

# The Sabbath Recorder

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THE DENOMINATIONAL BUILDING  
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F. J. HUBBARD, Treasurer  
PLAINFIELD, N. J.

## EASTER BELLS

M. E. H. EVERETT

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

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

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

Coudersport, Pa.

Dictated.

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*"Almighty God, fill us with a sense of responsibility! Help us to be as guides to men in dark and perilous hours! May our words be true, may our character be such that they shall not be disappointed in the day when they lean on us!"*

*"We seek thy guidance as to our ways of living! We would be what Jesus our Master and Savior revealed. We long to express his mind, to live in communion with him."*

*"Give us a deeper sense of the sacredness of the house of prayer! May we learn to walk its courts with reverent feet! In it may we seek to know and to do thy holy will! In Christ's name. Amen."*

## "The Gospel According To Walter"

A friend in North Loup writes an interesting letter regarding some words dropped in Sabbath school class by Walter Rood, who taught the young married people's class the very last time she ever saw him as a teacher. In speaking of "his last message to us," she says: "It comes to me again and again, and I wonder if it might be a bit of prophecy or a bit of gospel according to Walter."

His words were these: "The next great reform will be the Sabbath Reform." At least one of that class was so deeply impressed by this suggestive remark that she can not forget it, but wishes she could run it as a standing "ad" in some great daily paper, or in some magazine, until people would take notice of it.

Two or three things are suggested to me as I read this letter and think of the real tribute it pays to one who had been a faithful, loyal teacher for years. Probably Walter little thought that he was teaching his last class on that Sabbath day, and it may be that he did not realize how deeply his words about the Sabbath would impress, at least one of his hearers.

It seems, too, that what might seem like a simple, ordinary remark sometimes gains great power over us when we find that the teacher has been called to his reward and we can never hear words from him again. Memory of a loved teacher gone will add wonderful emphasis to teachings given by him while he was living. How the blessed teachings of a dear mother do take hold of

our hearts after her lips are stilled in death!

As teachers either in home or school, let us not forget that whether there is anything prophetic in what we say or not, we are always teaching the gospel according to us. Do you stand in pulpit or in pew; do you minister to a church or to a class; or are you simply teaching in the home—in any case you are preaching the gospel according to you!

We can never know for certain either when we are teaching our last class or when some member in it may be hearing us for the last time; and well will it be if our words are such as those referred to in Walter's teaching—words that come to the listener "again and again," impressing him or her with high ideals and prophetic hopes.

Again, I wish that every member in our churches could feel that "the next great reform will be Sabbath Reform," and that every one would realize his own responsibility for keeping Sabbath truth alive until the world sees the need of such a reform and is ready to make Walter's words come true.

Much depends upon us as God's Sabbath light bearers before a world fast losing hope for Sunday as a sacred holy day, and whether you live in city or in country; whether in business or on the farm; wherever you are, your Sabbath keeping is in every case the gospel according to you!

## What Makes Preaching Effective?

A story is told of a little boy who came home from church and reported to his mother about the sermon. He said: "While the minister was telling about Calvary I could just see Jesus going up there, and the cross and the people; and just as I was most interested, the minister stopped—and went on with the sermon."

Upon reading this story, another minister was so affected that he thought seriously of making a bonfire of a large number of manuscript sermons which filled his own cabinet. There were hundreds of them, and he had spent many hours of hard, patient study on each one trying to produce compositions



with literary merit, of which he might not be ashamed.

Some way he had come to fear that his labored literary sermons had, in some way, failed to reach the hearts of his hearers; and the story told by that little boy had stirred his soul and made him feel that there was too much of the "sermon" in his careful productions, and not enough of the simple gospel story.

The preacher who while writing his sermons, loses sight of the important thought that he is called of God to preach the wonderful truths of the gospel of Jesus Christ to sinful and wandering men, will certainly come short of the great mission whereunto he is called. If, while preparing to preach, his mind is absorbed by a desire to make a name by producing beautiful literary essays that will please his hearers and call forth their commendations, he might as well lay down his pen and quit, so far as the work of winning souls for Christ is concerned.

On the other hand, if his own heart is filled with the love for men until he is burdened for their welfare; if as he writes, he feels that God has commissioned him to be an ambassador sent to reach and save the dying; if he loses sight of the ambition to win laurels by poetic productions, and sees only the exalted, God-given privilege of preaching the glorious gospel of Jesus Christ and him crucified to a needy world, then he may fill his written sermons so full of thoughts coming from the very heart of Christ that he need never be ashamed of them,—he will not need to burn them.

Sermons thus prepared, and so thoroughly mastered that in preaching the minister seems to be pouring out from his very soul the story of the gospel of life, must always be effective. Instead of wishing to burn the manuscripts of such written sermons, the minister may well cherish and preserve them to aid in preparing for future work.

In all religious literature of the nations there is no other story like that of the gospel. When a Hindu priest heard the story of the cross, and Christ's prayer while dying for sinners, "Father, forgive them for they know not what they do," he begged the missionary to get out of India, saying, "You will convert all the people if you talk to them in that way!"

If all the pulpits of America would magnify the simple gospel story more, and "go

on with the sermon" a *little less*, we would soon see the revival so many are praying for, and preaching would be more effective.

**Will Sunday Blue Laws Ever Save the Nation?** Will the methods advocated by the Sunday crusaders before Congress and the President ever secure in America any regard for Sunday as the Sabbath? Are these men working on the right track if they wish to stay the tides of no Sabbathism that are sweeping over the land, or are they making bad matters worse?

True Sabbathism is purely a matter of religion. The Bible is the Christian's only authority for Sabbath keeping, and all appeals for loyalty to any Sabbath should be made to the consciences of men.

I do not wonder that God-fearing men are greatly alarmed over the fearful disregard for any holy day. The world is rapidly becoming sabbathless. And the vast multitudes drifting away know full well that the Sunday keeping crusaders have no Bible authority for the day they are trying to enforce by laws. Suppose every automobile, every picture show, and all public amusements could be completely stopped on Sundays by civil law; would that be likely to enthrone the Sabbath in the hearts of men? Would it be likely to fill the churches? These conditions must be brought about, if ever, by a revival of religion—through the true preaching of the gospel, and a new birth of genuine Sabbath *conscience*.

When a recent survey on a single Sunday showed that while 7,000 persons attended forty churches in Washington, the nation's capital, fully 50,000 attended forty theaters on the same day; I do not wonder that Christian leaders are becoming alarmed. Here is the way the chairman of the "Methodist Church Sabbath Crusade" stated the case to President Coolidge, as published in the *Herald Tribune's* Washington Bureau:

Washington, January 20.—Sabbath breaking in Washington is polluting the nation, which, in turn, is headed pell-mell for destruction if its people do not stop riding on Sunday trains, reading Sunday newspapers, and participating in Sunday sports.

Such was the warning given today to President Coolidge by Noah W. Cooper, chairman of the Methodist Church Sabbath Crusade, who called at the White House.

Stopping all Sunday interstate commerce, suppression of Sunday newspapers, and outlawing of Sunday sports must be effected speedily, Dr.

Cooper told the President, if the government at Washington is to survive.

Ten million American people, he said, were working on Sunday on railroad trains, in stores, factories, newspapers, and other business enterprises, and 20,000,000 Sunday newspapers are being printed. "Every one of the 2,500 Sunday trains," he added, "is tooting America's downfall. America must emancipate her 10,000,000 slaves to Sunday labor or go to ruin."

This only emphasizes the fact, already mentioned, that America is fast becoming sabbathless. And one sad feature of it all is that Christian men seem to think the remedy lies in civil laws; and the saddest feature of all is the fact that no one of the crusaders can bring any *Bible* authority for the Sunday keeping he tries to enforce!

Oh, friends, what think you would be the effect upon the sabbathless world, if all the church people claiming the Bible as God's word, and their only authority for matters of faith and practice, would simply arise and complete the Reformation?

When the Church broke away from the other errors of Rome, why did Protestants cling to the pagan day given by Rome?

A return to God's Sabbath and the Sabbath of Christ, by the Protestant churches of America would result in a world-wide revival of religion, and would do more to re-establish a *genuine Sabbath conscience* than any or all the Sunday blue laws in a hundred years.

**Why Not Modify the Law Against Bootlegging Poison Milk?** It now turns out that New York City is being

menaced by bootleggers of unclean and poison milk! And the health commissioner of that city is raising a loud cry against that kind of bootlegging!

Now if the theories of some wet congressmen are correct; and if the precious boon of "personal liberty" is being interfered with by prohibition; and if prohibition results in doubling the violations of law, why not see that proper men to secure its repeal are sent to Congress in order to give impure milk venders their personal liberty to go on with their business.

By the way, while the wets are crowing so loudly over their so-called referendum by straw votes, which of course can not be regarded as expressing the real sentiment of the entire nation, the dries are looking toward the real referendum that must come

next fall, when sixty-three members of Congress are to be elected. Then this country will speak in unmistakable language. Meanwhile, let every loyal American look closely at the record of every man or woman seeking to be nominated for Congress.

**The Building Fund Gains \$2,352 This Week** Last week we had the pleasure of reporting the sum of \$1,590 as the result from the present canvass during the first week after the circular letters were sent out. This seemed like an excellent beginning, and it was very encouraging. But the pledges have been larger still during the second week of the canvass, for which we are glad. Since last report pledges for \$2,352 have been received. These include another \$1,000 pledge, one \$500, and several pledges ranging from \$5 to \$125 each.

This brings the new pledges in two weeks up to \$3,942; which, added to the \$2,600 cash in hand before the letters were sent out, makes a total of \$6,542 to date, March 23, 1926.

Every week strengthens the conviction that there are enough Seventh Day Baptists who have faith in our future, and who are loyal to the faith of their fathers to give us this memorial building. Watch the reports and see how this fund grows week by week.

#### WHAT I PRAY FOR

I do not ask, my God, for mystic power  
To heal the sick and lame, the deaf and blind;  
I ask thee humbly for the gracious power  
Just to be kind.

I do not pray to see the shining beauty  
Of highest knowledge most divinely true;  
I pray that knowing well my duty,  
This I may do.

I do not ask that men with flattering finger  
Should point me out within the crowded mart.  
But only that the thought of me may linger  
In one glad heart.

I would not rise upon the men below me,  
Or pulling at the robes of men above;  
I would that friends, a few dear friends, may know me.  
And knowing, love.

I do not pray for places of splendor  
Or far among the world's delights to roam;  
I pray that I may know the meaning tender  
Of home, sweet home.

I do not ask that heaven's golden treasure  
Upon my little blundering life be spent;  
But, O, I ask thee for the perfect pleasure  
Of calm content. —Amos R. Wells.

## "LATE ON THE SABBATH DAY"

Matthew 28:1

Rev. Ahva J. C. Bond

Slowly passed the silent moments  
Of the holy Sabbath day,  
As the women, lone and grieving,  
Sadly whiled the hours away.  
From afar they'd stood beholding  
Gray Golgotha's gloomy height,  
Drawing near as noise and rabble  
Faded with the falling night.

Thankful that the wealth of Joseph  
Had secured a decent grave,  
And that timid Nicodemus  
Had become a bit more brave,  
They had witnessed the entombment—  
Saw just how the body lay;  
Then with grief too deep for weeping,  
Tearless went their homeward way.

Meager means, but love unbounded,  
Spices for the body bought;  
Not forgetting the commandment,  
Sabbath quiet then they sought.  
So unlike the "Preparation"—  
Loud with hate and hectic rush—  
Sabbath peace the place enveloped  
With a sweet and holy hush.

At the passing of the Sabbath,  
With the coming of the night,  
Went they forth to love's anointing,  
In a final funeral rite.  
Faith may fade and hope may perish;  
Lives forever holy love—  
Lives in loyal hearts, and moves them  
All their loyalty to prove.

Love can not go unrewarded:

Love is its own true reward;  
Love is not dead! Lo, there cometh  
In the way their living Lord!  
Mortals only spent that Sabbath  
Thrilled in doubt and darkest gloom;  
Jesus spent it with his Father  
In the quiet "Upper Room."

Easter Sabbath  
1926

### PREJUDICE OR RIGHTEOUS JUDGMENT?

REV. R. B. ST. CLAIR

[Brother St. Clair gives the names of thirty-five persons, most of whom have foreign, unspellable and unpronounceable names, from Philadelphia, Cleveland, and Pittsburgh, indicted for bootlegging conspirators, and goes on to say:]

These thirty-five Hebrew gentlemen were indicted by a Federal grand jury in an alleged nation-wide bootleg alcohol conspiracy. The document charges 165 overt acts, and those involved reside in Cleveland, Boston, Detroit, Duluth, St. Paul, Minneapolis, San Francisco, Chicago, Pittsburgh, Providence, R. I., and San Jose, Calif.

The indictment, containing 40,000 words upon 103 typewritten pages, makes public a shocking condition of affairs in America, revealing as it does, a complete underground plot for the manufacture and distribution of whiskey throughout the nation. The indictment sets forth the fact that this syndicate was manufacturing 1,000,000 gallons of liquor monthly, valued at approximately \$20,000,000, also that government and city officials were corrupted by this group of alleged conspirators.

The Hebrews constitute 3,000,000 of approximately 112,000,000 persons resident in this republic, but number 35 of the 112 persons indicted in this case, or almost 12 times as great a percentage in this alleged crime to violate our Constitution as they possess in the national population.

Some of the Philadelphia Hebrews mentioned are alleged to be the "brains" of the combine. Unfortunately for the Hebrew race, many of its degenerate members are making themselves conspicuous in vice and crime. When we look about us and see the white slave trade controlled by Jews; red light districts, obscene burlesque shows, objectionable pictures and immoral publications and the like, either operated or controlled by Hebrews, we think we can understand why such a storm of protest is rising against them.

Is this prejudice, or have the facts come before the American people, and are they rendering righteous judgment? Let the reader decide.

One thing is sure, and that is this: the aliens, be they of Hebraic descent or otherwise, who violate our Federal laws, should

be deported. If we are to have prohibition repealed because of its frequent violation, let us start an almost endless procession of these alien violators on a return trip to their native land, with the parting order to remain forever outside our national borders.

### CAN THE AVERAGE CHRISTIAN AFFORD TO TITHE?

BERT WILSON

(Published by Northern Baptist Convention)

One of the very first objections raised by Christian people against the tithing system is that they can't afford it. The objection is urged because people see only the money side of tithing. This article deals with two sides of the question: first, the man; second, the man's money.

CAN THE MAN, FOR HIS OWN SAKE, AFFORD TO TITHE?

1. The starting point is the man himself. When he is asked to become a tither, let him forget his money for the time, and face himself. Can the Christian man afford to put God first in his life? The fact that he is a Christian presumes that he is dedicated to the work and program of the Lord. He has confessed Christ, he has been baptized, his name is recorded on the church records. Now, at this point, can he afford to deny his Christ a just proportion of his money? To do so is to lead a life of selfishness instead of a life of self-denial.

2. Can he afford to make a law of giving for himself? By refusing to acknowledge the principle of the tithe, he denies God's right to suggest what proportion he should give. He blindly understands that he should give something. God has plainly indicated that the ratio should be at least a tenth. He flatly refuses to accept this and begins a loose habit of irregular and unsystematic giving. This is nothing short of religious anarchy. Now the question is, can the average Christian afford thus to classify himself. This means to lose spiritual fervor and interest in the kingdom.

3. The man, therefore, needs the principle of the tithe to fortify his own faith. On faith he accepts God's principle and ratio of giving. He establishes the tithing principle as a life habit; thus begins a life of complete co-operation between the man and his God. Now this is the starting point



of the tithing system. If a man denies God up to this point, then there is no use to talk about the money. But if he will, on faith, accept God's will and God's principle of giving for his life, then the tithing system is already two thirds on the way.

#### FROM THE MONEY STANDPOINT

1. The Average Man. It is argued that if a tithe is taken out the nine tenths won't possibly pay all the bills. This is a very common objection. A man recently urged this point, but revealed that he was paying \$300 per month for family living expenses for a family of three. When it was urged that he was living too high he protested. Many people sin at this point. What right has any Christian to set up luxurious standards of life and rob God and the kingdom by doing so? Such a family needs the regulative principle of the tithing system. Let God have the tithe first of all; then let the family readjust itself to living on the nine tenths.

Many who have become tithers say that the system they are compelled to put into the nine tenths is a great blessing. It not only helps them in distributing God's tenth, but it wonderfully blesses them in distributing the other nine tenths. When the tithe is determined, system takes charge of all a man's affairs.

2. The Poor Man. The poor man has a right to participate in the financial affairs of his church. His salary is small, hence his tithe will be small. But he may exercise as much spiritual discernment in using it as the man with a large income. His example will count for just as much. He needs careful system necessary to keep him from wasting his money. One man said it was impossible for him to tithe. He figured over the four preceding months and discovered that \$7.50 per month was spent for cigars. He then confessed that about seventeen per cent of his income had been spent on absolutely needless things. Nearly every American home spends from five per cent to eighteen per cent on non-essentials. Any man who will use his pencil can easily find a margin in his income where he can take out a tithe. No honest, careful man will be financially embarrassed by tithing.

3. The Man with a Large Income. Such a man needs the tithing principle lest he forget God. The danger here is very great. The engrossing affairs of a successful busi-

ness life will soon engulf most men unless they are strongly fortified. The tithe principle fortifies a man against himself. When he counts his profits, the tithe is set apart. When he declares his dividends, he will not forget that a part of the dividends belongs to God. At this point many a rich man needs to raise the question, Is a tithe enough? One man has decided he can run his business and live on seventy-five per cent and gives twenty-five per cent to the kingdom. Another lives on sixty-six and two-thirds per cent, giving away full one third of the income every year. Another uses fifty per cent on home and business, and uses the other fifty per cent to extend the kingdom. While still another, well prospered, can live comfortably on one tenth, and gives annually nine tenths to benevolent and missionary work. Still another recently said, "While we live and work in —, our real business is in China." Not a few have testified that the habit of tithing started them on habits of economy. Others who now give their thousands and tens of thousands say that they got their real start toward larger liberality through the habit of tithing.

#### FROM THE STANDPOINT OF HIS CHILDREN

1. Tithing sets a good example for the children. Every child in the church should be taught to give. The child should give regularly in his own envelope. His own name should be on the church treasurer's book. A man who tithes should designate a part of it to his children who are church members. It is unfair not to do so.

2. Will form good habits in the children. If a father tithes his income the children will soon be tithing their allowances. They will tithe what they earn. And when they become regular wage earners they will continue the tithe habit. Nothing is more needed nor more urgent than that we should begin now to raise up a new race of Christians who will really honor God with their substance.

"It must be the preacher, and not the promoter, that calls men to be rich."

"What is this miracle of money that men will work for it, wait for it, fight for it, pray for it? It stands for all that men count precious."

"Christendom must be better than heathenism. Christ's man must be better than anybody else's man."

## SEVENTH DAY BAPTIST ONWARD MOVEMENT

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

### OUR BULLETIN BOARD

Three months more in which to complete raising the denominational budget.

Quarterly Meeting of the Chicago and the Southern Wisconsin Churches the last Sabbath in April, at Walworth, Wis.

### OUR DENOMINATIONAL CALENDAR

There are three things that I wish to say about our calendar for 1926.

The calendar is printed to meet certain needs—to provide a denominational directory that is easily available; to contain pictures of people, buildings and scenery of particular interest to us denominationally; to hold before the eye brief historical sketches; and to have these things grouped about the months of the year.

The value of the calendar and directory to you is not in the calendar part—you can get what you need from your store-keeper, free, but he has to pay for them, and quite likely he pays twice what you are asked to pay for the denominational calendar.

But the real value of the calendar is its moral and spiritual influence in the lives of those who see it, and the information that is at hand when it is needed.

But not only do you need the calendar, but we need your influence to the extent of fifteen cents per copy, to make the calendar pay expenses. It looks now as though there will be a loss of \$20 on them this year, while the past two years we have sold more than enough to pay expenses.

Why a deficit this year? Because of the unusually large amount of work at the publishing house in December the calendars were not sent out till the middle of January, and doubtless this affected the sales. Then, too, some churches did not sell as many copies this year as they did last. Individual canvassing brings in larger sales than does the public announcement that the calendar can be secured by calling on an individual. Perhaps a commission for selling will be

offered, but in that case the price of the calendar will have to be raised.

The last point that I mention is that we have about four hundred calendars on hand that we wish to dispose of—next year they will be out of style.

We printed more than we needed, because in January, we thought that we might have a booth at the Sesquicentennial Exposition, and that these would have considerable advertising and educating value with the visitors. Having given up the idea of securing a booth, we have the calendars in stock.

The Sabbath Tract Society at its March meeting left the distribution of these to the discretion of the business manager, the leader in Sabbath Promotion, and the corresponding secretary.

We wish to dispose of all of these copies. Please send in an order, or tell us where we can place free copies that will be encouragement and help to others.

### THE LAST QUARTER OF THE CONFERENCE YEAR

We are entered into the last, and in some ways the most important quarter of the Conference year.

Sabbath Rally day on May 15, because of its Sesquicentennial significance, ought to be a very interesting and profitable day in all of our churches. The last number of the SABBATH RECORDER in April will have information and suggestions that will aid in making the several services of Sabbath Rally day helpful.

In this quarter the commencement exercises of our three colleges are held. Commencement week is the crowning week of the year to the young people in our schools, and is the time in all the year when we who are interested in our colleges wish to return and greet teachers and friends of the years that have passed by.

And in the month of June three of our associations—Eastern, Central, and Western, are to hold their annual meetings. Let us unite in making these meetings of great spiritual, inspirational, and forward-looking value to us.

This quarter is the most important one financially in all of the year. Salem and Milton Colleges are making special efforts to raise money to pay their debts and increase their endowments.



The Sabbath Tract Society is in the beginning of the campaign to secure money to complete the denominational building.

More than one half of the denominational budget of \$50,000 is to be raised during these three months.

If the work in our colleges, and under the direction of our boards is to be maintained, we must give sympathetic consideration to these calls for financial assistance.

How splendid it would be to go to General Conference in August, and hear our boards report, "We are out of debt," and the Tract Society and the colleges tell us that friends of these interests have rallied enthusiastically and sacrificially to the call for funds to promote their work.

### IN VIEW OF MY LIFE WORK

ELMER AKERS

I believe that wrong-doing is the cause of all suffering; and I believe that knowledge of cause is the basis of cure. Therefore I am consecrating my life to the correction of wrong-doing, and the teaching of right-doing.

I do not know precisely what my profession will be, nor is it necessary that I know. It may be journalism, teaching, the ministry, or public lecturing. I feel that it should be a work of the nature of the professions mentioned. The qualifications necessary for one are essentially those necessary for any of the other three.

My immediate duty and privilege is to prepare myself for such a work, and some day the particular path of my life will appear distinct from the rest. Meantime, as I said, I will prepare.

Now what should be the outstanding points of my preparation? Above, I have mentioned journalism, teaching, the ministry, and public lecturing. All these professions are for the purpose of imparting knowledge. In other words they are, essentially, teaching. Teaching of men and women in all walks of life—many of them educators. In view of these facts I must understand human nature, its needs, its likes and dislikes. I must be informed on all public questions, in the sciences, and, in short, if I am to perform such a work I must have a fair working knowledge of every line of human activity.

Fundamental to my technical equipment

I must be free from prejudices, for a prejudiced man can not have sound judgment.

Lastly, but of greatest importance, I must be unreservedly controlled by love, or good will—the only power by which I can beneficently use my abilities—the only power by which men may be converted from wrong to right. These are a few qualifications of one engaged in these professions.

I am now in college and engaged in developing the qualifications mentioned above. In view of these, what college activities should I engage in, and what studies pursue? I think I should engage in those activities and studies which will inculcate in me the mechanics and spirit of my intended work. Forensics, parliamentary practice, essay writing, and extemporaneous speaking are typical activities in which I should engage. The literature into which I should delve ought, I think, to include philosophy, religion, ethics, sociology, economics, history, law, and at least the fundamentals of all the sciences.

But there is something more that I must do as part of my preparation. I must exercise my abilities in every opportunity in community life. I can not say that now is solely the time for preparation, and that after college will be the time for work. Insofar as possible I must combine theory and practice, now. Expression is as essential to learning as study. Indeed, throughout life I must follow this method, that is, combine learning and expression. The waters of truth and life which a true teacher dispenses come from a flowing fountain.

Lastly, I must be true myself, if I the truth would teach. I must live temperately, make no assertions not born of my own convictions, be willing to make any sacrifice, and attempt any action that I ask of another. Every word I speak must be spoken in the spirit of sincere testimony.

These statements are guideposts to the distant and uncharted goal of my life.

My soul, thou art careful and troubled about many things, but one thing is needful! Choose the better part in this still hour, and sit thee down at the feet of Jesus! Listen, and beneath all human words hearken to his word! Speak, Lord, thy servant heareth.  
—F. B. Meyer.

## MISSIONS

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

### CHRISTIAN MISSIONS AND THE CHURCH

Christ's ministry in the flesh was very short, three brief and troublesome years. When he expired on Calvary, it looked as though all connected with him had come to an inglorious end soon to be forever forgotten; but in those trying years he formed a nucleus from which his Church grew a few weeks later and laid the foundation upon which it has built during nineteen hundred years.

The Church which had its inception in the ministry of Christ, and was thoroughly established by the apostles, had as its supreme purpose the bringing of Christ and his salvation to all men. In other words, missions were the purpose for which the Christian Church was established. Christianity is a missionary religion and the church is a missionary organization. Christ made this very plain when he said, "Go make disciples of all nations"; when he said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth"; when he said, "And I, if I be lifted up from the earth will draw all men unto me"; when he said, "Follow me and I will make you fishers of men." The Church being established primarily as a missionary organization, is not fulfilling its purpose unless it puts missions foremost. It may have all the outward forms of a Christian Church—the organization, machinery, and equipment—but unless missions and the spirit of missions permeate everything, it misrepresents Christ. The missionary spirit is the spirit of Christ. The anti-missionary spirit is the spirit of anti-Christ.

Neither a church nor a denomination ought to be obliged to put up an argument to prove it is backing missions. Its work should prove this. "By their fruits ye shall know them."

The power of a church with men and with God is in proportion to its missionary endeavors. This power is two-fold in its

operation. First, it reaches outward, transforming lives and all human institutions. Accompanying all true missionary endeavor is a power that has made the vilest lives of earth clean, the worst homes real types of heaven, and the most inhuman and diabolical governments instruments of peace, justice, and righteousness. There is no better illustration of the power of the Christian Church when it launches out in missionary endeavor than what it did in the first three hundred years of its history. Starting with the crucifixion of its founder, and led for the most part by unlettered men, in the face of the cruelest persecution, it transformed millions of lives and conquered the Roman Empire.

That the Church should possess this power in missionary endeavors was the promise of Christ. He prefaced the Great Commission with the declaration, "All power is given unto me in heaven and in earth," and he closed the same commission by saying, "Lo, I am with you always, even unto the end of the world." And in connection with his ascension when he told his disciples that they should be witnesses unto him in all the world he said, "Ye shall receive power after that the Holy Spirit is come upon you." There is no promise of power unless the Church joins its Lord in the colossal task of evangelizing the world. But when it goes forth making the winning of men to Christ the object of its supreme endeavor, there is no undertaking too difficult, for the infinite resources of heaven are back of it.

Not only do the missionary spirit and activity carry with them a power reaching outward to the ends of the earth, but inseparably connected with them is the inner life and growth of the church. The church that is not missionary is dying at heart if it is not already dead. It has repudiated its mission. Many churches are weak and sickly today, though large in numbers, because they are weak in their missionary endeavors.

All men the world over are going to have some form of religion—the religion Christ brought to earth or Buddhism or Mohammedanism or some other religion—and it depends on the Christian Church to decide which. The line of battle is already formed. The followers of Buddha and Mohammed reach up into the hundreds of millions each;

their missionaries are being sent to all parts of the world; they have their schools for the training of missionaries and their missionary societies; and in many countries they are making more converts than are the followers of Christ. This is not as it should be and it is a needless situation. The Christian Church has the men, culture, and wealth to complete the evangelization of the world in this century. Christ organized it for this purpose. On it and its efforts hang the destiny of Christianity and the destiny of the world.

**A REVIVAL OF RELIGION NEEDED**

There are many, and they belong to nearly all phases of religious thought, who feel that one of the great needs of these crucial days is a genuine revival of religion. One of the last sources from which we would look for such an opinion is the Jews; but they too are beginning to see that Protestant Christianity, the force which produced on the North American continent a civilization far superior to any other, must be maintained or our institutions will go into decay. Clear-sighted Jews, with others, are also beginning to see that if Protestant Christianity which was so potent in producing our institutions, is maintained, there must be a wide-spread effort for religious revivals.

Below is given a part of a letter by Mr. Filene, "one of the leading Jews in America, a man of large financial interests and greatly interested in all that looks toward the well-being of the country, regardless of race or theological differences." The letter is addressed to Rev. S. Parkes Cadman, D. D., president of the Federal Council of the Churches of Christ in America. The brief statements of the letter regarding a revival of religion give food for serious thought on the part of Christian denominations.

*Wm. Filene's Sons Company,  
Office of the President,  
Boston, Mass.,  
February 9, 1926.*

DEAR DR. CADMAN:

Whatever help I have been able to give deserves no thanks. I consider the growth of the Church co-operative movement of all our religious forces a matter of vital significance in American life and it will, I believe, contribute in an increasing degree to the moral influence of the Church.

Perhaps you will not agree with me, but I have a growing conviction that to further this movement there is need for a nationwide religious revival, if the Church is to regain in this generation a position of effective leadership in the public mind. In theory, I have always been opposed to, or at least have doubted, the efficacy of religious revivals. But when I think of the enormous forces of hate and destruction let loose by the war, it seems to me that nothing short of a great religious revival will have the power to check those forces and substitute for them the greater forces of brotherhood and tolerance.

I am confident that if such a revival were organized and led by men like yourself and your associates in the Federal Council, many of its dangers and weaknesses would be foreseen and provided against and that your understanding and leadership would make it serve a truly effective purpose.

With kindest regards, I am

Sincerely yours,  
(Signed) EDWARD A. FILENE.

**Semi-annual Reports China Mission Schools  
June 1 to November 30, 1925**

SEVENTH DAY BAPTIST MISSION ACCOUNT BY  
J. W. CROFOOT

*Receipts*

June 1, balance on hand	\$ 356.42
Bank interest to June 30	7.04
	<u>444.66</u>
S. H. Davis, gold \$250	808.12

*Expense*

Evangelist Toong's salary	\$ 300.00
French municipal tax	161.56
Repairs	43.08
Insurance	20.75
Part salary to Liuho evangelist, Woo	27.00
Half rental of safety deposit box	3.45
	<u>\$ 555.84</u>
Balance	252.28
	<u>\$ 808.12</u>

GRACE HIGH SCHOOL ACCOUNT BY J. W. CROFOOT

*Receipts*

June 1, balance	\$ 509.33
Tuition, board, athletic fees, books, etc.	1,775.57
	<u>\$2,284.90</u>

*Expenses*

Teachers' salaries	\$1,067.00
Books, stationery, etc.	167.86
Board	465.50
Refunds	72.14
Postage and telephone	11.76
Repairs	23.63
Light \$20.02 and water \$12.50	32.52
Printing and papers	26.60
Advertising	102.48
Athletic supplies	26.12
Coolie wages	47.00

Sanitation	2.15
Petties	.75
	<u>\$2,045.51</u>
Balance	239.39
	<u>\$2,284.90</u>

GRACE HIGH SCHOOL BUILDING FUND ACCOUNT BY  
J. W. CROFOOT TO DECEMBER 31

(1) Mexican dollars account:

June 1, 1925, balance	\$1,366.98
October 30, interest on fixture deposit S. C. & S. Bank	32.25
December 31, interest, one year, H. & S. Savings Bank	8.43
Total	<u>\$1,407.66</u>

(2) Tael account

June 1, 1925, balance	\$ 67.34
December 25, 1925, bank interest one year, A. O. Bank	2.65
Total	<u>\$ 69.99</u>

(3) Gold dollar account

June 1, 1925, balance	\$ 451.47
December 25, 1925, interest, one year, A. O. Bank	13.61
Total	<u>\$ 465.08</u>

Examined and found correct,  
H. S. THORNGATE.  
*Grace High School, Shanghai, China.*

ANNA M. WEST IN ACCOUNT WITH THE GIRLS'  
BOARDING AND DAY SCHOOL FOR THE SIX  
MONTHS ENDING NOVEMBER 30, 1925

*Dr.*

Balance, June 1, 1925	(Mex.) \$4,047.44
City Day School, tuition	186.00
Boarding School, tuition	2,547.38
Remittance from U. S. A.	133.38
Bank interest	29.56
Special	6.96
	<u>\$6,950.72</u>

*Cr.*

City Day School, salaries	(Mex.) \$ 164.00
City Day School, wages	24.00
Boarding School, rice and provisions	761.98
Electricity, Boarding School	39.94
Fuel, Boarding School	70.26
Water	20.93
Books and supplies, Boarding School	33.25
Furnishings and repairs, Boarding School	184.36
Medicines, Boarding School	5.95
Salaries of teachers, Boarding School	1,159.00
Wages of servants, Boarding School	114.00
Loan to Zia Jau Day School	60.37
Gift to Building Fund	1,262.48
Incidentals	14.84
Balance on hand December 1, 1925	3,035.36
	<u>\$6,950.72</u>

Examined and found correct,  
HELEN S. THORNGATE.  
*Grace School for Girls,  
Shanghai, China.*

**A. G. SAMPSON OF SYDNEY, AUSTRALIA,  
UNITES WITH THE DETROIT CHURCH**

ELDER R. B. ST. CLAIR

The First Detroit Seventh Day Baptist Church of Christ had the happy privilege of welcoming into membership on Sabbath, February 20, 1926, Brother A. G. Sampson of 124 Farr Street, Rockdale, Sydney, New South Wales, Australia.

Brother Sampson has for quite a while been interested in Seventh Day Baptists and is a subscriber to the SABBATH RECORDER and has made substantial contributions to help our good brethren in Jamaica, B. W. I., and in India as well.

Brother Sampson, along with Brother Paget, another dear Christian who has proclaimed himself a Seventh Day Baptist, has engaged to help along the Vocational Committee's program of giving work to Seventh Day Baptists in India by the sale of the choice lace goods which Evangelist Benjamin and his group are manufacturing by hand. In addition to this he sent a direct gift to Brother Benjamin of £2 (about \$10 of our money). We are very glad of this because some of our dear brethren in India are suffering from semi-starvation, and it behooves us to look out for those of the household of faith.

A considerable number of people in Australia are awaiting the arrival of a Seventh Day Baptist minister. They have guaranteed him a stipend of £260 annually (about \$1,300 in our money). This is above the living wage scale and, in purchasing power, means as much as about \$2,000 would mean here.

We hope the day will not be long delayed when this minister shall leave for the Australian shores. Dear Sister Tenney, who spent a number of years in Australia, has written me expressing her earnest desire that a man be sent out there.

It is possibly the first time in our denominational history that such an offer came.

When the Australian Seventh Day Baptist Church of Christ is organized, then Brother Sampson, who joined the Detroit Church by written statement of faith, will be transferred to it.

"One who does not know how to decide already knows how to drift."



## EDUCATION SOCIETY'S PAGE

PRESIDENT PAUL E. TITSWORTH  
CHESTERTOWN, MD.  
Contributing Editor

### THE STOCKHOLM CONFERENCE

XVIII

DEAN J. NELSON NORWOOD, PH. D.

#### TOWARD PEACE

There was no mistaking the realities of the peacemaker's task at Stockholm. If world peace comes (as it will) it will come through intelligent, continued, united effort. Many pregnant suggestions were made in the reports and in the speeches. A few brief quotations from the report of the Commission on the Church and International Relations may be useful:

*Resolved*, That war, considered as an institution for the settlement of international disputes by physical forces allied to guile and lying, is incompatible with the mind and method of Christ, and therefore incompatible with the mind and method of his Church.

"That war, thus viewed, is the abuse and not the use of force, because it attributes to force authority and ability to determine moral values, of which it is incapable.

"That the aggressor in war is the nation that will not arbitrate or seek due processes of law and order.

"That none of the foregoing resolutions are to be regarded as touching the inherent right of a nation to defend itself against aggression and oppression."

A later resolution says: "That the Church considers that the League of Nations is at present the only organized instrument for security establishing an international fellowship of the peoples of the earth, and therefore would recommend it to the sympathy and support of all Christians, in the hope that by the enlargement of its membership and the increase of its spiritual influence, it may become still more effective for that end."

The American section's report makes many constructive suggestions:

1. The achievement of peace is a task in human engineering. "It requires the con-

struction of much international machinery for the distribution of impartial and adequate information, for developing the right spirit, for the creation of real international law, for maintaining the security of each by the united power of all, and for the actual peaceful settlement of international disputes."

2. Clashing interests must be dealt with in the germ. "War can not be stopped when it is about to break, when angry passions have gripped the nations. The time to act is years before, by changes in policy, by friendly conferences and mutually helpful agreements. When danger of war actually looms up it is usually too late."

3. It is a common man's job. "A warless world, moreover, can not be achieved by a small number of enthusiastic idealists and clever statesmen in a few nations. . . . War will be banished from the world when millions of individuals participate in the movement. Men and women of every type and class, from laborers to statesmen, must share in sane programs, develop the right spirit, understand the problems and co-operate in creating correct international public opinion."

4. We shall get peace when we deserve it, and want it badly enough to sacrifice for it. But we say we are suspicious of such and such people. Sure, but by the same token they are suspicious of us. Let us occasionally ask ourselves the question: "Are we the kind of people and do we act in such a way that others can trust us?"

5. It is evidently a co-operative task. "Methods for international co-operation should be devised in matters of trade, in the fair distribution of food and raw materials for industries, and especially in the maintenance of security and justice for each by the united thought, purpose, and power of all. This inevitably leads to some kind of a League or Association of Nations."

6. Let governments establish departments of international co-operation: In our country it might be directed by an under-secretary and be located in the Department of State. "If it is legitimate for governments to maintain expensive establishments for security by means of armies and navies, why should it not be suitable for them to maintain parallel departments for security by means of activities creating good will and understanding between nations?" Ex-

periments with new gas defences might be accompanied by experiments in defences by understanding, conference, give and take.

7. It is a moral and religious task. "Conceptions of duty and of religion must be enlarged. Whole nations must learn that moral principles effective in times of peace are universal and absolute and apply to states as well as to individuals. To steal, to lie, to deceive, to let loose the passions of lust and wrath and revenge, are never right. God is God for all and Father of all. He has no pet race. . . . Where the spirit of essential good will and of mutual confidence exists, every dispute can be settled. It is for the churches therefore to teach the peoples this right spirit."

"The final central problem is the problem of Christian leaders."

In the final message of the Conference occurs this paragraph:

"8. We have also set forth the guiding principles of a Christian internationalism, equally opposed to a national bigotry and a weak cosmopolitanism. We have affirmed the universal character of the Church, and its duty to preach and practice the love of the brethren. We have considered the relation of the individual conscience to the State. We have examined the race problem, the subject of law and arbitration, and the constitution of an international order which would provide peaceable methods for removing the causes of war-questions which in the tragic conditions of today, make so deep an appeal to our hearts. We summon the churches to share with us our sense of the horror of war, and of its futility as a means of settling international disputes, and to pray and work for the fulfillment of the promise that under the scepter of the Prince of Peace, 'Mercy and Truth shall meet together, righteousness and peace shall kiss each other.'"

In former times there were many things that reminded people of the sanctities of life, which of themselves provoked thoughts of higher interests and called eternity to mind. It is different now. In common life there is almost nothing that helps to retain the memory in the soul of the high, the holy and the eternal. But be of good courage! God knows it, and in compassion he will come near even amid these trying conditions of modern life.—*Abraham Kuyper*.

### MEMORIAL ON RELIGIOUS LIBERTY PRESENTED TO CONGRESS

The Religious Liberty Association of America presented to Congress the following Memorial on Religious Liberty, in reply to the "Appeal" (printed in the *Congressional Record* of January 21) of the Methodist Sabbath Crusade Committee, which appeared before the President and also the Senate District Committee, in behalf of compulsory Sunday observance legislation:

"We, the members of the Religious Liberty Association, citizens of every state in the union, with headquarters in the District of Columbia, having taken into serious consideration the proposal and appeal of the Methodist Sabbath Crusade Committee, petitioning Congress to enact a compulsory Sunday observance law to stop all 'interstate commerce' on Sunday, including 'railroads, express companies, telegraphs, shipping, newspapers, stores, and factories,' also 'to close secular business and sports on Sunday in Washington,' wish to declare our reasons why Congress should not pass a compulsory Sunday observance law for the nation nor for the District of Columbia.

"We hold, with James Madison, 'that religion, or the duty we owe our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence.' We further hold with Roger Williams, the one man who did more than any other to lay broad and deep the foundation principles of civil and religious liberty upon the American continent, 'that the civil magistrate has no right in justice to punish a breach of the first table of the law of God,' comprising the first four of the Ten Commandments, which prescribe man's duty toward God and religion. 'The civil sword may make a nation of hypocrites and anti-Christians,' said Williams, in the enforcement of religion by law, 'but not a single Christian.' 'Forcing men to attend the worship of God is the greatest cause of the breaking of civil peace,' 'It is less hurtful to compel a man to marry somebody whom he does not love than to follow a religion in which he does not believe.'

"We believe in the binding obligations of all of the Ten Commandments just as ardently as our Methodist brethren, and we are just as zealous to induce all men to observe the Sabbath of Jehovah; but we be-



lieve that both we and our Methodist brethren, so far as they are correctly represented by this committee, ought to appeal to the conscience through the pulpit, and not to the civil magistrate through the legislature. Religious obligations should not be enforced by civil magistrates under the penal code. Sunday observance is a religious obligation which was originated by the Church, and it has no other status than the authority of the Church ritual. Every text which Noah Cooper quoted in his 'Appeal,' printed in the *Congressional Record*, was taken from the Old Testament, and referred to the Sabbath and not to Sunday. But neither of these religious institutions, whose adherents are numbered by the millions in America, should be given a legal preference. All sects should stand on an equality before the civil law.

"It is true that 'Congress and courts and legislatures adjourn for Sunday,' that our President is not required to sign bills on Sunday, that 'our officials take oath on the Bible'; and that the United States banks close on Sunday; but it must be remembered that all this is done voluntarily, and that there is no law that compels them to rest or penalizes them if they should hold Congress, court, or legislative sessions on Sunday. In common law, Sunday is no day at all, it is *dies non*; but Mr. Cooper and his committee seek to make it a holy day by law, and they want the civil government to inflict civil penalties upon all who do not honor it as such.

"It is also true that our government stamps on our coins 'In God We Trust,' and that Justice Brewer, of the Supreme Court, uttered an *obiter dictum* that 'this is a Christian nation,' as Mr. Cooper asserts in his 'Appeal,' but that is no justification for the penalizing of American citizens if they do not trust in God and for their failure to be religious. The fact that these 'Christian lobbyists' seek to take advantage of every reference made to religion in civil law to commit our government to the principle of religious legislation and to penalize dissenters, is the best argument that can be advanced in favor of a total separation of Church and State in America.

"The compulsory Sunday observance bill, H. R. 7179, sets Sunday aside for 'religious uses' for all who wish the opportunity publicly to worship God according to the dic-

tates of their own conscience.' It prohibits all 'secular business' and the opening of 'any place of public assembly at which an admission fee is directly or indirectly received,' and it does not allow an individual to engage 'in works of necessity' for an employer on seven days of the week if he so elects,—all of which proves the religious character of this bill. It makes no provision for those who observe another day than Sunday as holy time, and thus penalizes all religionists who are Sabbatharians, but not Sunday observers. Such legislation is manifestly unjust, discriminatory, and un-American in principle. It virtually amounts to the legal establishment of a certain form of religion, and invokes penalties upon dissenters.

"We also protest against the present bill H. R. 7822, which aims to close all barber shops in the District of Columbia, making it a crime to shave a man on Sunday. This is a piece of purely class legislation, discriminating against one class of workers only. It is intended as an entering wedge, to commit Congress to this kind of legislation so that more may follow.

"The religious legalist is satisfied with a crumb if he later can secure the whole loaf. When once the floodgates of religious legislation are opened, a deluge is destined to follow. No one objects to the preachers' preaching Sunday observance or Sabbath observance from their pulpits in thundering tones, and making as many converts as possible; but there are comparatively few who are agreeable to the legal program of the political preachers who seek to make converts by the aid of civil law under penalty. Every Christian who serves his God by choice, resents religion by law. The churches may discipline their own members when they disregard the church creed and religious duties, but they have no right to discipline the non-church member for his lack of religion or for divergent views on religion; nor has the church a right to shift the duty of church discipline upon the civil magistrate.

"Christ made no alliance with the civil government, nor did he ask aid of the civil authorities to advance his cause or enforce his doctrines. He based his kingdom upon the great principle of love and voluntary service. Faith instead of force, choice instead of coercion, love instead of fear, was

(Continued on page 410)

## WOMAN'S WORK

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

### IF WE BUT WAIT

I've never known his mercies fail;  
I've never known the wrong prevail;  
As day will follow after night,  
So every wrong will yield to right,  
If I but wait.

Ay, when the shadows longer grow;  
When midnight hides the way I go;  
If I but kneel and pray for light,  
An angel makes the pathway bright,  
If I but wait.

It would be foolishness to fear,  
When grisly phantom forms appear  
To bar my pathway, for I know  
They vanish like the summer snow,  
If I but wait.

So God be praised who gives me power  
To feel his guidance hour by hour;  
Whose spirit leads me all the way,  
Through each divinely planned delay,  
If I but wait. *Rebecca Linley-Fripp.*

### THE TEMPERANCE MOVEMENT IN SOUTH AMERICA

Chile's great central valley may be said to be one continuous vineyard, and this fertile source of income has made her not only one of the chief wine-producing countries of the world, but has given her the sad pre-eminence of being one of the most drunken. Many of the largest vineyards and wine bodegas are said to be owned by the Church. Patriotic citizens have not been slow to perceive where this commerce is leading the nations, and the temperance movement has therefore been one of the first concerted social efforts, particularly in Chile and Uruguay. In Chile there are four well-established and active organizations, of national initiative and membership, which are combating the drink evil with considerable success. A "dry zone" has been established in Punta Arenas, Chile's most southerly port, and within the past few weeks another one has been proclaimed in Valparaiso's most notorious red-light district. The Federation of Labor prohibits absolutely the sale of liquors in any of its centers, and on various occasions men belonging to this body have refused to unload boats bringing in large

quantities of liquor. Instruction as to the noxious effects of alcohol is being given in the public schools, and public lectures in theaters and halls. Experiments are being made to discover other profitable uses to which the land now used for vineyards may be dedicated. In all these efforts, President Alessandri has afforded active co-operation.

In Argentine, the temperance movement began in 1903 with the establishment of the Anti-Alcoholic Argentine League by Dr. Domingo Cabred; and in 1916 the People's Anti-Alcoholic League was started by the People's Atheneum. The government has confined its intervention to a high tariff.

There is reason to hope that Uruguay may be the first South American country to pass an effective dry law. Some of the leaders in this movement are persons of outstanding social prestige, and a Young People's League, composed of both young men and women, is doing active propaganda, not only in the large cities, but all through the republic.

In Peru, a National Temperance Society was formed in 1912, and thanks to its efforts a law was recently passed which prohibits the sale of intoxicants from Saturday to Monday. This society is responsible for the statement that in Lima there is a saloon for every nineteen families, but a public school for every 1,025!

In Brazil, in spite of efforts made by prominent Brazilians and others, the temperance movement as yet has not taken root.

The Pan-American Union, at its meeting in Santiago in 1923, made the following recommendations:

"1. A system of progressive imposts on the tariff and sale of alcoholic liquors; of hygienic and sanitary measures, fines and penalties tending to restrain fraud in their fabrication and sale.

"2. Measures which shall consider the establishment in public schools and high schools of obligatory courses in hygiene, physiology, and temperance, so illustrated that they shall show graphically the consequences of using alcoholic beverages.

"3. A study of the influence of alcohol on nutrition.

"4. A restriction in the use of alcoholic liquors through the closing of saloons on feast days, and the prohibition of their sale in the vicinity of schools, shops and military and naval establishments."

## THE FEMINIST MOVEMENT

In 1916 there could scarcely be said to exist in South America any feminist movement. The first activities of women were limited to works of benevolence in connection with the Church, which has carried on a large charitable work through its orphanages and asylums. During the war Red Cross activities claimed their attention and developed their initiative; and soon the great infant mortality in all these countries brought forth an effort to counteract it through milk stations, creches, baby campaigns, etc., which have reached a surprising development in most of the large cities. They do much in the way of alleviation and something in the way of education; but so long as hygienic conditions remain as they are, their work will not diminish in the near future.

One of the first struggles to establish the position of woman outside of the home in South America was in Argentine in 1904, when the authorities refused to admit women to the Medical School of the University. In that year a Feminist Center was organized by Dr. Elvira Rawson de Dellepiane, where lectures were given on child hygiene to working women. In 1911 another physician, Dr. Julieta Lanteri Renshaw, founded a League of Rights for Women and Children, from which organization came the initiative which resulted in the American Child Congress in Buenos Aires in 1913, with later meetings in Montevideo (1919), Rio de Janeiro (1922), and Santiago (1924).

Today all the women's organizations in Argentine, whether of beneficent, religious, or social character, are affiliated in the National Council of Women, which is doing a fine work in the development of the women all over the country. There is also a Mothers' Club which tries to better conditions and educate the mothers in the care of their children. For several years there has been held annually in Buenos Aires a Baby week under the efficient care of Mrs. Ernest Nelson.

In Chile, women's activities have developed around a cultural basis in four different strata of society: The National Council of Women, which unfortunately in Chile is not a federation but a single organization among professional women; the Club de

Señoras (Women's Club) an aristocratic and more or less conservative group under the particular patronage of the archbishop; the Feminine Civic Party, representing middle-class women; and the Federation of Working Women, which has its organization devoted to social betterment. It is curious that the conservative group is most vociferous in claiming "Votes for women," but the others see in this a menace of clerical control and are slow to join forces.

The Pan-American Congress, held in Santiago in 1923, presented the following resolutions:

"Resolved, To recommend to the governments of this continent the revision of their civil legislation with the object of modifying such provisions as do not correspond to the actual cultural conditions of the American woman, and which subject them to unjust inequalities before the law because of their sex." (Minutes of P. A. Congress, p. 289, Art. 3, Resolutions.)

As in Argentine, the struggle for equal rights for women began in Uruguay with the claiming of a doctor's degree by a woman. In 1908 Srta. Pauline Luisi received the first degree given to a woman in her country. She founded, in 1916, a National Council of Women, a federation of all the women's organizations in Uruguay, which is in turn affiliated with the International Council of Women, with headquarters in Holland. Uruguay is the first (and only) South American country to grant divorce, and these laws favor the woman in every instance.

In Brazil, Peru, Bolivia and Paraguay, feminist movements of various sorts have been inaugurated, but are still in their infancy.

According to Encina, a Chilean author, his countrywomen—and the same would hold true of the women in other parts of the continent—are superior to the men of their class because they have not dissipated their strength in riotous living. The male adolescent begins "seeing life" at fourteen, and by the time he reaches real manhood he is too often diseased and exhausted. The women are naturally intelligent, and when given educational advantages they are often brilliant. Only of recent years is the idea permeating society that woman can do anything but bear children and serve her lord and master in a man-made world. But as

will be seen by the foregoing, the bonds are snapping, and South American men will have to look well to their laurels as women invade the professions and begin to interest themselves in politics.—*The Missionary Review of the World.*

## MINUTES OF THE WOMAN'S BOARD MEETING

The March meeting of the Woman's Board was called to order by the president at the home of Mrs. J. F. Whitford.

Members present: Mrs. A. B. West, Mrs. E. B. Shaw, Mrs. W. C. Daland, Mrs. A. E. Whitford, Mrs. E. E. Sutton, Mrs. G. E. Crosley, Mrs. J. F. Whitford, Mrs. J. L. Skaggs.

Visitors: Mrs. Emma Lanphere, Mrs. A. B. Stillman.

Mrs. W. C. Daland read Psalm One Hundred Thirty-eight and offered prayer.

Minutes of the February meeting were read.

The treasurer reported receipts \$205.70, disbursements \$2.50, balance on hand \$421.99. The report was adopted.

The corresponding secretary had received the usual communications from the Committee on Reference and Counsel. Letters were received from the Woman's Missionary Society of the United Church of Canada, Methodist division, Mrs. A. C. Bentley, Mrs. Florence Bines, Miss Nellie St. John, Mrs. W. D. Burdick, and Mrs. Richard P. Hobson.

The letter from Mrs. Hobson, concerning the Philadelphia World Conference on Narcotics, was read and discussed. It was voted that the secretary write Mrs. W. D. Burdick, Plainfield, N. J., asking her to represent the board, or find someone who could conveniently represent the board at the Philadelphia meeting in July.

Mrs. West presented a bill for \$4.50 for slides. It was voted that this bill be allowed and the amount drawn on the treasury.

It was voted that our president be the chairman of the committee to arrange the program for woman's hour at Conference. Mrs. West asked Mrs. W. C. Daland, Mrs. A. E. Whitford, Mrs. E. E. Sutton to act with her on this committee.

After some discussion with suggestions for the woman's hour at Conference, the minutes were read and approved.

The board adjourned to meet with Mrs. G. E. Crosley.

MRS. A. B. WEST,  
President.  
MRS. J. L. SKAGGS,  
Secretary.

## MEMORIAL ON RELIGIOUS LIBERTY PRESENTED TO CONGRESS

(Continued from page 398)

the basis upon which he proposed to advance his kingdom. He sought to write his precepts upon the hearts of men by the Spirit of the living God, instead of inscribing them upon the statute books of the state by the pen of the legislator. He was an intercessor, and not an accuser; a Redeemer, and not a policeman; a Savior of sinners, and not an executioner. Christ sought to make Christianity inspirational, and not legalistic; attractive, and not repulsive. God made the conscience free in the domain of religion, and he never intended that any organization of men should ever enslave it. The only power that he intended should ever dominate the human heart was the power of divine and human love.

"Few men have faith in the political preacher who substitutes the club of the policeman for the cross of Calvary as an appeal for divine service. Few are willing to follow blindly a church creed that substitutes the force of law for the power of love. The most cherished gift of all our temporal blessings is the precious boon of liberty of conscience.

"This precious heritage which our fathers have handed down to us at the price of chains and slavery, we beseech our venerable and honored legislators to preserve for us and our children. We assure you of our loyalty to the American ideals of civil government, and shall earnestly pray for our rulers and lawmakers, as we are in duty bound, that the Supreme Lawgiver of the universe may help you to preserve inviolate our matchless Constitution, with its guarantees of civil and religious liberty for all men, that our religion and our government may prosper, each in its distinct field, and that all citizens may dwell together in peace and happiness under the prospering hand of God and man.

"C. S. LONGACRE, General Secretary."  
—In Liberty.



## HOME NEWS

MARLBORO, N. J.—At the annual church meeting in January the following officers were elected for the year 1926: moderator, Leslie B. Tomlinson; clerk, Luther S. Davis; treasurer, Howard L. Davis; auditor, Leslie B. Tomlinson; trustee, David Davis; organist, Mrs. Leslie Tomlinson; assistant organist, Miss Emma Tomlinson; chorister, Mrs. Luther S. Davis; assistant chorister, Miss Ella Tomlinson; ushers, Henry Lawrence, Arnold Davis; collectors, Fisher Davis, Burton Davis.

The canvass of the church was made in February for the church budget and Onward Movement budget, although there are some of the nonresident members whose pledges have not yet been received. Our Onward Movement budget is less than one half the amount it once was. The boards are depending upon the churches, and we trust that our church will not fail to meet its quota. Previous to the canvass, a letter was sent to each member explaining the budget, etc., also the trustees—Messrs. Wilburt, Frank, and David Davis—who made the canvass, were set apart for their work by a short service.

Our pastor and his family have found their work among us, and are splendidly doing their part. Each week, it seems, brings to us heavier responsibilities because of the searching sermons and clear interpretations of the Word, which are given by Pastor Severance. He and Mrs. Severance are taking charge of the Junior Christian Endeavor for a period of six months. Mrs. Severance is also the efficient president of the Aid society, and Miss Alberta helps in the Christian Endeavor and other activities.

A large number of the congregation gathered at the parsonage one evening—to the surprise of the pastor and his wife—and spent a very pleasant evening, leaving as a reminder of their visit substantial gifts in food stuffs and money.

The Sabbath school is doing good work with Superintendent William Lawrence and Assistant Superintendents Arnold Davis and Henry Lawrence. A beautiful pageant, "The Path of Promise," was well given at Christmas time. The story began with Abraham, and followed on down to the birth of Christ. The older classes are getting much help from Dr. Bond's series of Sabbath lessons; the younger classes are doing

some studying in the Sabbath catechism.

Our temperance superintendent, Mrs. Jennie Reed Geisinger, and missionary superintendent, Mrs. Walter Tomlinson, give us good things in their respective lines, each month.

One class is taking a teacher training course, and two of its members availed themselves of the opportunity to enroll in the five-night training course conducted in Bridgeton recently. The Sabbath school offered to pay the enrollment fee of all who could attend.

Our former pastor, Rev. J. H. Hurley, took great delight in the Christian Endeavor meetings and especially in the fact that the young people would nearly always be one hundred per cent in taking part in the prayer service. The young people are as loyal as ever in that service. At present they are making plans with Pastor Severance to hold the meetings at different homes, where circumstances do not permit some or all of the family to attend Christian Endeavor. A wonderfully good meeting was held at the home of Deacon Thomas Davis two weeks ago, and another was reported this morning at church, at the home of Mr. and Mrs. Eber Davis. Mr. Davis has been confined to the house nearly all winter, but we are glad that there is hope that he will soon be back with us.

The Mother and Daughter banquet last year was a very great success. This year the Shiloh people will take care of the Mother and Daughter banquet, and the Marlboro people later in the year of the Father and Son—as the Shiloh folks have had the latter twice already. This co-operation of the only two Seventh Day Baptist churches in South Jersey is very helpful.

For the past two years a joint Sabbath school picnic has been enjoyed by the schools.

We miss greatly Uncle Charlie Fisher, Uncle Dick and Aunt Hat Jones, three of our long-time and loyal members. Mrs. Francis Gillespie, another member, has recently passed away—one who was interested but unable to attend services.

May God grant our young people may "grow in wisdom and stature and in favor with God and man" and that they may willingly do their work as leaders or followers wherever God shall choose. E. F. D.,

Press Correspondent.

## YOUNG PEOPLE'S WORK

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

## THE SABBATH

Christian Endeavor Topic for Sabbath Day,  
April 17, 1926

## DAILY READINGS

Sunday—Build by worship (Luke 4: 16-32)

Monday—Build by helpfulness (John 5: 1-16)

Tuesday—Build by service (Isa. 58: 8-14)

Wednesday—Undermine by work (Neh. 13: 15-22)

Thursday—Undermine by formality (Isa. 1: 10-17)

Friday—Undermine by neglect (Heb. 10: 23-25)

Sabbath Day—Topic: How do people either build or undermine the Sabbath? (Mark 2: 23-28; 3: 1-6.)

Has the automobile helped to build or to undermine the Sabbath?

How does our example affect other young people, and children?

What is your ideal of Sabbath?

REV. AHVA J. C. BOND

## THE SABBATH AS AN ASSET

I wonder if Seventh Day Baptist young people appreciate their heritage as Sabbath keepers, and whether they realize the place which the Sabbath may take in fitting them to meet life's problems and to render the ministry which the world needs? I fear many do not, for I have seen some of them going out into the world, flattered by its promises, to gain popularity and success, but turning their backs upon the religious training that had made success possible.

Early brought to the foot of the cross, lovingly and patiently led in the way of obedience to Christ, many have sold their birthright for a mess of pottage. Some have not received even that. But it matters not that some have received a full mess, it was only pottage, of even the abundance of which a man's life doth not consist.

The Sabbath provides a frequent and regular opportunity to measure one's devotion to Christ, as well as a means of deepening that devotion. And that is the real measure of success.

## BUILD BY WORSHIP

The faithful observance of God's holy day, as appointed by him in the beginning,

becomes for us a mode of worship and a method of praise. The gift of the Sabbath is an expression of the heavenly Father's love. True spiritual Sabbath keeping is an expression of our love to God. God speaks to us from week to week through the holy Sabbath. We answer him back in the way we keep it.

## BUILD BY HELPFULNESS

They who desired to condemn Jesus and who accused him of Sabbath breaking, could find no charge more serious than that he healed a blind man on the Sabbath day, restored a withered hand, and straightened the bent body of an afflicted woman. Think what kind of Sabbath keeping Jesus must have practiced when the fault-finding Pharisees could find no charge more serious than these ministries of mercy on the Sabbath.

## BUILD BY SERVICE

The Sabbath can not escape the pragmatic test now being applied to every doctrine and practice of the Christian Church. In the face of a distraught world, crying out for the saving gospel of Jesus Christ, and in the face of a feverish advocacy of Sunday laws to arrest the rising tide of worldliness, Seventh Day Baptists bring to the Church, humbly but confidently, the Sabbath of Christ as their peculiar contribution. This they do while joining with all followers of the common Lord of all Christians in every possible service which can be better promoted by such co-operation.

## UNDERMINING BY WORK

Under the inspiration and guidance of Jehovah, Nehemiah came back to rebuild the holy city, and to restore the temple and the temple worship. This consecrated and practical leader was conscious of the fact that the captivity was but the natural result of their unfaithfulness. He was determined to hold true to all that promised help and blessing. It is not likely that the Sabbath commandment was considered more important than the others; but by its very nature and claims it became the first test of obedience under the new order. Nehemiah not only enjoined its observance, but he resisted those whose mercenary interests led them to encroach upon its holy hours in order to trade with their wares on the Sabbath, which began at sunset on the sixth day.

## UNDERMINING BY FORMALITY

The Sabbath may be held in such a way as to come between men and God. It may become an *object* of worship rather than a *means* of worship. This was the case with the Pharisees. But the Sabbath of the Pharisees was a late development, growing out of that period of Jewish history between the last of the prophets and the coming of Jesus, which produced no sacred writing and no outstanding spiritual leader. Jesus to whom was given all authority in heaven and upon earth, and who spoke not as the Pharisees, went back to the original purpose of the Sabbath, which he said was made for man.

## UNDERMINING BY NEGLECT

The paucity of the Church's life, and its impotency in the presence of the world's need give us pause, and lead us to consider the reasons for the Church's failure, in order if possible to restore her power and revive her glory. Many things need correcting, but there is no doubt but what the failure of the Church to recognize the Sabbath of Jehovah and of his Christ has impoverished its life and drained its power.

## THAT AUTOMOBILE DRIVE

Some years ago I was a guest in a Plainfield home, and Sabbath afternoon we went for a drive. Cars were constantly passing us, when suddenly my host said, "Too much speed for the Sabbath," and he turned to the right and entered a quieter road.

When you have attended the morning worship, as you do, and have been present at Sabbath school, which you enjoy, and have gone to the Christian Endeavor meeting, to which you are faithful; then I think it might be a helpful and happy thing to take a drive with the family into the country. That is, provided you *always turn to the right.*—  
*From a recent sermon to boys and girls.*

## GEMS FROM SOME OF OUR POETS

There is quiet in market and garden,  
For this is the Sabbath day,  
And the bell in the church is calling  
The children of God to pray.

And the earth-bound spirit uplifted  
In prayer to its God most high,  
Forgetting its burden of sorrow,  
Wings its flight to the vaulted sky.

After the toiling and striving,  
Through the long week of sordid care,

Not the least of God's gifts most precious  
Is the Sabbath for rest and prayer,  
CLARA S. BURDICK.

Let us lay aside our burden;  
Put all thought of care away:  
We may claim a Father's blessing  
When his children meet to pray  
On the Sabbath, blessed Sabbath,  
Sacred and most holy day.

MARY A. STILLMAN.

Once more upon thine holy day,  
The sacred time thy love hath blessed,  
We gather in thy courts to pray  
And worship on this day of rest.  
We lay aside all earthly care,  
And call the Sabbath a delight;  
When to thy temple we repair  
Our voices all in praise unite.

MARY A. STILLMAN.

The Lord provides a day of rest,  
For countless millions it was blest  
That those who toil may find repose,  
And know the joy his love bestows.

How calm and peaceful are the days  
The Lord reserves for rest and praise;  
To those who know and choose the right  
God's holy Sabbath brings delight.

RILEY G. DAVIS.

In holy duties let the day,  
In holy pleasures pass away:  
How sweet a Sabbath thus to spend,  
In hope of one that ne'er shall end.

JOSEPH STENNETT.

## A SUGGESTION FOR THE LEADER

Ask several members to describe an ideal Sabbath in a two-minute paper. Have someone read these papers in the meeting, so that the society will not know who is the author of any of them. Have the society decide by vote which is the best essay, and then send it to the Young People's Department of the SABBATH RECORDER. If several are read, the second best might be sent to the RECORDER also, and even a third.

## A THOUGHT FOR THE QUIET HOUR

LYLE CRANDALL

In our Scripture lesson for this week we are told that Christ's disciples passed through corn fields on the Sabbath day, and plucked the ears of corn as they went along. The Pharisees criticized them for doing this, saying it was not lawful. The disciples were violating their law regarding the keeping of the Sabbath. By their laws and traditions regarding the Sabbath they made Sabbath-keeping a burden and they thought

## A CHRISTIAN ENDEAVOR SOCIAL AT NORTH LOUP

Each endeavorer was asked to bring to the social a slip of paper with a game written on it and a tid-bit lunch (lunch for one, in a small box). All these boxes or paper bags were put into a high, deep basket. When the time came for serving, those in charge brought the basket up to the door of the room, and each, turn by turn, passed up to a crack in the open door large enough to allow an arm to go through and took a grab at whatever was within reach. Laughter and consternation ensued for a while, as some received relics of the kitchen such as Bon Ami and soap, as their first handout.

The slips of paper were put into a bowl, and then the bowl was passed around, and each drew out a slip and read it.

The social was closed with a RECORDER questionnaire and devotionals.

## THE SEVENTH DAY BAPTIST YOUTH MOVEMENT

L. EMILE BABCOCK

From various sources we hear of the more or less indefinite phenomenon of the "Youth Movement." It seems to be causing more concern in other parts of the world than in America. Dr. Norwood describes it in his account of the Stockholm Conference in a recent SABBATH RECORDER. Dr. Geisel, in an address at our church service at the Battle Creek Sanitarium chapel, called it "The Wild Youth Movement."

A large delegation of college students met in convention at Evanston, Ind., to study world questions and the duty of the Christian Church in America toward those questions. They drew up resolutions as a result of their findings at the convention to be submitted to the various denominational boards. It was brought out at that convention that Christianity began as a youth movement. The Reformation and the Wesley movements were youth movements. The present foreign missionary program began with a group of college students.

The Youth Movement which Seventh Day Baptist young people are especially interested in began in 1881 at the Williston church in Portland, Me. It was started by Francis E. Clark, a young pastor of a church made up mostly of young people.

that any one who violated those laws committed a great sin. They failed to get the true meaning of Sabbath-keeping, and thus they undermined, rather than built, the Sabbath.

The same spirit can be seen in the world today. Men are trying to pass laws forcing people to keep Sunday, making the punishment severe for the violation of these laws. The man who goes to church because he is forced to do so, and knows he will be punished if he does not go, receives very little benefit from the service. You can not *force* people to keep a certain day, and yet *Christians* are trying to do so.

I fear the time will come when Seventh Day Baptists will have to face this issue. What are we going to do about it? Are we able to stand the test? The world needs to return to the Bible Sabbath, and our mission is to help in this great work. We can not do it by force. Let us pray earnestly that we may fulfill our mission.

Battle Creek, Mich.

## JUNIOR WORK

ELISABETH KENYON

Junior Christian Endeavor Superintendent

## SUGGESTIONS FOR APRIL 17

This is to be a thermometer meeting. Draw a thermometer on the board or on a sheet of cardboard, and have either red chalk or red crayon to put the mercury in with. This will be used for the testimony part only. Have the markings on the thermometer divided into multiples of five. Then let the following credit be given for those taking part: reading a Bible verse, five points; giving a verse from memory, ten points; bringing a picture or object to represent the topic, fifteen points. As each junior takes part the mercury is marked up accordingly.

It should be easy for the juniors to select a favorite motto from some verse in the Bible and bring a picture or an object to illustrate it. The picture of the globe might represent "God so loved the world"; the Bible, "Thy word is a lamp unto my feet"; a candle, "Let your light so shine"; picture of a child praying, "Teach us to pray"; picture of sheep or a staff, "The Lord is my shepherd"; etc.

Ashaway, R. I.



He is now traveling in Europe in the interests of that movement. In the SABBATH RECORDER of March 8, is an account of his address at Mars Hill, Athens. In that address he said that the four million Christian endeavorers all over the world are the best insurance we have against another world war.

As Seventh Day Baptist young people it is our duty to find our part in this Christian Endeavor Youth Movement.

The Commission on International Justice and Good Will is organizing a Committee on World Friendship among young people. Mr. Hamilton Whipple of Yonkers, N. Y., has been recommended by Rev. A. J. C. Bond as our representative on that committee. The recommendation was approved by the Young People's Board and I have a letter from Walter Van Kirk, secretary of the Commission on International Justice and Good Will, saying that in all likelihood Mr. Whipple will be our representative on the committee.

We are anxiously waiting advice from Mr. Whipple as to our part in the Youth Movement for world friendship.

*Battle Creek, Mich.*

### FROM FOUKE, ARK.

The Fouke Christian endeavorers are busy and active. They are in the RECORDER Reading Contest, and enjoy it, too.

The Christian Endeavor week program was partly carried out. The pastor delivered special sermons at the beginning and close. The sixth day evening prayer meeting was conducted by the young people, Miss Fucia Randolph leading. Miss Pansy Scouten led the singing with Miss Elvie at the organ.

At the afternoon meeting Sabbath day, many signed the Life Work Recruit cards for whole or part time service. Some had signed before, but the Life Work superintendent had no record of their names.

Six new names were added in the intermediate branch.

PRESS COMMITTEE.

If you do not wish his kingdom to come, do not pray for it, but if you do wish for it, you must do more than pray for it,—you must work for it!—*John Ruskin.*

### "PUSH" AND "PULL"

*Luke xiv*

The world canonizes "push." It eulogizes the "man of push." It loves to see a man elbowing his way through the jostling crowd, and gaining for himself a "chief seat" at life's feast. He is proclaimed a "successful" man.

Yes, "push" is the word of the world, but "pull" is the word of the Lord, and between the two there is the difference of darkness and light. "Push" is selfish and exclusive; "pull" is inclusive and neighborly. "Push" takes as its motto, "The weakest to the wall!" "Pull" takes as its motto, "Bear ye one another's burdens, and so fulfill the law of Christ."

The final verdict upon life will be founded, not upon our own success in gaining a chief seat, but upon our success in encouraging the faint and the weakling, and in "helping lame dogs over stiles." My gracious Lord, help me to put on "a heart of compassion" that I may lead my fellows to the choice place of life's feast.—*J. H. Jowett.*

### THE DEADLY AUTOMOBILE

More people in our country than ever before died of the automobile last year. It wiped out the equivalent of a good sized village of people, 2,724, compared with 2,456 in 1924. The worst feature is that in twelve months the death rate from automobile accidents rose from 15.9 per 100,000 to 16.7. It has increased by one half since 1920 and more than tripled since 1915. The number of automobiles has increased at about the same rate. Today the automobile is four times as deadly as typhoid fever. Ten years ago more people died from measles than from automobile accidents. Last year seven times as many met their death from the automobile. Not many more people died from the four principal children's diseases altogether than were killed by motor cars and trucks. Two-fifths of the victims of the automobile were under fifteen. It kills as many children as scarlet fever and whooping cough combined.—*The Christian Work.*

"It must be human nature to think that a person is broad-minded when he agrees with you and prejudiced when he does not."

## CHILDREN'S PAGE

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

### MY FAVORITE MOTTO

ELISABETH KENYON

Junior Christian Endeavor Superintendent  
Junior Christian Endeavor Topic for Sabbath Day,  
April 17, 1926

#### DAILY READINGS.

Sunday—"God so loved" (John 3: 16)  
Monday—"Love worketh no ill" (Rom. 13: 10)  
Tuesday—"I am ready" (Rom. 1: 15)  
Wednesday—"No man can serve two masters"  
(Matt. 6: 24)  
Thursday—"Your Father knoweth" (Matt. 6: 32)  
Friday—"Teach us to pray" (Luke 11: 1)  
Sabbath Day—Topic: My favorite motto (Phil.  
4: 13)

MISS ETHEL L. TITSWORTH  
Plainfield Junior Superintendent

Haven't all you juniors been interested in the mottoes that Miss Elisabeth Kenyon, our Junior superintendent, has chosen for our officers and chairmen of committees this year? I wonder if the juniors of other societies met together, as we did on a Sunday morning, and made the motto cards. We put the office or the committee at the top, then the emblem, then the motto, and the Bible verse below. Then we made these to hang up, and now at each Junior meeting we place them on the chairs and the junior sits in the chair that has hanging on it his own motto and emblem. We even did one for the leader, by making a slit in the cardboard through which the name of the leader for that day may be slipped.

It happens that since we have divided into an Intermediate and a Junior group we have four officers and four chairmen of committees. This leaves just one over, and that one is Ahvagene, the youngest junior in the group. Some of you, especially the Salem juniors, know her. We made a special little card for her. We put on it a picture of a church and under that the verse, "I was glad when they said unto me, 'Let us go into the house of the Lord.'" But Ahvagene said in her soft little voice, "I do not know that verse." And she said, "But I do know this one." And what do you think it was? It was, "Thy word is a lamp." So we put that on Ahvagene's

card for her very own motto. And I am sure she will always remember it.

Have you ever asked the very grown-ups about some of the verses they know, and how long they have known them? If you have not, you ask them some time and see what they answer. I'll venture to guess that almost every one will give you some verse and will say, "I learned that verse when I was a very small girl (or boy) and it stays with me always." Perhaps the verse was, "Enter into his gates with thanksgiving and into his courts with praise." That verse I am sure has kept them happy and thankful and singing in their hearts as they go along from day to day. Perhaps it was, "And be ye kind one to another." I am sure this verse has made them ready to do little kindnesses as they go along from day to day. Perhaps it was our verse for today, "I can do all things through Christ which strengtheneth me." And do you know, I believe that those who know and love, whom we see happy and thankful and singing as they go, who are kind one to another and who are strong in body, keen in mind and pure in heart, began to do and to be those things when they were boys and girls like you.

### THE LITTLE CHINESE SAMUEL

The missionary had come, in his tour, to a Chinese village, where a church was organized many years ago but had not grown much. Imagine the sorrow of the missionary to find that there was not a single person asking to join the church at the communion service!

With heavy heart, he rose to speak to the people in the dingy room—the women on the right, the men on the left, which in China is the place of honor. The air was thick with dust from the dirt floor, while above, from the cornstalk ceiling, cobwebs hung heavy with the dirt of years.

Among the group of boys in the front of the room was a six-year-old, round-faced little fellow, listening intently and occasionally looking at the bread and wine spread out on the table in front of the pulpit. The table did not look much like the ones you see in our churches in America on communion Sabbath, for in foreign lands the missionaries must use such bread and wine as are found there. But when the heart is full of love, it is a small matter if the bread

and wine are quite different from the kind we use.

Here in this Chinese church the bread was a tough biscuit in a rice bowl; the wine was only jelly from the missionaries' camp supply, thinned with water. On the side opposite the boys' bench, sat the mother of the little six-year-old, her eyes turned lovingly on him.

As the missionary spoke of the love and pity of Jesus, the boy's face was full of sorrow, and soon he left the room in tears. The Chinese pastor followed him outside to learn what was the matter.

"I love Jesus," said the weeping child, "and I want to be baptized and join the church."

In glad astonishment, the pastor questioned him, prayed with him, and told him to keep on learning, so that he might join the church when he was older. Then the little lad returned to his backless bench, but had sat there not many minutes when he again began to cry, this time more intensely.

Once more the pastor followed him out, talked with him, prayed with him, and comforted his heart by saying that he would at once tell the church of his wish to be baptized.

When the missionary finished speaking, the pastor arose, and with trembling voice told of his talk with the little boy who wanted to confess Jesus now.

Deeply moved, the officers asked the lad to stand before them, and he was placed on a stool in front of all the people. Fearlessly he stood there, eager for examination, looking, as the missionary said afterward, more like an angel than any child he had ever seen. His sweet young mother came without a word and stood with her arm about her little boy.

They found by asking questions that the little fellow knew how to pray, that morning and evening he asked God to help him become a minister, and that his mother had taught him to sing many hymns. Like Hannah, she had given him to the Lord when he was but a baby.

So he gave his childish witness to his love for the dear Jesus, who loves the children of China as those of America. And you may be sure that he was allowed to become a member of the church in his village.

The missionaries call him the little Chinese Samuel.—*The Continent*.

### SOME THINGS I'D LIKE TO KNOW

Here are some things I'd like to know  
That books don't tell and maps don't show,  
And I have asked our teacher, too,  
But she can't answer them. Can you?

Is the SPRUCE tree always neat and trim?  
Does the DOGWOOD ever bark?  
Will the PEACH tree ever tell on him  
Who keeps his misdeeds dark?

Does the LOCUST chirp or does it hum?  
Does the WILLOW pay its debts?  
Does the PALM possess a wrist or thumb?  
Do PEAR trees come in sets?

Do BEECHES grow down by the sea?  
Is the CHESTNUT a worn-out joke?  
Must the PLANE tree's limbs quite level be?  
Are charts from the "CHARTER oak"?

Do HOGFISH eat from the trough of the sea?  
Who makes up the river's BED?  
Do SEA DOGS sail over bays in barks?  
Are MAROONERS always red?

Are thirty-six inches a LUMBER YARD?  
Can a mile "tie" a sailor's KNOT?  
Do they measure fish by POLE or PERCH?  
Are WEB feet the spider's lot?

Is ice ever weighed on a SLIDING scale?  
Are canes swung by WALKING BEAMS?  
Does a postman wear a coat of MAIL?  
Are slippers used by SPANKING TEAMS?

And, last of all, this bothers me:  
What kind of blossom, nut or fruit  
(Or kind of "nursery blocks," maybe,  
Would grow from planting a SQUARE ROOT?  
—*Selected*.

### GRANDPA'S APRIL FOOL

"Pooh! no one can fool me," declared Roy, pouring the cream over his oatmeal. "It's one, two—no, three years, since any one fooled me; and I was only a little fellow then."

Grandfather's eyes twinkled behind his glasses.

"So no one can fool you," he said slowly. "Well, we'll see. I am going to invite you and Doris to drive to town with me this morning when the farm work is finished, and perhaps we'll fool you there."

"No danger," replied Roy. "I never forget what day it is. That's why I'm not fooled, you see."

"Well," laughed grandmother, "I think I will go along, too, and see the fun. Grandfather won't rest now until he has fooled you, Roy, so beware."

"I wish grandfather could fool him,"

sighed Doris. "Roy's so terribly superior over not being fooled. I always forget and get caught every time."

"You may all try," said Roy confidently, "but you'll see that I will be too smart for you."

Grandmother and Doris washed the dishes, and put the house in order, while grandfather and Roy were busy in the barn. Then grandfather harnessed Jupiter, the old gray farm horse, and with grandmother, Doris, and Roy started for the city.

"Now," said grandfather, as he gathered up the reins, "let us all keep our eyes open. Mother, you count all the red calves you see; Doris, you count the red colts, and Roy the white colts. I will give a big box of candy to the one who sees the most."

"Do you mean honest candy?" asked Roy, suspiciously.

"I mean honest candy, not the April fool kind," laughed grandfather. "Do you want to try the game, Roy?"

"Yes, sir-ee!" answered Roy, "and I'll beat the others, too; see if I don't."

It was a beautiful spring day, blue sky with fleecy, white clouds floating here and there, and the grass green and tender.

Pretty soon Doris cried out, "Oh; I see a dear little baby colt, and—yes—it is—it is red. That is one for me."

"And there is a red calf, too," exclaimed grandmother. "That is one for me."

"Two-three-four," cried Doris again, as they passed another large stock farm.

"Two-three," counted grandmother a little later, and grandfather put the numbers down as they called them.

At last they came within sight of the city, and grandfather looked at his record.

Doris had found six red colts, and grandmother five red calves, but Roy hadn't seen a single white colt. He had seen plenty of colts, but none of them were white.

Then grandfather laughed and cried, "April fool, April fool!"

"How, where, why?" asked Roy, half inclined to be angry.

Grandmother smiled and said, "Grandfather fooled you, dear. There isn't such a thing as a white colt. Even when they are going to be white horses, they are not white until they have shed their first coat of hair."

"Yes, I fooled you," said grandfather, laughing again, "although it was hardly fair to take advantage of what you didn't know.

But after this remember that no one knows everything no matter how wise he may be."  
—*Sunday School Times*.

### LAUGHING APRIL

My name is April, sir; and I  
Often laugh, as often cry;  
And I can not tell what makes me;  
Only as the fit o'ertakes me  
I must dimple, smile, and frown,  
Laughing though the tears roll down.  
But 'tis nature, sir, not art;  
And I'm happy at my heart.—*Selected*.

### MY GRANDMA USED TO SAY

"You should not ride a free horse to death."

Ask your grandma what she thinks my grandma meant.

### IN THE SCHOOL OF I'LL TRY

Oh, there's many a Smile and there's many a Sigh  
In the school of I'll Try;

And there's many a Wish and there's many a Why  
In the school of I'll Try.

But it's Being and Doing that win, after all,  
Though many a failure and many a fall;  
For they never drop back very far beyond call  
In the school of I'll Try.

It's the truant and dullard that never get far  
In the school of I'll Try.

But the wise and the willing keep safe above par  
In the school of I'll Try.

And it's Hopeful that asks just a bit of a start,  
And it's Purpose that knows every line of his part,

And it's Caring and Daring that never lose heart  
In the school of I'll Try.

—*Frank Walcott Hutt, in The King's Own*.

Lord Aberdeen, in his book, "Tell Me Another," has a story about a celebrated lawyer named Curran. During the proceedings of a court on circuit in the country on a summer day, the windows were wide open. While Curran was addressing the court a donkey in an adjoining field brayed loudly. The judge, interrupting, said:

"Excuse me, Mr. Curran, one at a time, please."

Curran bowed acquiescence, then proceeded with his address. Later, when the judge was delivering his charge to the jury, the donkey brayed again; on which Curran arose, and said:

"I'm sorry, your honor, but there seems to be such an echo that I can scarcely make out what you are saying."—*The Continent*.



## INNER SUPPORTS

REV. AHVA J. C. BOND

(Sermon for the boys and girls, Plainfield, N. J., March 20, 1926)

Text: *Cast thy burden upon the Lord, and he will sustain thee; He will never suffer the righteous to be moved.*—Psalm 55:22.

I suppose none of you boys and girls have ever been up in the loft of this church. Have you? Well, possibly some of you older boys have climbed up there. If you have, you know how it looks, especially if you have been up there with a flashlight.

This is a very beautiful church, and one of the things about it that makes it beautiful is the roof. But its terra cotta roof is very heavy. It could not be held up if it was not for the beams and cross-beams which support it, and which look so crazy from the inside. We can not see these timbers today, but we are thankful they are there, that there are many of them, and that they are good and strong. They are hidden, but they are very important. This church could not stand without them.

You have been told that the atmosphere all about you is pressing against your body always with a very great pressure. The weight of the atmosphere on your body is fifteen pounds to every square inch. That is enough to break your ribs, and to crush your body right in upon your heart and lungs.

Why doesn't it? Just because there is air inside your body as well as outside. You take the air into your lungs and so there is a pressure inside pushing just as hard from within, and keeping your body from caving in.

I think you can understand how the beams over our heads above this beautiful ceiling support the roof of this church, and keep it from falling in upon us. I think you understand somewhat the way in which the air inside your bodies keeps the body from caving in and destroying your heart and lungs.

I am wondering if you can not understand also, just a little bit anyway, how we may have moral props to hold us up and make us strong and true.

These supports are our good habits. The more good habits we have, and the stronger we make them, the better characters we will have. One of the supports which we should make good and strong is honesty.

And another which is very close to it, and which helps to support character, is truthfulness. If these two braces are firmly set, and have in them no knot-holes or worm-holes, you will be pretty sure to be able to stand against any temptation. Make it your habit always to tell the truth, and to be fair and honest. Never cheat. Never cheat, even in play. It is no fun to win in a game if you win by cheating. If you win by cheating you will never know whether you can play better than the other fellow or not. The only way to decide that is to play fair, and play hard. Every time you cheat you are cheating yourself. Every time you deceive another you cripple your own life, and weaken your own character.

There are many of these inner supports that help to keep us pure and strong, and that make us manly and womanly. And there are ways by which we can strengthen them. The habit of going to church is a good help, and the habit of reading the Bible and learning some of its helpful verses. The habit of keeping the Sabbath as we have been commanded to do, and the habit of prayer. All these habits help to keep us from things that are low and mean, and will make us strong and pure and noble. Another good habit is to try to live by the Golden Rule. Several good rules to follow are given in the words of the old song:

Shun evil companions,  
Bad language disdain,  
God's name hold in reverence,  
Nor take it in vain;  
Be thoughtful and earnest,  
Kind-hearted and true,  
Look ever to Jesus,  
He'll carry you through.

Ask the Savior to help you  
Strengthen, comfort, and keep you,  
He is willing to aid you,  
He will carry you through.

*Cast thy burden upon the Lord, and he will sustain thee; He will not suffer the righteous to be moved.*

No honest Bible reader can deny that Christian perfection was the constant theme of every apostle from their introductory to their final benediction. Jesus rings in our ears, "Be ye perfect!" Paul's valedictory is "Be perfect!"; Peter's, "Be ye holy!" Thus the Bible rings it from Alpha to Omega.—*W. D. Godbey.*

## SABBATH SCHOOL

HOSEA W. ROOD, MILTON, WIS.  
Contributing Editor

## AN ENTHUSIASTIC OLD FRIEND OF MINE

A week ago I was glad to find on the train an old friend of forty years ago. I was then a teacher in her village, and her son was in my school. According to my custom as a lone Sabbath keeper I attended both Sunday school and church there—Congregational. She was a Methodist. She, in our conversation, began to tell me about her Sunday school in the city where she now lives. She was enthusiastic about it—said it was so increasing in numbers that it would be necessary to "build on" in order to have room enough for all the classes. I was indeed glad to hear such talk, so asked various questions about it—how the rapid growth and large attendance had been brought about.

Among other things, she told me the church was fortunate in having a lively and enthusiastic minister—both pastor and preacher, a happy combination—whose enthusiasm was catching. Because of this people liked to come to church; and that naturally led to a growing attendance of both old and young at the Sunday school and a good degree of enthusiasm there. Then those who liked it so well went out and talked about it, telling how interesting it was, thus leading others to come; and so the school grows and prospers.

I did not undertake in my own mind to question whether or not in her enthusiasm her word picture of the school was overdrawn, and with a bit of bright color worked into it. I was too much pleased for that with her lively spirit. I could see that if the members of the school in general were as optimistic as she, there must be in it the spirit of growth. When she left the train I was indeed glad to have met her and heard her talk in such a way. It was far better than trifling commonplaces, and set me to thinking.

I began to wonder whether or not other schools might by the same means become too big for the meetinghouse. I suppose that in our denomination it might not work so well for we could not if we tried persuade

many persons young or old to join our schools from families in which the Sabbath is not kept, though we might possibly get some from homes where there is little regard for any sacred day at all. Yet are there not both children and grown-ups among our own nominally Seventh Day Baptist families who do not attend Sabbath school—some negligent about even going to church services? Are there not some who, because of this negligence, are almost certainly being drawn away from us? Can we not—we older folks—count up ever so many persons who are now, or have been, members of staunch Sabbath-keeping families, yet are become rather indifferent concerning any kind of religious connection? It is, I am sorry to say, easy for me to do so. In most of such cases people do not come to be thus indifferent and neglectful overnight. Such a matter is usually of rather slow growth—neglect at first of attending Sabbath school, then for this or that reason—or excuse—leaving off going regularly to church. Not hearing sermons any more from the sacred desk is very likely to dull the sense of religious conviction. Such a habit of indifference deadens one's appreciation of moral and spiritual values and takes away the divine inspiration for higher and better things.

Parents who allow themselves thus to be drawn into this condition have no uplifting influence over their children, and they too are likely to become irreligiously indifferent—an unfortunate state of mind. Among people of this kind there is work for us, especially such as will hold the boys and girls in the Sabbath school, then lead them into the church. How blessed is that family—father, mother and children—who are found regularly in their accustomed place every Sabbath morning, all ready heartily to take their part in the school and church service, all alike interested in Sabbath worship; for of such is the kingdom of heaven. Would that every Seventh Day Baptist family might be led into so happy a custom.

## MINUTES OF THE SABBATH SCHOOL BOARD MEETING

The regular meeting of the Sabbath School Board was held in the Davis room of Milton College, Milton, Wis., Sunday afternoon, March 21, 1926, at 2 o'clock. President D. Nelson Inglis presided and the

following trustees were present: D. N. Inglis, H. W. Rood, Edwin Shaw, J. N. Daland, L. A. Babcock, Mrs. L. A. Babcock, J. L. Skaggs, M. G. Stillman, Robert E. Greene, J. F. Whitford, G. M. Ellis and A. L. Burdick, also director of Religious Education, Erlo E. Sutton.

Prayer was offered by Professor Edwin Shaw. The minutes of preceding meetings were read. The Committee on Publications reported that the work of editing the *Helping Hand* had been taken over by the new editor-in-chief, Rev. E. E. Sutton, and that the revision of the Vocational Religious Day School mission courses was being attended to, the work being done by Rev. W. L. Burdick, Miss Mabel West, and Mrs. W. D. Burdick. The report was adopted.

The report of the Committee on Finance was presented and adopted. It was voted that the matter of financial co-operation with the Missionary Committee of the Northwestern Association be referred to the director of Religious Education with power. The report of the Committee on Field Work was presented and adopted. The treasurer's quarterly report was presented as follows:

L. A. BABCOCK,	
In account with the	
	SABBATH SCHOOL BOARD.
	Dr.
December 20, to balance .....	\$363.43
January 4, 1926, to Rev. Harold R. Crandall,	
Onward Movement .....	244.80
February 1, to interest on Wis. Mtg. and	
Sec. Bond .....	11.00
February 3, 1926, to Rev. Harold R. Crandall,	
Onward Movement .....	170.56
March 3, 1926, to Rev. Harold R. Crandall,	
Onward Movement .....	151.20
Total .....	\$940.99
	Cr.
December 2, Rev. Edwin Shaw, books for	
help on Sabbath school lessons .....	\$ 5.85
December 2, Dr. A. L. Burdick, postage...	6.00
January 6, Rev. M. G. Stillman, salary on	
<i>Helping Hand</i> .....	25.00
January 26, Hosea W. Rood, salary on	
<i>Helping Hand</i> .....	25.00
January 26, Dr. A. L. Burdick, registration	
fees for Birmingham Convention .....	6.00
March 18, Marion Carpenter, salary for edi-	
torial work on Children's Page in the SAB-	
BATH RECORDER .....	25.00
March 18, American Sabbath Tract Society,	
200 reprints for Vacation Bible School	10.00
Total .....	\$102.85
Balance on hand March 21 .....	\$838.14
Milton, Wis., March 21, 1926.	

The report of the committee to secure attendance at the Birmingham Convention was presented, adopted, and the committee discharged.

The report of the director of Religious Education was presented and adopted. The report showed that since taking up the work in this department he had written forty-eight letters and spent considerable time in preparing Sabbath school lessons. It also outlined a proposed visit to the societies of the Southwestern Association to be made at the time of his attendance at the Birmingham Convention and also made mention of requests for aid in evangelistic work in other places.

It was voted that the matter of the proposed visit to the Southwestern Association be approved by the board and that the details connected with this trip and other calls be referred to the Committee on Field Work in connection with Mr. Sutton.

Bills for \$10 for stationery, postage, and supplies were presented, allowed, and ordered paid.

It was voted that the matter of having additional material for the Children's Page of the RECORDER be referred to the director of Religious Education and the Committee on Publications, with power. It was announced that Miss Ruth Marion Carpenter had consented to continue as editor of this department.

The minutes were read and adopted, and after prayer by Pastor James L. Skaggs, the meeting adjourned.

D. N. INGLIS,  
President.  
A. L. BURDICK,  
Secretary.

**"THE GUIDING FACTOR IN MY LIFE"**

P. R. HAYWARD

Who does not want some guiding factor in his life? Here is a boy who found one. Read his letter:

"I've been keeping in touch with a few of the boys with whom I've found real true friendships through the medium of the camp; and everyone, of course, speaks of it as 'The' hilltop experience. I can say that it has been the guiding factor of my life in Drake University and throughout my daily activities. I am planning now to be in camp again for my third time this coming

summer if it is at all possible, and *it will be.*"

The reader noticed, of course, those last three words in italics. They mean something. They mean the determined courage of a boy to get back to camp again this year.

He will get there, of course.

He is thinking of the Camp Conferences for Older Boys and Girls conducted by the International Council of Religious Education.

Full information can be secured from Percy R. Hayward, camp director, of the International Council of Religious Education, 1516 Mallers Building, Chicago, Ill.

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

Lake Geneva, Wis.: Girls' Camp, August 10-23; Boys' Camp, August 24-September 6.

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

**LESSON II.—APRIL 10, 1926**

THE STORY OF CREATION, Genesis 1—2:25

Golden Text.—"In the beginning God created the heavens and the earth." Genesis 1: 1.

DAILY READINGS

- April 4—The Story of Creation. Gen. 1: 13, 26-31.
- April 5—Christ in Creation. John 1: 1-10.
- April 6—Nature Acknowledges the Creator. Ps. 19: 1-6.
- April 7—The Renewed Earth. Rev. 21: 1-8.
- April 8—A New Creature in Christ. Eph. 4: 17-24.
- April 9—A New Social Order. Matt. 5: 38-48.
- April 10—Praise to the Creator. Psalm 33: 1-9.

(For Lesson Notes, see *Helping Hand*)

**TRACT SOCIETY—MEETING BOARD OF TRUSTEES**

The Board of Trustees of the American Sabbath Tract Society of New Jersey, met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 14, 1926, at 2 o'clock p. m., Vice-President William C. Hubbard in the chair.

Members present: William C. Hubbard, Alexander W. Vars, Willard D. Burdick, Theodore L. Gardiner, William M. Stillman, Orra S. Rogers, Iseus F. Randolph, Jesse G. Burdick, Irving A. Hunting, Harold R. Crandall, George R. Crandall, Arthur L. Titsworth.

Visitors: Mrs. Willard D. Burdick, Mrs. David E. Titsworth.

Prayer was offered by Rev. Harold R. Crandall.

Minutes of last meeting were read.

CORRESPONDING SECRETARY'S REPORT

At the December meeting of the Board of Directors you appointed Pastor Bond and me a committee to prepare and have printed Sabbath Rally day programs for May 15.

We are arranging for the issue of the SABBATH RECORDER on April 26 to be a number in which there shall be material and suggestions for Sabbath Rally Day Services, commemorative of the lives and work of loyal Sabbath keepers of Colonial days.

A request comes from Rev. J. A. Davidson for certain of our books to be sent to the public libraries in Kindersley, Saskatchewan, and Campbellford, Ontario.

As we have plenty of these books in stock, I recommend that the request be granted.

Letters from Rev. W. L. Davis, Rev. R. B. St. Clair, Lester G. Osborn, and others, commend the recent article by Rev. G. E. Fifield in the SABBATH RECORDER, and ask for copies of the tracts for general distribution as soon as they are printed.

A letter from Rev. G. Velthuysen, Amsterdam, Holland, tells of the work of the *Boodschapper*, and of conditions in the Java mission.

A letter has been received from George A. Main, addressed to the American Sabbath Tract Society, concerning the organization at Daytona, of the Sabbath Promotion League, and enclosing an order for the printing of literature for the league.

I have recently spent several days in the city of Washington, by the request of the Commission, to get acquainted with the pastor and the members of a Sabbath-keeping, independent church.

While in the city I called on some of the subscribers to the SABBATH RECORDER, and I also made calls in Philadelphia on my return trip.

It is my expectation to spend four weeks in March and April with the churches at North Loup, Nortonville, and Farina.

WILLARD D. BURDICK,  
Corresponding Secretary.

March 14, 1926.

The recommendation of Secretary, Burdick to send various of our books to libraries as per request of J. A. Davidson was adopted.

Sabbath Promoter Bond sent a report that he has edited the tract by G. E. Fifield, D. D., and has verified the references. It is being printed and will be distributed in a few days.

The Advisory Committee presented correspondence from S. O. Bond, and on mo-

(Continued on page 415)



## MARRIAGES

STOHR-SAUNDERS.—Mr. Earl Stohr, of Bolivar, N. Y., and Miss Genevieve Saunders, of Richburg, N. Y., were united in marriage at the parsonage in Little Genesee, N. Y., by Rev. G. D. Hargis, on February 24, 1926.

## DEATHS

LOOMIS.—Elnora Arlounie Hall Loomis, daughter of Diantha and Milford Hall, was born June 6, 1860, and died at her home March 16, 1926. She was united in marriage to Bert E. Loomis, December 18, 1907, and they have made their home on a farm in this community since.

She united with the Little Genesee Seventh Day Baptist Church on June 9, 1878, and has been a consistent church member since.

Mrs. Loomis died very suddenly of heart failure, and her sudden going shocked the entire countryside.

Mrs. Loomis had a thoughtful nature and helped share the burdens of others at every opportunity.

She leaves her husband, three nieces, and other relatives, and many friends. The sympathy and sorrow of the community is general for we have lost a friend and neighbor.

G. D. H.

SMITH.—Square Charles Smith was born in Berlin, N. Y., April 13, 1849, and died at his home in Albion, Wis., March 20, 1926.

He was the seventh and youngest son of Daniel and Asenith Billings Smith, all of whom preceded him in death. He came to Wisconsin when he was seven years of age and resided in Albion and on Wheeler Prairie, attending the Albion Academy.

In 1878 he was united in marriage with Eliza Bliven. They moved to Richmond, Mass., where they lived five years, after which they returned to Wisconsin, living at Koshkonong Station for two years and after their return to Albion he has resided in or near the village the rest of his life with the exception of one year at Milton, Wis.

One daughter was born to them, Mrs. Gertrude Whitford, who with his widow and his six grandchildren survive him.

He was a man of quiet, retiring disposition who will be sincerely mourned in his home and that of his daughter. He was most kind and helpful to those nearest and dearest to him as well as a good neighbor. He was a great reader, especially interested in history and nature study. He loved to roam through the woods in spring and summer, gathering flowers and looking for birds or fishing in the near by streams. He was a boon companion and pal to his grandsons as they studied nature in the great outdoors. He was especially

fond of music, and one of the last acts of his life was to teach his grandson, Wendell, a new piece on his old violin.

Although he had never made a public profession of religion, he was a remarkable Bible student and knew well the Scriptures.

Two years ago he suffered a stroke of paralysis, from which he never fully recovered. Early on the morning of March 20, 1926, while he yet slept, another stroke ended his life without a struggle.

Funeral services were conducted by Elder H. D. Clarke, and interment in the Evergreen Cemetery at Albion.

"If a man die, shall he live again?" Job 14: 14.

H. D. C.

ROE.—Mrs. Helen C. Roe, wife of Nathan C. Roe, was born at State Bridge, Oneida county, N. Y., fifty-eight years ago, and died February 14, 1926, at her home, 4235 South Salina St., Syracuse, N. Y.

She early in life gave herself to the Lord, and joined the Second Verona Church under the ministry of Rev. H. D. Clarke. In the process of time she married Nathan C. Roe. She with her family moved to Syracuse fourteen years ago, where she joined the Syracuse Seventh Day Baptist Church. Her attendance was not frequent owing much to her physical condition, which ultimately brought on her death.

She was well beloved by her husband and family, of whom there are a husband and two sons to mourn her loss. She spoke very appreciatingly of the great kindness of her daughter-in-law, who gave up her own home to care for her mother-in-law, during her last sickness, down to the end.

The writer conducted the funeral service at her home and spoke words of sympathy and hope and comfort. We committed her body to its temporary resting place here, to be removed later when the weather permits to the place of her birth for final interment in the cemetery of State Bridge.

W. C.

MERRITT.—Mrs. S. Ann Merritt, daughter of Henry and Eliza Coon Main, was born in Hopkinton, R. I., and died at her home in Ashaway, R. I., March 15, 1926, her death lacking but one day of being on the anniversary of her husband's death. Although ill for many months, the end came suddenly and peacefully.

On November 30, 1871, she was united in marriage to Dwight R. Merritt, who died March 16, 1919. For more than fifty years Mrs. Merritt has made her home in Ashaway where she was loved and respected by a large circle of friends who will mourn her going.

She united with the First Seventh Day Baptist Church of Hopkinton, by letter from the First Baptist Church of Hopkinton, March 8, 1879. She was an earnest Christian, loyal to her church, and faithful to the appointments until prevented by failing health. Immediate relatives who survive her are: three children, Florence M. Kenyon, Elmer C. Merritt, and Blanche J. Burdick of Ashaway; and four grandchildren, Elisabeth Kenyon, Merritt Kenyon, Anna L. Burdick, and Waldo J. Merritt.

Funeral services were held from her late home in Ashaway, March 17, 1926, at 2 p. m., conducted by her pastor, Rev. A. L. Davis. Burial was made in Oak Grove Cemetery.

A. L. D.

BARBOUR.—Dr. John Clark Barbour was the son of John M. and Mary Hiscox Barbour. He was born July 25, 1849, and died at his home, near Ashaway, R. I., January 4, 1926, in the 77th year of his age.

On March 27, 1868, at the age of 18, he was baptized and united with the First Seventh Day Baptist Church of Hopkinton, of which church he was a member at the time of his death, having been a member for more than 57 years.

On June 18, 1873, he was united in marriage to Adeline Wells who still survives him. By profession he was a dentist and successfully followed his profession until compelled to retire by failing health.

Funeral services were held from the home, January 6, 1926, conducted by his pastor, Rev. A. L. Davis. Interment was made in Oak Grove Cemetery.

A. L. D.

If here be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Let me guide him nearer thee;  
Let me guide him nearer thee;  
Make my mortal dreams come true  
With the work I fain would do;  
Clothe with life the weak intent;  
Let me be the thing I meant  
Let me find in thy employ  
Out of self to love be led  
Peace that dearer is than joy;  
And the heaven acclimated  
Until all things sweet and good  
Seem my natural habitude.—J. G. Whittier.

## TRACT SOCIETY—MEETING BOARD OF TRUSTEES

(Continued from page 413)

tion it was voted to refer same back to the committee for further consideration, and report at the next meeting of the board.

The Supervisory Committee reported that the new Miehle press had been installed and was running.

### REPORT OF COMMITTEE FOR DENOMINATIONAL CALENDARS

There were 2,000 calendars printed for the year 1926, at a cost of \$250.00.

Receipts, \$149.96.

Amount due, \$83.10.

There are perhaps 250 copies unsold, and I suggest that these be distributed as the business manager, the leader in Sabbath Reform, and the corresponding secretary shall think advisable.

WILLARD D. BURDICK.

March 14, 1926.

The suggestion to distribute the calendars was adopted.

Minutes read and approved.

ARTHUR L. TITSWORTH,  
Recording Secretary.

Poet—"My girl said this last poem of mine caused her heart to miss a beat!"

Editor—"Then we can't use it. We can't print anything that will interfere with circulation."—Tennessee Mugwump.

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## SPECIAL NOTICES

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

FRANK J. HUBBARD, *Treasurer*, Plainfield, N. J.

The Seventh Day Baptist Missionary Society will be glad to receive contributions for the work in Pangoengsen Java. Send remittances to the treasurer, S. H. DAVIS, Westerly, R. I.

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

The Seventh Day Baptist Church of New York City holds services at the Judson Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. Harold R. Crandall, Pastor, 3681 Broadway, New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in Hall 601, Capitol Building (formerly Masonic Temple), corner of State and Randolph Streets, at 2 o'clock. Everybody welcome. August Johansen, Pastor, 6118 Woodlawn Avenue.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42nd Street and Moneta Avenue every Sabbath. Sabbath School at 10 a. m., preaching at 11 a. m. Everybody welcome. Rev. Geo. W. Hills, Pastor, 264 W. 42nd Street.

Riverside, California, Seventh Day Baptist Church holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible School. Christian Endeavor, Sabbath afternoon, 3 o'clock. Cottage prayer meeting Friday night. Church building, corner Fifth Street and Park Avenue. E. S. Ballenger, Pastor, 438 Denton St., Riverside, Cal.

Minneapolis Seventh Day Baptists meet regularly each Sabbath at 10 a. m., at the homes. Mr. Lloyd Burdick, 4615 Vincent Avenue South, Superintendent of the Sabbath school; Mrs. William A. Saunders, Robinsdale, Phone "Hyland 4220," assistant. Visitors cordially welcomed.

The Detroit Seventh Day Baptist Church of Christ holds regular Sabbath services at 2.30 p. m., in Room 402, Y. M. C. A. Building, Fourth Floor (elevator), Adams and Witherell Streets. For information concerning Christian Endeavor and other services, call Pastor R. B. St. Clair, 4012 Field Avenue, phone, Melrose 0414. A cordial welcome to all.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 10.30 a. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium) 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Avenue.

The Seventh Day Baptist Church of White Cloud, Mich., holds regular preaching services and Sabbath school, each Sabbath, beginning at 11 a. m. Christian Endeavor and prayer meeting each Friday evening at 7.30. Visitors are welcome.

Services are held each Sabbath in Daytona, Florida, at 10 A. M., during the winter season at some public meeting place and at the several homes in the summer. Visiting Sabbath-keepers and friends are always welcome; telephone 347-J or 233-J for additional information. R. W. Wing, Pastor

The Mill Yard Seventh Day Baptist Church of London, holds a regular Sabbath service at 3 p. m., at Argyle Hall, 105 Seven Sisters' Road, Holloway N. 7. Strangers and visiting brethren are cordially invited to attend these services.

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

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The fellow who feels above his job will always have others above him.

It is hard for an empty bag to stand upright.—*Poor Richard.*

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For Sale, Help Wanted, and advertisements of a like nature, will be run in this column at one cent per word for first insertion and one-half cent per word for each additional insertion. Cash must accompany each advertisement.

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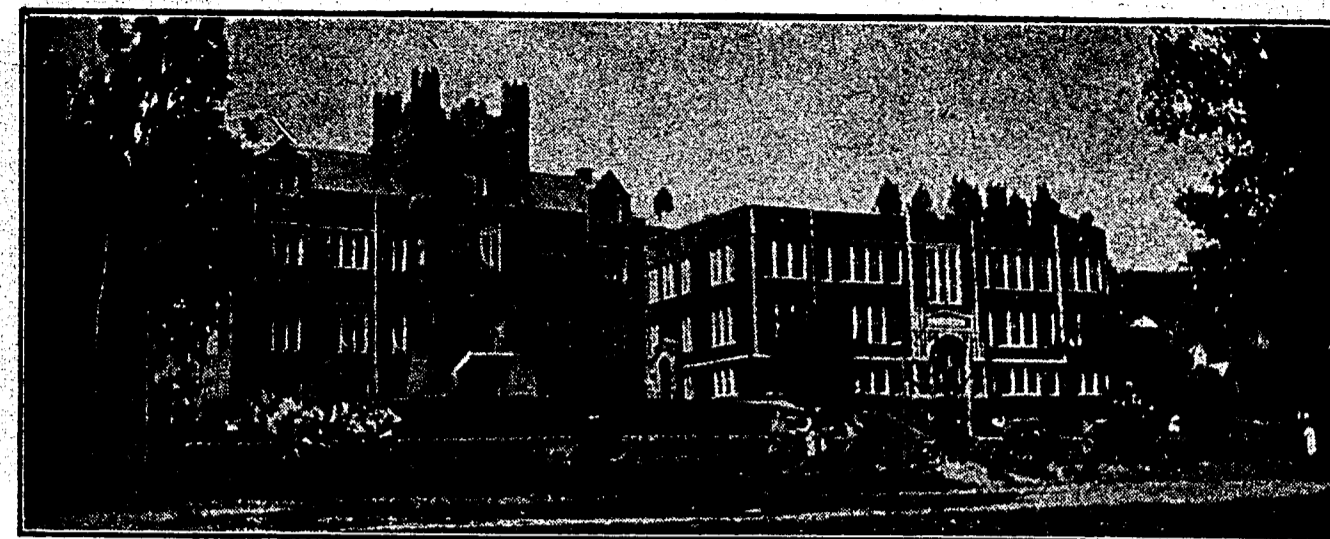
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"Catch me and keep me, if you can, but I have wings. Find me and bind me, and I mysteriously disappear. Dig and delve, scratch and scrape, grind and grasp in order to get me, and, lo, I am a broken bauble and a bursting bubble!

"Save me and store me for worthy ends—for budget and bonds, for rainy days, for self-improvement and for service of others, and I will be as faithful a servant as you are honest a master.

"Hide me and hoard me for selfish ends, to see my glitter and glow, to hear my clink and crackle, to feel my pressure and power, and I will canker and corrode in your hands. I will pauperize your mind, poison your soul, paralyze your will.

"Give me and guide me to serve and to save others, to meet and to match entrenched human need with incarnate human love, to share and to spend my brightest and best, and I will come back and crown you with satisfaction and success!"

Money talks, and it says:

"I am you! You will be what you make of me!"—William Hiram Foulkes.

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