home is a reconstruction of the building used for North Loup's first schoolhouse 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-year 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 1900, 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 20, at two o'clock, and burial was made in the North Loup Cemetery.

Barcocks.—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., and proceeded on a 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, Louis C., North Loup, Wood 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, 1927, Mr. and Mrs. Wellman and oldest son with a company came to Greeley county and homesteaded on the farm still owned by family. After about six years they moved to North Loup, where they have since made their home.

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

He was of a retiring disposition, never sought the members of which attended his funeral to be conscious to the world. He was of a retiring disposition, never sought the members of which attended his funeral to be conscious to the world.

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 Williameta Jane Platts, "Their" 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 her wife, two daughters: Mrs. Charles Thorngate, Idaho, Wis.; and Mrs. W. Ray Rood, Riverside, Calif., and by seven grandchildren and six great grandchildren. One of the grandsons is Dr. George Thorogate 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. His Aunt Meta had been known for their steadfastness and devotion. During his illness both have been greatly missed. Uncle John 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 John, the Scripture text used was "But as for me I know that My Redeemer liveth." A male quartet sang three appropriate selections, and the organist 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 "DARTAGNAN" (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 Annam 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 anything we have previously seen. Many of them live on white sarongs 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 Anna­mites to our group of fellow passengers.

Posted at Singapore, February 24, 1926.
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The value of the past lies in the enrichment of the future

As our part let us hand on.

The Denominational Building

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.

The Sabbath Recorder

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